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THE MISSIONARY VISITOR

FOR 1905

THE OFFICIAL ORGAN OF THE GENERAL MISSIONARY AND TRACT COMMITTEE OF THE GERMAN BAPTIST BRETHREN CHURCH.

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A QUESTION FOR 1905

What is the Meaning of THE CHRISTIAN LIFE?
Is it Success, or Vulgar Wealth, or Name?
Is it a Weary Struggle, a Mean Strife,
For Rank, Low Gains, Ambition, or for Fame?
What sow we for? THE WORLD? For fleeting Time?
Or far-off Harvests, richer, MORE SUBLIME.

Some Ripening Grain in India's Harvest Field.—See Eliza B. Miller's article on page 13.

The Missionary Visitor.

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Many Promising Fields Nearby.

By the Editor.

Though the church has made marvelous progress in following up the advance columns of emigration into the vast unoccupied parts of the United States, yet she has not been able to keep up with the real needs of these frontier settlements. There are hundreds, yea, thousands of localities out of the range of any Christian influence that would welcome a proper religious effort in their midst.

Concerning these places, too, it may be truthfully said that of all opportunities for establishing the work of Christ such frontier settlements promise results most encouraging. Understand, they are not more in need of help than many other places, for example the cities of the land, but the assurance of immediate returns and a bountiful harvest is the most promising.

Add to this the fact that the whole country depends largely upon the rural districts and the villages for its moral as well as material strength, that the strong men of our cities come from the country, that the leaders of thought and reform were reared, for the most part, in the country, and the fields under consideration in this article certainly demand the wisest, closest and best attention of the church.

Note the following reasons for the promised success and judge for yourself:

1. In frontier settlements the people are of all denominations and of none. No one is strong enough, as a rule, to assert himself. It is the usual case that there is no leader in religious work in the community, hence no services of any kind.

2. This condition is most favorable for starting a "union" Sunday school. The dormant spirit of worship will quickly respond to such a move, for "back home we used to go to Sunday school every Sunday." Such a step will simply be the forerunner of a church in a short time.

3. Here, then, is a splendid opening for those brethren and sisters full of faith, yet not called to any special field of service in the church. Here is an opportunity for the lay member that will give him strength for future service. Such could go to Oklahoma, Kansas, Nebraska, Washington, and other States, seek out neighborhoods adjacent to congregations of the Brethren, and organize Sunday schools. Officer each school from the "timber on the ground" and stay by it a few weeks to see that it is properly started and then do the same with another locality not too far away.

4. In this way start from four to six schools. Then spend time visiting the families, reading the Word, having prayer and gathering more children into each school. Supply the schools as far as practicable with Brethren's literature. Work hard to make each of the schools a success. At the proper time arrange for the district evangelists to visit one of the schools, preach after the Sunday school, and without any other announcement, begin a series of meetings.

While this method has not been tested in the Brethren church the writer believes that such an effort would result in at least half the schools bringing forth enough members to be organized into as many congregations at the close of the series of meetings. Let the minister set the body to work at once. Visit them occasionally to strengthen and direct them. Eternity alone would reveal the real result of such an effort.

Of course the first year's labors of the missionary would be attended with much toil and deprivations, for the brother or sister entering upon such a work should not go with the sole purpose of "getting a living" out of the communities where he labors.

This may not be so pleasant to the flesh but then no real Christian life and service is. On the other hand there is a certain amount of filling up in each one of us who profess to follow the Lord, of that which is lacking in Christ, for the sake of the church. (Consider prayerfully Col. 1:24.) To the extent that such workers "fill up" in themselves, their schools would prosper, churches would spring up, Paul would be followed as he followed Christ, and God's name would be glorified in "heathen" localities.

The "Visitor" would be glad to see some of the many whose hearts burn for souls undertake this plan of work in communities where there are few or no churches. Don't try it where there are other denominations already occupying. That is proselyting. While the church should seek to lead ALL men to the truth, this article is intended for the parts untouched by the Gospel. These are by far the most promising, and they are plentiful in the United States.

What of the Next Five Years?

By E. M. Cobb.

A pendulum which turns a wheel which keeps time, must reach one extreme and then another in order to sustain required momentum. In the last seven years the Brethren church has made a wonderful stride in the direction of foreign missions, and has unquestionably accomplished marvelous results. It has been done through special consecration and spiritual endeavor. A great work has been begun; let it not cease; let us not slacken in support, but let the impetus gained be self-sustaining and let the pendulum swing to the other extreme and save our nation from peril.

With the congested population in our overgrown cities, with the neglected colored populace of the South, with the unoccupied territory lying between fields already occupied, a picture might be painted which would be startling in its aspects. Without relinquishing our claim or hold in the foreign field shall we not concentrate our forces and create within us a concern and desire to Christianize our homeland, for the following reasons:

First. Many good Brethren, who do not favor foreign mission work have expressed themselves as being willing to work at home.

Second. It would enlarge our working force, which, in future years, would enable us to more speedily occupy the foreign field.

Third. The home field can be reached with less expense, which means not smaller donations, but more work accomplished.

Fourth. Advantage of proximity in the way of assistance, representation and protection.

Fifth. Except for the efforts of the righteous our nation will speedily decline.

Elgin, Ill.

What Phase of Our Mission Work Should Have Our Main Attention During the Next Five Years?

By John W. Wayland.

From my standpoint, as I see the question, I should say that during the next five years our General Missionary and Tract Committee could do no better than to direct their main energies to building up and reëstablishing our sparse and isolated congregations in the United States.

To illustrate what I mean: I know of several places—I am told there are many such—where we have a few members living in the same neighborhood, yet isolated from strong congregations. At some places there are even church-houses owned by the Brethren. This last fact speaks of better days past. But some of those who helped build the house have died; others have moved away; and so it comes to pass that few are left, and these few—sheep without a shepherd—with their house, are left often desolate.

What shall be done? Or shall nothing be done? Nothing and time will settle the case. I can think of nothing better than a systematic and determined effort to reoccupy, reclaim, and reëstablish these fields, where so much of a beginning already exists. Let ministers—capable and godly ministers of the Word—be located in these starving churches; let measures be taken for the support of these men conjointly by the mission boards (General and District) and the few members themselves in the localities served, and let these ministers work as zealously and devote as much time to the work as if they were in India or China.

Many of these starving churches could be reached through district and congregational organizations; but some, perhaps, would have to be taken in charge almost wholly by the General Board.

Next to the work above mentioned, I should recommend permanently-established work in our American cities,—mission churches, hospitals, and orphanages.

I would not be misunderstood as underestimating the importance of our glorious foreign work, but I am speaking of immediate and pressing needs, and I have tried to answer the question so as to secure, in the end, the most stable and effective basis for foreign work.

University of Virginia, Nov. 20.

A Student's View for 1905.

By D. W. Kurtz.

From the standpoint of a student and a volunteer, with some experience in going out into the churches to hold mission meetings, one of the first and fundamental needs for any mission work is education. The church must come to a realization of her power and ability with the corresponding duties and responsibilities.

In every case where missions are preached, or talked, where mission study classes exist, there is not only a healthy interest in missions, but an active, aggressive, forward movement to do some definite mission work. The church must know that she has from 150,000 to 200,000 members, the purest blood, the healthiest, well-to-do middle class from whom,

in all ages, came the leaders as well as the rank and file of all great forward movements. The church has very few paupers and her wealth per capita exceeds that of any other church in America. She has ten good colleges ready to train this vigorous young manhood for the service of the church and humanity. God has preserved her and entrusted her with this marvelous power, in men and means, for a great purpose—to go forth in His name to conquer the world for Christ.

The church must know the following fundamental principles: (1) There is no service save in sacrifice. (2) All good things come from Love,—God is love—all evil from self. (3) Sacrifice is the measure of love. We only love God to the extent that we are willing to sacrifice for him.

The Brethren are the most cheerful givers in the world for any cause that they understand as a Christian obligation. I am not worried about funds. All we need to do is to go after them. But it is a problem of education.

Therefore, for the year 1905, the church should: (1) Get a vision of her possibilities; (2) lay plans for bigger things; (3) organize an efficient missionary campaign to meet these needs; (4) raise up young men and women, send them to college and prepare them for the service of the church in whatever department they are needed; (5) appoint an efficient secretary or secretaries who will visit all our colleges and help form efficient and uniform mission study classes and Volunteer Bands; (6) assist the Intercollegiate Association of the Volunteer Bands of our colleges to do its work in visiting the churches and holding mission meetings therein; (7) train students and induce them to spend their summer vacation in visiting the churches and starting them upon missionary lines; (8) in a word, plan for a great educational movement to meet the pressing needs of the church, viz:—more volunteers, funds to educate and train volunteers for the field, more young men and women to devote their lives to home missions and city work, meetinghouses in the cities and mission points, etc. To take up the burdens of a man and go forth to evangelize the world.

Juniata College, Huntingdon, Pa.

A Glimpse Into the Past and Future.

By W. I. T. Hoover.

The Brethren church always has been a distinctively doctrinal church. It has searched the Bible for its plain, practical, fundamental teachings. When these were found it was decided to live them, and, in the process of going on "unto perfection," if perchance any other doctrines should be found, these too, were to be incorporated into the church polity. This doctrinal feature is as prominent to-day as ever, and relatively more prominent in comparison to present day religious thought and activity. We are more nearly a unit on Bible doctrines than any other Christian church of equal or greater prominence save, perhaps, the Roman Catholic.

The last two great Bible teachings we have come into possession of are those regarding missions and education. It is not meant that we have just discovered these teachings, for the first decades of the church witnessed great activity along these lines, but, owing to conditions familiar to many, we neglected to continue to develop these Christian doc-

trines. During the last two decades the church's environment—industrial, social, political, educational and religious—has served to bring us back to the position of the founders of the church. These two great Bible teachings,—education and missions—cannot be divorced, for a religious revival has always been, and must necessarily be, preceded by an educational revival. The two mutually supplement each other.

It seems to the writer that the progress the church has made in the last decade is indicative of a rapid continuance along the same lines. The distinctive feature of development will undoubtedly be along the line of foreign missions,—a reaching out into other continents and nations. Our distinctively doctrinal feature marks us from among all other Christian organizations, and will appeal to the heathen. Great numbers will accept the plain, simple teachings of God's Word.

This great enlargement along foreign missions will have a most salutary and reactionary effect upon the church in the United States of America. Missionary sentiment will not only become more general, but a far keener missionary conscience will, no doubt, result. The subject of missions will be frequently preached about, and more generally considered in the Sunday school, Christian Workers' meetings, prayer meetings, conventions, etc. This will in itself bring about a greatly increased contribution for the work, and a consecration of many scores of educated young people willing to go into the dark corners of the earth in order to teach the people how to live.

North Manchester, Ind.

A Review and a Preview.

By W. M. Howe.

We have always been a missionary people, but not always in the splendid broad sense pointed out by our Lord in the Great Commission (Matt. 28: 19, 20).

There always have been individuals who have felt the pulse of the "Go ye" in their bosoms but the body of the church has not always been enthusiastic in its efforts to "teach all nations."

Better times are here and still better times are yet to come. Twenty-one years ago we had no missionary board, no missionary fund and no foreign missionary. The missionary spirit was pent up. It broke out and it broke the old record. Indifferent hearts became attentive. Hard hearts melted and stony hearts were broken and yet no one was hurt. On the contrary many thousands of hearts in heathen lands have been touched by a knowledge of God's love and many hundreds, that groped in darkness, have been saved.

We now have an active missionary board. We have a growing missionary fund. We have many consecrated missionaries in several foreign countries and heathen lands and we have a sentiment in favor of missions that does not and will not stop growing.

Many are looking upon the active consecrated element in the good missionary cause and, judging from the past, we may expect many more to see the works of God in them that aim to carry out the great commission, and, of course, they, too, will be led to thus glorify their Father which is in heaven.

What are the possibilities for the future? We may hope and pray for them. This will bring them into the range of probabilities and, indeed, into the range of realities.

What some have done with no complaining but with great joy, others may and will yet do. None have done too much. Why should not thousands of others be enthused to do as much inside the next five years?

When they do, we will have in the field an average of one missionary, at least, from every congregation in the Brotherhood. All the families of men, of whatever caste or color, might hear the Gospel from the Brethren. A noble band of missionaries might be located in every country the world around, so that it might, with good reason, be said that the sun never sets on the mission stations of the Brethren.

We have the money to do all this. It will be better when this no longer rusts or when it does not go for that which is not bread.

In a congregation of but sixty members, let twenty of them receive but one dollar income each per day, while another twenty receive but fifty cents each per day and the third twenty have no income whatever. These Christians would then have $9,000 at their disposal each year, even if they have in it but 300 working days. Let them tithe their income, as many now are doing, and some indeed are not content with this. Some call it giving only when they hand over to God a portion of their own nine-tenths in addition to the tithes which "is the Lord's."

This small church would then have in its treasury each year no less than $900 for God's good cause. Here is an abundance with which to support a foreign missionary and an orphan in the bargain. As much could be given towards the support of the faithful home minister—and this would be mission work as truly. After all this there would still be literally hundreds of dollars in the well-kept treasury for the poor at home and for all other necessary expenses.

The time will never come when every individual will be ready to do his full part, but those whom the Lord may make willing can do more than we have said.

1803 Adams Ave., Tyrone, Pa.

One Thing the Brotherhood Ought to Do.

By D. Owen Cottrell.

In one of the last year's "Missionary Visitors" the statement was made that nearly or quite all of the missionaries giving their full time to the work had been in at least one of our schools. Then those in the church who are interested in missions ought to exert an influence toward getting promising material where it will be fitted for service.

What others may do we do not know. As for this locality we are getting an interest aroused that promises much in time to come as a moulding influence by pushing the claims of the Missionary Reading Circle. More than one has been led to see the call through the reading and work of this organization. Here, then, is a second thing that may be done, the factors that build up the mission spirit may be fostered. This is all the more important since, hard as it is to get people to let loose of their money, funds are more abundant at times than qualified workers.

On the question of giving, I am more and more impressed that our people have much yet to learn. But we are moving, and once moving we are hard to stop.

Union Bridge, Md.

Mission Work a Serious Business.

By Edward Frantz.

At the close of the Galilean ministry Jesus had the twelve pretty well attached to Himself in loving loyalty and trust, but they had small conception of the real nature of the cause they had embraced. So Jesus took them up north, away from the people, to give them some lessons on this subject.

At the end of twenty years we now believe in missions, but we do not know exactly what the work is we have undertaken. A few of us think we are only trying to clear ourselves, not expecting to accomplish much. More of us have larger expectations, but think the task is short and easy. We need to be taught that, while final success is certain, mission work is a serious business; that the task is long and hard; that we must prepare to stay by it indefinitely; that we must build up permanent and well-equipped mission stations; that the chief work of our missionaries must be to plan and plant and organize and train; that the building and harvesting must come later and, in the main, through native hands; in short, that mission work is but the beginning of a mighty movement which can come to full fruition only in the long, long years to come.

We have been staying around the Sea of Galilee. Well and good, but it is time to move on up to Caesarea Philippi. After that, Mount Hermon.

McPherson, Kans.

Missionary Endeavor of Promise.

By A. W. Ross.

1. Establishment of true Christian homes, homes where the Bible is a "lamp to the feet and a light to the path." Homes where there is constant communion with God and the spirit of love and kindness rules. Homes where the children are consecrated to God's service and not made into tools for the devil's workshop. Homes where the cares, riches and bestowal of earthly heritage are secondary to the spiritual welfare of the family and the world.

2. Establishment of firm convictions on the relation of Christ to our life, and a deeper understanding of the will of God. That Christian service is not only a means of Christian growth, but a necessary condition of life. That there is a vital relation between the salvation of our own souls and those of others. That the children of the kingdom are to be seed planted in the world field to die that there may be a harvest of Christian believers. Matt. 13: 38. That the propagation of the Gospel is not a side issue of the church, to be supported only when we have time, out of debt, or when we have a special call from God, but that it is as vital and necessary as any other department of church work.

3. Special care for the converts and weaklings of the flock, "teaching them

to observe all things whatsoever commanded." They are yet a bundle of possibilities for the Lord. Some of them may not have as bright intellects as others and so are neglected, but "God hath chosen the foolish things of this world to confound the wise."

4. Most careful attention to the work of the Sunday school. Next to the church itself this is the grandest of all institutions,—an institution in which the opportunities for doing good are so great that no superintendent or officer should be late or absent himself without cause; and no man should ever allow himself to come before his class as a teacher of the Word of God and be made to confess that he has not studied his lesson. An institution in which the influences for the higher life are so great that no parent should ever allow the cares and riches of this world to keep his children or himself away from it.

5. The establishment of a centralized Bible training school, more attention to medical and industrial work as a means of reaching the people, and more money, time and thought in our church literature and a wider circulation of the same.

Bay of Naples, Nov. 16.

Expect and Attempt Great Things for God.

By J. M. Pittenger.

A man loves the tangible in order to be assured of the existence of a thing, whether it be real or probable. Facts, though ofttimes dry, are always convincing. Men love them despite their dryness.

To be assured of the success of a work or movement within a definite period of time we need be assured of some facts in regard to it. They are:

1. Divine approval of it and assurance for its success.
2. Human sentiment for it and promise of growth of this sentiment.
3. Means at hand or in sight for its accomplishment.
4. Organization of effort to this end.
5. Successful trials of the work at various places.

That all these facts stand out as great beacon lights before our church, what may we hope to see accomplished in her mission work in the next five years?

Let us hope and pray for these things, for God is not slack but very definite and true in His promises:

1. The establishment of mission work in two other foreign fields.
2. More determined and concentrated mission work in each State district. This will center at the center or centers of commercial activity in the district.
3. The unification of work for missions among our colleges. This will furnish the needed workers, be that number few or many. This is sure to come. (Here I would like to enlarge my thought.)
4. More definite efforts in the evangelistic field.
5. Vastly increased knowledge of needs and conditions of the "benighted people" of the earth among all classes, old and young.
6. Trebling the membership of the church in India.
7. Establishment of a school, centrally located, for a fuller training of workers.

It is my hope, prayer and assurance that all this and more can and will be accomplished.

Mediterranean Sea, Nov. 14, 1904.

Promise of Results in the Long Run.

By J. W. Myer.

This question calls for the explanation of a solution out of which will come the greatest results. Results will differ as days, months and years roll by, and only the Infinite can give a proper solution. At the end of "the long run" our great Teacher will have the solution of all our endeavors figured out and they will unfold to us in a way as they have not yet. The church is responsible for results in missionary attempt. She can have them largely increased through Christ, or may have results very low and shameful through her own strength.

In our short life the mission work in the Brotherhood has grown in favor with God and man. By His grace in the past twenty years we mark the following large results:

1. A general sentiment in favor of missions.
2. An endowment practically half a million.
3. Mission receipts, the last year, of nearly $60,000.
4. Mission stations in Denmark, Sweden, Switzerland, France, India and places in the United States.
5. Every State district properly organized for district work.

The Christ life of thirty-three years, with but three and one-half years in public service, brought incalculable results. His life in the work and for the work brought these results. Before Him there was little sentiment. His life created a world-wide sentiment, no endowment fund. His life was an inexhaustible estate. No money to move the work, but needs for the work were supplied to Himself and His helpers. Their manner of living justified a support and money abundantly was cast at the disciples' feet. The first mission station was in little Bethlehem. His life moved out to the lost ones world-wide. No organized mission boards, but His burning life, for the salvation of the world, moved Him to choose men and consecrate them for the work, and organized the first mission board.

In the life of Christ is the fulness of effectual missionary endeavor. In consecrated lives on the part of those who are called to the work is the promise of largest results in the long run.

One holy, self-sacrificing life will provoke a congregation, a district, a brotherhood to missionary sentiment, to giving prayers, money and lives to the unoccupied fields.

I can contribute nothing more to the growth of mission work than the burning, willing, Spirit-filled lives of individuals on the mission boards, in the foreign fields, and at home. May the God and Father of our Lord Jesus Christ, whose work we are in, send forth more of the Christ-life men and women into His vineyard!

343 N. Charlotte St., Lancaster, Pa.

The Future for Missions.

By Chas. D. Bonsack.

We may expect much for missions in the future for our church. We must all see that we are living in a day when the Bible is being studied much; and more than ever from a standpoint of what we may get out of it rather than what we

can put into it. Our church is quietly, yet surely, digging along these lines in Bible study. The result of all this will be a truer grasp of Bible truth, greater faith in the Gift of God, and a yearning to tell the world of Him.

The careful discipline of our church will lead to greater consecration of strong men and women, under the influence of self-denying principles, for the Lord's work; who will gladly "hazard their lives" for the Gospel's sake.

There will be better organization and better systems of giving. This will mean more money in the Lord's treasury, and surely we may expect and pray for a greater consecration of brains, hands and feet, bone and muscle, and this will come with the better organization of our congregations and State mission boards.

Finally, with the habits of industry, the moral worth, the practical and well-trained missionaries, who love God and men; who are loyal to the church for Christ's sake, we can expect the best of work done on the field, and need expect no milk and water results, though the work be slow and difficult.

May Thy kingdom come! We pray Thee, O Lord, make of us wise men with clean hands and tender hearts, fully consecrated with all our powers; send us forth until the kingdom of the world shall be the kingdom of the Lord! For Jesus' sake!

Westminster, Md.

What Next?

By E. H. Eby.

In view of all the progress since the beginnings of missionary work in the Brotherhood, two decades ago, and with present promising conditions before us, what line of endeavor should occupy our best thought and energy in the immediate future? Shall we open more stations or train more workers, or work for more money?

None of these. We must get beneath the surface, down to fundamentals. We must influence the life blood of every child of God. The disease is in the blood. No external remedies can put new life into the system.

We do not need more missionary sermons designed to arouse the feeling and then "take up a collection for missions." That gets old. And it is not the right principle. What we do need is more sermons, more essays, more books, more prayer meeting topics of the kind that will give us a sense of personal obligation to a personal God. More good, sound, scriptural teaching on Christian stewardship.

Get it fixed in every heart that the law of the tithe is as deeply planted in the eternal nature of things as is the law of the Sabbath. Both existed before the law of Moses and both are recognized by Christ and Paul. Teach men their eternal obligation, their DEBT to God, and common honesty will lead to the payment of the debt before they talk or think of donations and free-will offerings.

Stewardship, STEWARDSHIP, this is the truth to be riveted next. We must be newly converted to a right view of our relation to God. Until this is done we shall only play at missions.

Mid-Ocean, on way to India.

A Forecast.*

One of the greatest needs of our beloved Brotherhood to-day is more praying. Some one has said: "If we would evangelize the world in this generation we must advance on our knees." Indeed, we all realize we are living in a vary fast age, but, brother, let's go to our knees more often.

Just a glance at our past accomplishments. Within the past few years we have established the Lord's work in Denmark, Sweden, Switzerland, France, India and many places in the United States. Besides this work done by the General Mission Board, the State Districts have been carefully organized and men have been chosen on the various boards, who are whole soul and life in the work. Many of the State District Boards have planned definite policies to be carried out. Almost everywhere a feeling for more and better work is fostered.

In the past year the General Mission Board has used about $60,000 to carry on the work entrusted to them. To continue at the present rate of growth, they will open at least one new station in a foreign land and send to the foreign field at least twelve lives in 1905.

To accomplish this, along with the other work already undertaken, they will need at least $75,000, besides the lives of at least twelve of God's children.

The District Boards, everywhere, to continue to grow, will need from twenty to forty per cent more money than was used last year. These boards are in many places calling for men and women who will take up some definite work and devote their entire time to it.

For us to help accomplish the above proposed policies for 1905, many of us will give more nearly as the Lord has prospered us. Will we respond now and help the several Boards carry out their plans? Or will we lie dormant and allow His cause to go begging? Some will be called upon to do even more than give money. Some parents will be called upon to lay sons or daughters on the altar, and this is not the end, but the richest gift of all will be found in those who give up all—their lives.—Now, dear reader, can't we find a place somewhere in this list where we can give the most acceptably? Come, let us pray for God's mission work for 1905.

*The Editor regrets name to this article was mislaid.

India Becoming Christed.

By Eliza B. Miller.

Far away across the waters
Lies a land of sunny skies;
Idols, numberless, are worshipped,
Sun and sea and earth likewise.
But the Sun of Light has risen
With that healing in His wings.
And each year there is advancement
Toward the coming of His reign.

The last command of the Lord Jesus was, "Go ye into all the world and teach the Gospel to every creature." Long ago the followers of the Master desiring to carry out His commission, desiring that all may come under the blessed reign of the King of kings, came to India to proclaim the Word of eternal life. Their effort has not been fruitless,

Preparing the ground for sowing.—Malabai, India.

but now from the Himalayas on the north to Ceylon on the south, from the Bay of Bengal on the east to the Arabian Sea on the west there are scattered here and there, sometimes at long distances, those who have given up their all to be the leaders in turning this nation also to the Lord and thus "make it a star in Jesus' crown." When I think of the consecrated hearts that daily wrestle in prayer with God in behalf of these people, when I think of the daily effort with mind and with hand that is being put forth that the benighted may be enlightened, when I think of the suffering that is being endured that the name of Jesus may find a place in the hearts of these children,—if for no other reason,—then for these does it seem to me that India is becoming Christ's. Has He not said, "Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest"? Have we not in this received answers to our prayers? You have been praying with us that more laborers might be sent into the great harvest field, not only of India, but of the world. Are not your petitions being answered day by day? And does not the going of every worker, true and consecrated, hasten the time when the kingdoms of this world shall become the kingdoms of His dear Son? And has not the Word given us the assurance that "in due time ye shall reap if ye faint not"? We are the sowers. It is our business to sow. The seed is given us. The ground is given us. It's good seed. There are four kinds of ground into which to put this seed—wayside, stony, thorny, good. What is our business? SOWING. Is it our part to water and to bring forth results? No, for He has said, speaking of the Word, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." Beloved, the Lord is going to take care of the harvest. It is our part to sow this "good seed." May the Lord help you to sow aright, may He help me to sow aright, may He help every Christian to sow aright; for every Christian, whoever or wherever he be, is a sower.

Again the Word tells us that "this Gospel of the kingdom shall be preached to all the world." It will be. There is no doubt about it; for the Word of the Lord is true and every part of it shall be fulfilled. "Heaven and earth shall pass away; but my words shall not pass

away." "The grass withereth, the flower fadeth; but the word of our God shall stand forever." The Christian has every reason to hope and to believe that his cause is going to triumph. Every word of promise is in his favor. There is no use to look on the negative side of the question. It has no negative. As truly as Christ came as the babe of Bethlehem, according to the promise and to fulfill the Scripture so sure will He come again at the appointed time to fulfill the words of the prophets and most of all to fulfill His own words. And that time will not be until this Gospel has been preached to all nations. Before Christ comes every man, woman and child in India will have had the opportunity to know Him.

Bishop Parker, one of the late presiding elders of the Methodist church, who was for forty-one years a missionary in India, said, "One of the most hopeful things for the EVANGELIZATION OF INDIA IN THIS GENERATION is the large number of Christian and non-Christian children in the Sunday schools, and in our Christian orphanages and boarding schools. A host of children and youth is being trained for Christ,—thus preparing native evangelists and teachers to be led by foreign missionaries, and eventually by their own countrymen in the grand movement for India's evangelization in this generation."

My dear friends and fellow workers in the Lord, while you are discussing the question of India becoming or not becoming Christ's, remember that it is on the way, remember that the power of the Gospel has touched many a darkened life and brought it from the chaos in which it had been sitting. The heathen have seen that the "Word of God is quick and powerful;" they have asked, "How can these things be?" Some have fallen to the ground in penitence, crying, "What must I do to be saved?" Beloved, "let us not be weary in well doing." "We are workers together" in the Lord's vineyard. "We have come into the well, you are holding the ropes." May the Lord help us to dig and may He help you to hang on to the ropes.

Harvesting in India.

The Philippine Field.

By Emery Yundt.

The advantage that is now offered to one in the work of missions in these islands is perhaps nowhere paralleled. It is somewhat striking that we have not taken advantage of the opportunity. It is a field in which practically every one is nominally a Christian, though in no manner after the character of the Christian we find in more favored countries. Indeed they differ radically from the Christian of the same denomination in the United States, so much so that the Americanization of the Catholic church in the Philippines is a work now being attempted.

Why has not the Brethren church entered this field ere now? A government in many respects the same as the one with which we are familiar, guaranteeing complete separation of church and state, promising unhampered religious liberty, lifting the entire people from intense ignorance, by the establishment of schools in almost every town, and the people themselves in no small degree dissatisfied with their past, is a condition of affairs that until recently has never been offered us. The ease with which a missionary can enter the Educational Department and serve as a teacher for a period of two years, during which time he could learn the native dialect, and sufficient Spanish to communicate with those who do not understand English, and at the same time become, in a measure, familiar with the people, their characteristics, and prejudices, and thereby attach a goodly number to him before he began his work as a missionary, makes the call almost imperative.

Philippine Islands.

"Paul a Missionary."

By Susie M. Hout.

Saul of Tarsus was the son of Hebrew parents, born with the privileges of Roman citizenship, a Pharisee of the strictest sect, being exceedingly zealous of the traditions of the fathers. He was taught the Jewish law, at the feet of Gamaliel, a prominent teacher of his day. His zealousness for this law caused him to be one of the greatest persecutors of the early Christian church; hence we see him leaving no stone unturned, but trying in every way to wipe out this so-called heresy; to aid him in this work he applied to the chief priests for letters of authority to go to Damascus, and bring all Christians, men and women, bound to Jerusalem.

But God suddenly stopped him in his mad career and Jesus told him that it is he whom he is persecuting. Then there is brought out prominently a noble trait of character in Saul's life, for he said, "Lord, what will wilt thou have me to do?" Saul when convinced of wrong was willing to be led in the right. He might have begun to quote scripture to justify him in his course. He might have said, I am doing the bidding of the chief priests, the head of the Jewish church, but not so; we see him obeying to the letter the commands of the Lord, and the blessings that obedience always brings follow. O! that all Christian and non-Christian people would

learn a lesson from Saul in that one particular thing. Many Christian lives would prove a success, where they now are a failure, simply because they persist in pursuing some favorite course, and try to justify themselves in it when God says they are in the wrong.

God saw in the life of Saul a character, who if turned in the right direction, would be a power for good in the church and world, so He called him into His service and as a result we have Saul as zealous a Christian as he had been a persecuting Jew.

Saul not only stopped his work of persecuting the church but he was told to go out and witness for Christ, or advance the very kingdom he had been trying to destroy. So when we enter the church, though we may have been its bitterest enemies before, we must go to work and, if possible, try to redeem the time by always witnessing for Christ, and advancing His kingdom at all times, and under every condition.

Paul was unconsciously trained for missionary work. His boyhood was spent in a heathen commercial city; hence he became acquainted with all forms of idolatry and vice; he mingled with all classes, and nationalities of people.

His trade enabled him to come in contact with a certain class of people, and gave him an opportunity to teach, which he might not have had otherwise; for example, his intimacy with Aquila and Priscilla, whom he in this way prepared to be effectual workers. His rabbinical training enabled him to be a Jew among the Jews, and thereby gain them.

Paul also spent a period of preparation in Arabia; it was there perhaps he was taught more especially of Christ, for he says, "I neither received it of men, neither have I taught it except by the revelation of Jesus Christ." If Paul, the greatest missionary after Christ, was so fully prepared for his work, so should every missionary to-day prepare himself before entering upon the most important work in the world—that of saving souls.

Paul was called by the Spirit, to be set apart for missionary work, and after having been given power of the church by the laying on of hands, he went out to non-Christian peoples, into the very hotbed of idolatry and vice and immorality which idolatry is sure to bring.

Paul had grand underlying motives urging him on to greater missionary activity. He realized that the Gentile world, to which he was especially sent to carry the Gospel, was without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world. What a sad picture to look upon! Do we wonder at the zeal of St. Paul to carry them this saving Gospel? And yet this same picture is presented to us professing Christians. In the heathen world to-day there are millions who are living and dying without this saving Gospel. How can we sit idly by with so great a field of labor unoccupied before us?

Paul said he was "debtor to the Greeks and barbarians, to the wise and the unwise." Are we not debtors to the heathens to-day. Surely we should become more and more inspired by the zeal of St. Paul, and be more zealous in laboring in the great work before us.

Paul went into new fields of labor; it was not his desire to build upon another man's foundation; he was a systematic worker. After having made converts he organized churches and ordained elders in them. As soon as these churches were any ways capable he had them help weaker churches and in this way inculcated the missionary spirit, and made the church all the stronger, for the more we give the Gospel unto others and the more we strive to help those weaker in the faith the stronger we become.

The church that is interested only in those of her own number and is not manifesting a desire for the salvation of

others is at a standstill and will soon decline and die spiritually.

Paul prepared workers in these churches to go out and be missionaries, thereby enlarging the field of missionary activity. After having established a church he revisited it and confirmed the faith of the believers. He wrote them letters, when necessary, correcting evils which had crept into the church, also encouraging them to continue steadfast in the work, and commending them for their progress in the Divine life. As a result we have these letters to-day, giving the church and world, one of the highest standards of ethical teaching which, if lived up to, would transform this world into a paradise below.

Paul made use of strategic points; he went where he could meet the most people, also those of different nationalities, that the Gospel might, by that means, be spread broadcast throughout the world. He met the people on their own level and led them up to Christ, so when preaching to the Jews at Antioch, he began with their Father Abraham, with whose history they were well acquainted; he then told them of David and of Christ, who was the seed of David. Also in the heathen city, Athens, he began to teach by calling attention to their altar erected to the unknown God, and taught them of Christ by declaring this unknown God to be the Christ, the God he served. And so we see all through Paul's missionary work he used tact and good judgment in presenting the Gospel.

While Paul worked with the common people and especially do we know that there were slaves in the early church, for he gave special instructions to them, still he allowed no opportunity pass by to declare this Gospel to the rulers and governors of the different countries, again teaching us the lesson that the Gospel is for the rich and those in high authority as well as the common people of the country. In this way Paul was instrumental in reaching those who were living in pomp and splendor as well as in the depths of immorality and vice.

Paul adapted himself to all circumstances. He taught privately and publicly whenever opportunity afforded, in the synagogue, by the riverside, in the market place, in the Philippian jail, on the ships when the storm was raging. Even when stoned and left for dead outside the city of Lystra, he did not fear to return to the same city, for we are told that as his disciples stood around him he rose up and went into the city and remained until the next day.

He made his defense before rulers and kings. At all times and places he preached the Gospel and his text was always Christ. His example was worthy of imitation, and his life is an inspiring ideal for all Christian workers and missionaries to-day. His writings give to the missionary a solution to most of the practical questions in the mission field of this age. His success in missionary work, is largely due to his entire dependence on Christ. He was at all times led by the Spirit. His prayerful life, and personal devotion to Christ brought him in close contact with God.

The Apostle Paul leaves to the Christian church of to-day the record of a blameless Christian life, which is an inspiration to each individual follower of Christ to persist in the right, though all the world and hell oppose. And then if faithful until the end they will be able to say as Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Truly can it be said of him, his setting sun has left a track of gold behind.

Union Bridge, Md.

The Death of Shivli.

By Wilbur Stover.

It is evening now and we are all feeling tired out. The tired feeling is so common in India, but this evening we are mentally tired. The day has been one of weeping. We have laid away one of our loved ones, a young wife and mother whom the whole church loved. The baby is four days old only, poor little boy.

Shivli looked forward to the baby's coming with much fear. She dreaded the probability, and feared the occasion. When the child was born she was unconscious all the time, and several times had convulsions. When the little fellow cried lustily in the next room, the young mother lay there with fever, and noticed the cry not at all.

After a couple days she rallied, and every one was hopeful that now soon Shivli would be well. Shivli was one of us, one of our own orphan girls, one of the ideal ones. And they are not very many. Baptized four years ago, married one year ago, she was womanly, true, quiet, thoughtful and good.

Yesterday in the morning services special prayer was offered for her, and many were the hearty responses to the prayer all over the congregation. Boys and girls said amen again and again, meanwhile the tears creeping out from between their closed eyelids. And we believe our prayer was heard.

A Characteristic Native Village with its Little Houses, some Built of Grass, and some of Mud and Grass.

Last night only she fell asleep. She just slept away, and was gone. Burie was in the next room, and it was late. She was weary and worn with the service and duty of the day, and when night came, her work being not yet done, she

Renchord and Burie.

continued to do all she could for her suffering sister. And then she went aside and lay down to rest awhile.

She had shut the door to her room, and with the exception of another woman, she was alone. Her husband, Renchord, was away preaching the Gospel. It was as calm as a calm night in India knows how to be. Not a breath of wind was stirring, and the myriad wee things on the leaves of the trees and in the grass around were singing their good night songs in pretty unison. All at once the door pushed open, the stick wherewith it was propped, fell down, and a rushing, hurrying noise went past Burie's bed. The other woman spoke, "Burie, has some one come, or what was that?" And the ever present mother nature asserted itself in saying calmly, "Nothing. Only a puff of wind pushed the door open." And they were quiet again.

Burie was thinking. Tired bodies so often indulge the mind in lofty meditation, when it refuses to sleep. Again as if a woman hurrying by her bedside came that rushing noise. But Burie was quiet.

And a third time the noise seemed to come close and then passed on. And she tried to make herself think she was only imagining things, and ought to be asleep. What would her husband think of her if she were to tell him these her dreams of the night? But she was not asleep. She was sitting up in bed, and wide awake.

Then there was a gentle rap at the door. It was Shivli's husband had come. "Burie Mamma, come quick, I fear that something goes not well." Her heart beating rapidly in her bosom she went with him into the room. She took hold of Shivli's hand. It was warm, but the eyes were set. She felt for the pulse

Shivli Standing Behind and to the Left.

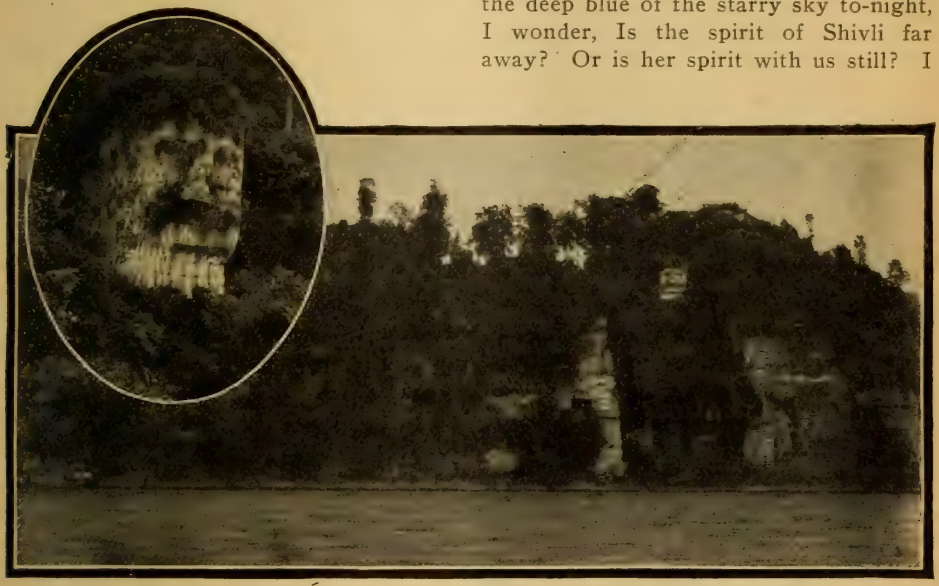
and there was none. Turning, she said, "Valji, it is all over. She is gone." And the two wept together there.

At once word was sent to some of us, and three went to the scene. She was dead, and Burie was weeping. Poor old thing, it meant so much to her.

Early in the morning the grave was made ready, and all of us, all the Christians quickly informed, were gathered together, and in Burie's yard we had the funeral service. All the boys and all the girls, all the men and all the women were there. It was a solemn waiting. The silent form lay in view before us on the ground. After Scripture reading and exhortation, after the prayers and the tears, without a hymn, all walked slowly to the bit of pasture land we call our burial ground. We lowered her body into the grave, and covered it over with leaves of the nimb tree and filled it up. Then we came silently away.

The birds, the goats, the cattle and the men, the world moves on just the same, but there has come a difference to us. The promised land seems nearer since another one of our loved ones has gone to dwell there. As I look up into the deep blue of the starry sky to-night, I wonder, Is the spirit of Shivli far away? Or is her spirit with us still? I may not know, but this I know, that one Father is common to us both. The Father of the spirit land is the Father with whom we deal. He is the same whom we love and serve. He knows our hearts. He knows our state and hers. My heart longs for its fullest service. But our Shivli we see no more.

Bulsar, India, Nov. 7, 1904.



Heroic figure of Buddha, carved out of the native rock, on the banks of the Ya river, China. The full image is seen on the right in the large picture, the vegetable forming the clothing, hair and mustache. See poem, "The Moss-Covered Idol," on next page.—By permission of Baptist Missionary Magazine.

The Moss-Covered Idol.

By Rev. Joseph Taylor, Yachow, West China.

I JOURNEYED one day in the far distant region
Of China, that gray-headed land of the East,
Where the name of the gods and the idols is legion,
And each second day through the year is a feast;
I came to a place where the shade was most pleasant,
Where a brook rippled over its pebbled incline,
And a burden-bent, simple-souled, toil-broken peasant
Bowed down to an idol that sat in a shrine,
A moss-covered idol that sat in a shrine.

And thus it had lodged there for decades unnumbered,
Unheeding the suppliant pleading for aid,
As if from its birth it unceasingly slumbered
While the blind devotee all his vows freely paid;
Not a sign had it given, not a word had it spoken,
In praise of good deeds, or in curses condign;
Not a word nor a nod, not a tear nor a token
From this moss-covered idol that sat in a shrine.

And yet through the years, all untaught and unknowing
The peasant prayed on to the unheeding ear,
And faint grew the hope in his heart dimly glowing
That the idol would give to him comfort and cheer.
But the days of his pilgrimage soon will be ended,
His steps will grow feeble, his strength will decline,
While the ache in his heart will be left unattended
By the moss-covered idol that sits in the shrine.

O brothers, far over the ocean waves praying,
Will you open your hearts to this suppliant's call?
Will you help him today, with no thoughtless delaying,
To find in your Saviour a Saviour for all?
Send the Word, the glad Word that from death shall reprieve him;
Let the Light of the World in his heart brightly shine;
Will you tell him of Christ and the gospel — or leave him
To the moss-covered idol that sits in the shrine?

—Baptist Missionary Magazine.

Christ a Missionary.

By Bertha Rowland.

When we speak of a missionary we mean one sent for a purpose, in this is also implied the thought of a work to do. Some one has given us a message to deliver. In this case it was God's love for fallen humanity that He sent His only begotten Son into this sinful world that we through him might be ransomed, and brought back into the love of the Father.

Think of the great love Christ manifested for the world in that He left the glory which He had with the Father and came to earth to do His will. Spilt His precious blood on Calvary that we might be pardoned. Greater love hath no man than this that he lay down his life for his enemies.

I believe if we as God's children would think more of the great love God has for us when we were lost in darkness and in sin, the anguish and suffering it cost Him who knew no sin, we would go into this Christian work with double diligence, be more interested and concerned about those around us, be more earnest and show to those who have not yet confessed their Savior we really mean what we profess and show by our lives that the Christian life is more than becoming a member of the church.

Christ's only desire was to do the will of Him that sent Him, which was to seek and to save that which was lost.

We so often speak of the great sacrifice missionaries are making who go to foreign lands leaving their friends, their native homes, and going into strange, and sometimes, barbarous countries. True this is a sacrifice looking at it from the standpoint of pleasure and selfishness if we do not have the love for souls at heart. But this is nothing to be compared with the great sacrifice which the Father made to save us. "God so loved the world." If we so love souls we will not think of the sacrifice, but will it not rather be a joy and pleasure to tell the wondrous love of Jesus to those benighted heathen as well as those who are enlightened through the influence of Christianity, but not saved?

Dear reader, if you saw a friend of yours in some awful danger and realized him to be lost, would you not use every means, strain every muscle and nerve and make use of the most extreme effort to rescue him? Most assuredly you would.

There are one thousand million souls lost in deep and dark despair, without God, without Christ, and dying with no hope of ever entering into eternal blessedness. The whole world at one time was lost. "All we like sheep have gone astray," every one has turned aside in his own way; but the Father has seen fit to lay on Him the iniquity of us all. Now we are in a position to be saved. Christ has come that we might have life and that more abundantly. God calls all to come to Him. Then He says "GO" tell the joyful news to others, go into the highways and hedges and bring them in as well as the more popular classes. Salvation is free and for all. Tell them the story of redeeming love. If each one would feel it his duty to shoulder a part of this great responsibility and work at it as we do for our own carnal desires, the church would grow and expand until she would be known throughout the uttermost parts of the earth. There would be no need of asking, What peculiar people is this? It would be known without question.

Christ was clothed with flesh, made Himself of no reputation, and took upon Himself the form of a servant, was made in the likeness of man. Instead of trying to rise above God He humbled Himself to become the servant of God, even

as low, sinful flesh, and died the most shameful death.

Christ's first years were spent in preparatory work. As He grew He advanced in wisdom and increased in favor with God and man. While engaged in secular pursuits He did not forget His Father's business. Christ was especially prepared before entering upon His full ministry. When He was baptized the heavens opened and there descended upon Him the Holy Spirit in the bodily shape of a dove, and a voice was heard saying, "This is my beloved Son, in whom I am well pleased." If we, as God's children, could go forth in our labor for the church with this approval from God our work and efforts would accomplish much more. And why not if we are willing as was His Son to do His will,—to "go," do, be and say what He wants us. Give ourselves entirely up to the direction of the Holy Spirit and be guided by Him regardless of any selfish motive. I feel confident much more good could be accomplished, the world made better and many more souls reached and saved. If we are prepared by God's Word and have this seal, the Holy Spirit, placed upon us, the work must go on,—can't be otherwise.

Christ, while in the flesh, met with many temptations. We must expect the same. Immediately after His baptism He was led by the Spirit into the wilderness where He was tempted in many ways, yet He was ready to meet them all. Satan, seeing His earnestness, fled and angels came and ministered unto Him.

Christ's first followers were won by John pointing out the Lamb of God. The two disciples that were with John followed Jesus. He seeing them follow, asked, "What seek ye?" They said, "The Master," and asked where He dwelt. He told them, "Come and see." They found Jesus and brought others to Christ. If every Christian would do likewise to-day the world, in a short time, would be won for Christ. Christ's missionary program had been announced by the prophet Isaiah. Christ, Himself, read it in the synagogue on the Sabbath day. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." The great commission to us is, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Union Bridge, Md.

Idolatry Among the Bhils.

By S. N. McCann.

The Bhil is not properly a Hindu but one of the aborigines of India. He is not so religious as are the Hindoos and his idolatry has been mostly, if not altogether, borrowed, from them, his conquerors and oppressors. You see no idol temple among the Bhils, their idols are in the open air or in their houses. They usually are of stone, any common stone set on end and a trident, pointing up, cut or painted on it, or only a smear of paint is all that is required. They do not require the service of a guru or of a religious teacher to consecrate their stone gods, or to officiate in any of their services. Any worshiper

may consecrate any stone at any place by setting it up and worshiping it or daubing it with a little paint.

Their worship is, however, confined to one month of the year and then only for one week, seven days. The first day is a day of sacrifice. In this day they assemble in crowds, beating drums, singing and dancing, which is kept up for the week. Many of them get possessed and dhooning is very common at this time. The one who is making the sacrifice, the worshiper, sits before the stone and all who have or get the dhooning spirit sit with him. The worshiper takes from a little pile of grain by his side and gives to each of those about him, aiming to give only about five grains to one. If on counting they have five grains then everything is propitious and sacrifice is in order. If any one has less or more than five grains the omen is unpropitious and it is tried over; if again unpropitious a cocoanut is brought and broken over the idol, each one taking and eating of the nut. After this animal sacrifice is begun, the goat, the buffalo, or chicken, as they can afford, one or more, is led up and the head struck off with a sword, if possible, at a single blow, by some one appointed by one of the dhooning possessed. The blood is caught in a vessel, liberally mixed with spirits, sometimes with milk and sugar added, then drank off by the dhooners. Sometimes when the head is struck off the dhooner grabs up the body and drinks or sucks the warm blood from the carcass. The animal is then roasted just as it is; the hair or feathers burn off in roasting. It is then cut up and its flesh, even to the entrails, is eaten. A piece of liver is cut off by the one who offers the sacrifice, roasted a little more and then cut in pieces and thrown in different directions as the word "eat" is pronounced. These bits are intended for any other spirits that may be hovering around. Sometimes the animal is cut up without roasting and distributed among the crowd. It is then taken to their homes and roasted and eaten, the piece of liver being offered as before.

They have no other worship during the year except when in distress they may offer sacrifice and worship. Their sacrifice seems to be at all times to appease their god or to entreat a blessing. There seems to be no thought of sin or of its atonement. May the Lord give us the wisdom and the patience to lead them to the one great sin-atoning sacrifice, Christ Jesus, our Savior.

An Eye for an Eye.

Among the Jews, as, indeed, among other ancient nations, it was regarded not only as the right but also as the duty of the nearest of kin of a murdered person to retaliate by killing the murderer, and such a one was called the "avenger of blood." But the sermon on the mount set up a different standard: "Ye have heard that it was said, thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven."

The missionary enterprise occasionally affords striking examples of the out-working of the New Testament idea concerning vengeance. For instance, a few months ago the Rev. Benjamin M. Labaree, missionary at Urumiah, Persia, was killed by fanatics. At the time of his death his brother, the Rev. Robert Labaree, a gifted and useful preacher, was pastor of the Presbyterian church at Doylestown, Pa., a church paying a salary far above that paid to missionaries. But this work at Doylestown has been relinquished, and on Sept.

6 Mr. Labaree sailed for Persia to take up the work left by his murdered brother and, if occasion should offer, to preach the unsearchable riches of Christ even to the murderers themselves.

The incident does not stand alone. On May 20, 1861, the Rev. George N. Gordon, who had gone out to the island Erromanga, one of the New Hebrides group, to succeed the martyred John Williams in preaching to the cannibals, came, like his predecessor, to a violent death. Within three years a brother, the Rev. James D. Gordon, the rightful "avenger of blood" was on Erromanga preaching to the natives. For eight years he labored, until one day, just after having finished, by the help of a native assistant, the revision of the seventh chapter of the Acts of the Apostles, where the martyrdom of Stephen is recorded, he too fell victim of a cannibal's tomahawk.

On Aug. 1, 1895, occurred the martyrdom of eleven Christians at Kucheng, South China, eight of the eleven being missionaries. Two of the eight were the Misses Harriette Elinor and Elizabeth Maud Saunders, of Melbourne, Australia. The mother of the two young women, Mrs. Eliza Saunders, was enabled to say: "If I had two daughters more I would send them to China likewise. They went to death, and they went to glory, and all I should say—all I desire to say—is Hallelujah! God knows the benefits to follow this martyrdom. Believe me the grand work will go on and the Christianizing of these people will be expedited." And within two years the mother herself had found her way to South China, where she is still at work.

This spirit of forgiveness, which is truly divine, has found expression in the native Christians as well as in missionaries. Four years ago Chen-Ta-yung, native preacher of our church in North China, together with his wife, his youngest son, and his youngest daughter were hacked to pieces by Boxers in a town outside the great wall in the region of Mongolia. It would have been most natural if Chen Wei-Ping, his third son, who was a member of Conference, had felt the impulse to be the "avenger of blood." But when some months after the massacre, it became possible for the son to visit the place, that he might gather together the bones of his loved ones for proper burial, he refused the offers of indemnity made by the Chinese, making, however this one request: "I should like to go to that church and preach the Gospel to the people who murdered my parents." And he was allowed to go.

"For if ye love them that love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect."—World Wide Missions.

How Our Elders and Ministers Can Help the Circle and Christian Workers' Society.

Young people's societies are training schools in which the successors of the present generation of the leaders of the church are in training. Young people are to learn here to work for Christ, to pray, to give. If they do not learn it now, they will not learn it by and by. Samuel was in training under Eli in the temple service, Elisha under Elijah, Joshua under Moses. Every elder should look over his congregation and see who are being trained to take up his work.

We can tell you some ways in which our ministers do not help along our Young Peoples' Societies.

1. They do not help them by exercising a dictatorial, domineering spirit over the young people. This creates a spirit of antagonism which is very hard to overcome, and the entire church will

suffer. The lambs cannot be fed in this way; when they stray into strange pastures the shepherd seeks them and draws them back into the fold. Rest assured our young people will make some mistakes in these meetings, and sometimes their plans and schemes will not be the best. How could it be otherwise when they have everything to learn? When this occurs let the minister not say, "I told you so"; but let him think and reflect,—is everything done just exactly right in our council meetings which are in the hands of our older members? And then instead of frowning, he can be pleasant and encouraging, and the young people will gladly meet him more than half way in order to rectify their mistakes and make things right.

2. It cannot be done by the minister doing most of the work. Our young people want this training; they need to learn how to preside over these meetings and how to stand on their feet and express their thoughts. The minister could do it far better of course, but the halting, stammering young man needs just this kind of training to make him useful in the church. And the young sister who has never learned how to write out the minutes of a meeting, is put on a fair way to become a very efficient Sunday-school secretary. When mistakes occur just remember that they are learning fast, and what faithful service they will give the church in the years to come. Assist them and sympathize with them, but encourage them to do their own work. Moody used to say that he would rather set ten men to work than do the work of ten men. Every worker dies. If the work is not to die other workers must carry it forward.

3. It can never be done if the minister is neglectful of the Young People's Meeting. It will not take long for the young people to conclude that he is not interested in their work, and they will likely go on without referring to him or depending on him in any way. Does he not know that right in these meetings comes his closest individual touch with the workers? He can understand them and often influence them for good at times when they are in sore need of good counsel.

4. It can never be done by the elders and ministers trying to drive the young people. No minister can compel their loyalty, but oh, how easy it is to win their loyal regard, how willingly they will yield to your wishes, if you have their confidence. The sooner the shepherd learns that he cannot drive his flock, the better it is for both sheep and shepherd. The sheep know their shepherd's voice and will follow him, but a stranger will they not follow, neither will they be driven. But the minister who remembers how things were when he was a boy, and so is patient with them, who remembers his own temptations and how easy it was to yield, will always have the loyalty of the young people, and they will stand by him to the end.

Now it is always so easy to say what should not be done that we hesitate before we take up the more difficult task of telling you what your minister should do.

1. He should attend the meetings. This is very important. In many churches this year, we are beginning to hold Young People's meetings where there never were any before. Many of the young members are timid, and they shrink from opening a meeting; they are not quite sure what they should do in some part of their program. But if the minister is present the young leader feels at ease; some way or other things will go right if the minister sits near him, to help over awkward places.

2. The minister must keep in touch with the young people. This is a young people's age. Their place is important, their needs are real. Growth must be made in the church largely by the care and development of the young people; the minister who fully realizes this and who really loves young people will have no trouble in directing their work. The

little boy who said he did not want to go to heaven if his cross, impatient grandfather went, gave expression to an unspoken feeling of many boys and girls. They will not go into any church work that is led by such people. The minister who keeps sweet, will win the cheerful obedience of the boys and girls.

3. Another way for the minister to help, is to follow up a timid speaker by a few thoughts of his own, commenting on some thought in his speech. And afterwards, at the close of the meeting, they can say a word of encouragement privately to each one who has tried to take a humble part.

4. Let the young people feel that the minister is one of them. Then they will be benefited by his knowledge and better judgment. If this is the young people's age it is the day of your responsibility. It is your privilege and duty to help the ministers, make their burden lighter, increase their courage, and do some actual work for them. You are babes in Christ maybe, but do not be childish and look for petting. Your place is that of hard service, not play. The strong young men and women of our church can do wonders. The Circle stands for earnest service, self-sacrifice, and thoughtful love towards others. It stands pledged to the cause of missions, what can you do to arouse your congregation to a sense of their duty towards missions at home and abroad? Talk it over with your minister, find some plan of work, and the angels will rejoice over the results.

First Steps in Self-Support.

By Rev. C. A. Salquist.

Older missions and more experienced brethren have given much thought to the subject of self-support. We, of a younger generation and a newer mission, have profited largely by their success, as well as learned by their failures what to avoid. We do not consider ourselves as having attained unto perfection in this matter, hence the modest title of "First Steps." It may be of some interest to our fellow-workers at home and abroad to know what we have done in this line.

Our preaching place outside of the city Suifu was acquired in a very singular manner. On his way down the river at the time of the riots of 1895, Mr. Beaman was robbed, and everything he had taken to a brewery at one end of the village of Lichwang and there divided, the owner of the brewery being one of the robbers. Soon after our return in 1896, some men from this village became interested in the Gospel, and wanted us to open a preaching place there. This we consented to do, with the understanding that the rent was to be paid by them. No suitable house could be found, so the brewery was rented and fitted up as a preaching place, while the owner was in the penitentiary! The rent was 1,000 "cash" or about 60 cents a month. When the first month was up, the rent was not forthcoming from the inquirers, and as the wife of the owner was in great need of the money the missionary paid it. About a year later the house was sold and "The True Doctrine Hall" had to move along. In the reply to the inquiry as to what could be done now, we said we would do nothing about getting a house unless the conditions were fulfilled, explaining to the men that it was not absolutely necessary to have a preaching place, that they could be Christians without. After some delay a place was rented, and what a place it was! Black with soot and cobwebs, and no light except what the

front door and some glass tiles let in, it was wholly innocent of all attempts at ventilation. It was almost enough to stagger the staunchest advocate of self-support, to see this sample of the best that could be done in the way of securing a house. But looked at from another point of view there was cause for great rejoicing; for was not this a preaching place, poor as it was, rented and paid for by men interested in the Gospel? What if the rent was only about two dollars a year! After some more teaching it was agreed that the Gospel, being so infinitely superior to the old religion, was worth quite as much financial support. First one then another discovered that the house they occupied was not a credit either to themselves or the mission: and soon another house was rented and fitted up, which had plenty of air, light and room.

We thanked God and took courage. Before long our towns and villages applied for preaching places. "You must rent a house and fit it up yourself," was the answer. "We can't do it, teacher, we are too few and poor. We will come and listen to your preaching." While admitting their poverty, we still insisted on our side of the bargain. "You are surely not poorer than the people of Lichwang, and see what they are doing. It is not our custom to pay for preaching places." The question of "custom" was usually effective and final, especially as Lichwang stood as a concrete testimony to the assertion. Gradually, the idea that each station is to pay its own expenses has taken root; there is not a question of the mission paying for anything in the out stations. In connection with our work in Suifu there are now over forty of these, where property is either bought or rented, aggregating many hundred dollars annually. In many places preachers are supported, either by one station alone, or by two or three together.

An interesting feature of our work in Suifu is the annual gathering in the summer or early fall, of men from all our out stations for a month's study of the Bible. Last year forty were present, some having come four or five days' journey, at considerable expense and inconvenience. Many were able and willing to pay their own expenses, but in most cases the expenses were paid by the stations sending them, those who come only giving their time. The city not proving the best place for quiet and uninterrupted study, it was decided to ask for contributions from native sources, mostly from the out stations, for the erection of a simple and commodious building on the hill, where the missionaries have their summer houses, to be used for these Bible institutes. We have received over one hundred strings of cash from the out stations, each giving only from three to five strings. These, with other subscriptions, will enable us to put up a suitable house accommodating at least fifty persons, without any expense to the mission. The building is already begun, but will not be ready for use this summer. By having these institutes on the hill, the missionaries will be able to teach while enjoying their summer vacations.

While the work of self-support is more apparent in the out stations, the city church has by no means been idle. For some years it has paid its running expenses as well as those of the street chapel. About two years ago a small farm was bought for a Christian burial ground. The church also contributes towards the expenses of the boys' and girls' schools. While the church has a membership of a little over a hundred, only about 40 per cent of the members live in the city. The rest naturally contribute to the stations nearest to them.

There is no doubt that our apparent progress among many lines would have been greater in the beginning, if we had been ready to pay the bills with mission money, but we firmly believe the principle of self-support is the best foundation on which to build for the future good of the work.—Baptist Missionary Magazine.

Editorial Comment.

LIVE WIRE CONGREGATIONS.

Did you know that the list of live wire congregation is growing? What! Don't you know what a live wire congregation is? Well, just write to the Sunday schools of Middle Pennsylvania, which are raising the means to support Bro. Jesse Emmert on the India field. Or Mount Morris College Missionary Society which supports Daniel J. Lichty; or the Waynesboro congregation, Pa., which supports Mary Quinter and Nora Arnold Lichty; or the Shade Creek congregation, of Western Pa., which supports Anna Z. Blough, or the Y. P. M. & T. Society at Huntingdon, Pa., which supports J. M. Blough; or the second district of Virginia which is supporting Isaac and Effie Long; or the Mount Morris Sunday school which is supporting Sadie J. Miller. These have had experience in the work for over a year or more. They know what it is to raise $250 per year per worker for the good work that is going on. The joy in being represented on the field, of having a particular one after whom they can think and pray,—it pays for all and more too.

Yes, the list is growing. There is a brother in Altoona, Pa., supporting Sister Pittenger; the Sunday schools of Southern Ohio, supporting J. M. Pittenger; the Botetourt congregation, of Virginia, supporting Brother and Sister Ross; the Sunday schools of Northwestern Ohio, supporting Brother and Sister Berkebile; the McPherson church and college supporting Brother and Sister Eby; the Sunday schools of California supporting Sister Gertrude Rowland; and—reverently, yet gladly, we speak it, —the Quemahoning congregation in Western Pennsylvania belongs to the list even though their worker, the late departed and much loved J. W. Swigart, did not reach India soil, but eternal joys instead.

Then there are the brethren in Nebraska with the funds in the hands of the Committee for nearly a year and no worker yet appointed. They must be counted too.

Thus has the list grown. One is surprised to note this growth in a little over three years. What shall the harvest be? It is all for God, it matters not. Praise His Holy Name!

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THE CRY NEAR BY.

There should be no burden greater upon the soul of the church than the mute yet penetrating cry of the mountaineers of the South in our own beloved land. Living among the fastnesses of the everlasting hills, these mountaineers have kept their blood without taint and retained unbroken the traditions and superstitions of their fathers. Their lives are simple, crude, and in some ways below the level in moral tone of many heathen lands. They do not have intelligence enough to understand that the laws of the land in which they live are for their highest good; but look upon them, as well as the officers representing them, as a menace to their well-being. They live in poor houses, yet their bodily strength is great, and they have in them that fibre which under proper training, would make mighty men for God and the land of the free and brave.

Just think of it, reader, through Kentucky, Tennessee, North Carolina, and adjoining territory live 2,000,000 of such people, their very condition being the loudest call of need of a Savior. Among them are nearly 300,000 youths who would welcome the brighter day of culture, the uplift of an indwelling hope in Jesus, their unknown Savior.

Would to God that consecrated breth-

ren and sisters, forgetful of life, would go forth into these dark regions of the United States, and lose themselves in the work of lifting higher these people. What a joy in heaven and earth would come from such a work!

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A COMMENDABLE MEMORIAL.

The New Year is before us. What has it in store for each one of us? A fair question and a very interesting one too.

A better question however, is, What is in store for the church? Of course back of such a question must be in combination at least the individual. But the first question looks at self, the second at something higher and better than self.

The first is purely human, the second partakes of the divine in degree as we, forgetting self, think and labor for the church.

What can I do for Christ and the church? is a query that ought to press upon the heart of each member. Such a question carefully considered would bring glorious rewards for the Master's cause. Just note some of the possible things which might be done.

There are many individuals—easily one hundred and more in the Brotherhood, who, if they could comprehend the value of the service, would and as readily could place in the hands of the Committee an endowment sufficient to keep one worker in the mission field as long as the church stands. What a memorial that would be unto the Lord! Yet $10,000 would do it with ease and supply the worker with many helpful accessories.

There are many congregations,—easily two hundred and more in the Brotherhood, who, if submissive to the highest impulses of their own hearts, and led fully by the Spirit as He often strives to lead them, could and would place a memorial fund in the hands of the Committee to keep a missionary in some mission field for all time to come. $5,000 a year for two years would fully equip such an endowment. What better memorial could those congregations erect to the honor of God? In three years the effort at raising this would be past and almost forgotten. If the desire arose the same could be repeated. It would not be any harder than building a meetinghouse, but it would be a more glorious work.

Will 1905 find such members, such congregations?

Reader, do not look about and wonder who could do these things. Ask yourself if you can do it; and if not, how near you can come to doing it.

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MISSIONARY MESSAGES.

Had it ever occurred to you that the extracts from letters from the missionaries on the field were one of the most valuable features of the Visitor? Even a few who make no profession of Christianity but were acquainted with one or more of the workers on the field said they wanted the Visitor "just for the letters, for they seemed so real and personal."

Now and then, and in fact most every Christian has at some time or other wished that he might have had a personal talk with Jesus. This cannot be had in the sense in which it is usually meant. But it occurs to us that next to such a talk would be to hear some one speak who had complied with the Master's last command and had gone to the field of service. Such men of God are always listened to with intense earnestness. But not all can have the privilege of hearing missionaries talk, and at the best this occurs only once in a year or so. The next best thing is to read what the missionary writes,—especially that part which is of interest to you, although it was never written for your eyes.

That is just what the readers of the Visitor get and, judging from the ex-

pressions of appreciation, it is the most important feature of the magazine.

If you enjoy the letters, help others to the same joy.

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AN ANTI-MISSIONARY CHURCH!

What a contradiction of terms! Yet there are those here and there who are so indifferent to the calls of the needy world that they might easily be classed as anti-missionary. But can such a congregation be really a Christian church? If any one knows how that is possible, let them explain and do it at once.

On the other hand the church in its normal condition is missionary. It cannot help but be so. Christ is its founder. He said to his disciples, "As the Father sent me, so send I you." If that means anything, it means, "Go, ye into all the world and preach my Gospel to every creature."

Missions is no new thing to the Father, the Son, or the Spirit, for it has been their one great purpose in the world. But it must be admitted that there appears to be a few who claim to be followers of Christ, led by the Spirit and have God for their Father, who will do little or nothing for the salvation of others.

What a combination of ideas! What a departure from the ideal! How far, indeed, are such congregations or individuals from being Christian as the brethren at Antioch were!

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PRAYER AND MISSIONS.

A certain minister once said of prayer: "If we could see behind the veil of things into the secret agencies of life, we might, and I believe we should find that many of our most real victories have been won on the strength of the prayers of others for us."

How many of the dear workers in the foreign field and on the frontier in this land gladly endorse the truth of the above statement. They know if we do not that some unseen Hand is bearing them up in the work in which they are engaged. They recall the friends who promised to pray for them and they are assured that many whom they do not know in the flesh are praying for them. This is their daily sustaining grace.

But, brother, sister, how much deeper would be your prayer, how much more real would be your petitions if each month you would read of the work of these consecrated ones and know their struggles, fears and hopes. All this is sought to be given to you through the columns of the Visitor. Hence for the sake of the beloved in the field, fail not to keep in touch with them and continue to pray for them.

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THE EXPENDITURES OF THE CHRISTIAN MISSIONARY SOCIETY.

The Foreign Christian Missionary Society's annual report for the year ending Sept. 30, 1904, shows a total disbursement of mission funds to be $209,313.36. Of this amount, $20,260.99 was used for "Administrative Expenses." This means that for nearly every ten cents given, nine went to the field, while one was used for paying office expenses of various sorts, including the work of raising the funds.

To give our readers some idea of how this society compensates its workers, their supports range from $600, the lowest paid to a single lady missionary to $1,500 to one of the leading men. The president of the society is paid $2,400 and the secretary $2,500, besides traveling expenses, which amount for both to $1,155.11. The postage for one year amounts to $3,927.74; their printing to $1,683.24.

BOOKS

CHILD LIFE IN MISSION LANDS.

Now this is a most interesting little volume, setting forth the conditions of the children in heathen lands and how a number of them have come through many difficulties and discouragements up to be better men and women for having found Christ. No one can read these stories, true recitals of actual experience, without being touched and admiring these heroes in the struggle for a better life. The volume has been prepared by Ralph E. Diffendorfer and published by the Young People's Missionary movement of New York. In cloth, 50 cents; in paper, 35 cents.

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SUNRISE IN THE SUNRISE KINGDOM.

This is an interesting volume on Japan by John H. DeForest. He has spent years in that land and through association with high officials as well as with the common classes has come in touch with the "soul of Japan." Of course newspapers lately have had a great deal to say about the country incident to the war now in progress; but the information must necessarily be superficial and hence not reliable. Then there are many books thrown upon the market treating on Japan either from a standpoint of sympathy without having proper knowledge, while others have been published whose authors have had a fair knowledge of conditions, but their hearts did not understand the moving power back of Japan life. Dr. DeForest has combined many excellent qualities in his book as only he was able to do. He has written with the sole purpose of enlisting the sympathy of Christian people in behalf of awakening Japan along intelligent, logical and sound lines, and has succeeded well. His book is admirably adapted to classes or social gatherings who would care to take up systematic study of Japan, for along with his own clear discussion of each subject, the chapter closes with questions for study, authors cited where more complete study may be pursued, and subjects suggested on which papers or talks can be prepared.

What would be more profitable in a neighborhood than to have the young people gather once a week and spend an hour on each chapter, after having spent the spare moments of the week preceding in studying the subject? This can easily be done if some one will act as leader and take up the work. Where now are our workers at home?

The book is published by the Young People's Missionary Movement of New York, and though it contains 233 pages, illustrated, and has an excellent map of Japan, the price is only 50 cents in cloth and 35 cents in paper, postpaid. The expense of the book we are sure can be no excuse. Let there be classes organized at once.

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INDIA AND CHRISTIAN OPPORTUNITY.

This is one of the late volumes of the Student Volunteer Movement for Foreign Missions and a better one has not been issued from the press. Its author, Harlan P. Beach, has made one grand survey of that empire of India, filled so full of problems for the Christian church and now promising such large results for the years of endeavor within her borders. The book was completed about one year ago, so that the information given is up-to-date. But that is not all. While the author has had a large field, he has covered it well, not so much in generalization as in specific points and accumulations of information that give the volume force and power as well as interest and help to every student of India. It is the book for the young,—young either in years or in missions, and the reader is bound to hold a deeper interest in India after reading it. The general topics are very suggestive. The Physical Environment; Some Historical Factors; Races and the Common Life; the Religious Life of To-day; Christianity in India; Ways of Working; Problems and Opponents; Results and Opportunities. Cloth, illustrated, 308 pages, price 50 cents.

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Sentiment, Progress, Reform.

Our country hath a gospel of her own
To preach and practice before all the world,
The freedom and divinity of man,
The glorious claims of human brotherhood.

—Lowell.

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The Bible is printed and bound in all parts of the world. Some of the best work is done in Japan. It is said that the Japanese are twenty-five years ahead of the Oxford Press in their printing appliances.

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At the beginning of the nineteenth century French infidelity ruled the educated classes of America and Christianity was thought to be speedily doomed. But what has been the outcome? In 1800 there were only 350,000 church members in a population of 5,000,000, or one in fourteen; while to-day that ratio has increased to one in four. When we reflect that the numerical strength of the church has augmented three times as rapidly as the population; when we note the rise and progress of Sunday schools which the century has witnessed; when we recall the fact that nearly all the great missionary, philanthropic and reformatory societies are less than a hundred years old; . . . surely these are signs of hopeful progress, worthy to take rank with any of the marvels of invention or with the growth of our national area and the expansion of our national power.—John Henry Barrows, in the Home Missionary.

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Talk about heroism! These home missionaries are the true heroes. They are fighting against the saloon and the gambling house and the overthrow of Sunday. They are standing for the home, they are strengthening the schools, they are using the best day of the week, the soul's library day, for the spread of American manhood. They are doing foundation work; they are pioneers blazing their way through the forest. They are toiling in poverty, in homesickness, and some of them in pain and in heartbreak. They are the men whose very shoe latchets you and I are not worthy to stoop and unloose. One hundred years from now they will be looked upon as the Pilgrim fathers of the great West.—Newell Dwight Hillis, in the Home Missionary.

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In setting up the Syriac version of the Bible a thousand different compartments in the type are used. Sometimes type cannot be got, then there is recourse to photography.

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Out of suffering have emerged the strongest souls; the most passive characters are seamed with scars.—Rev. E. H. Chapin.

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The Episcopal church in the United States closed their fiscal year in October with a total indebtedness of $157,000. $38,000 of this was made during the last year. 4,190 congregations contributed $413,224.36 within the year. About one-third of their congregations made no contributions unless they did it through Woman's Auxiliary, which reached $77,000, or the Sunday-school Auxiliary, which from 3,606 schools amounted to $117,900. The Society sent out thirteen new missionaries and have 113 as their staff on the field. This is the effort for the year just past, though the society has been engaged in missions for over a century and a quarter.

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Hiram College, Ohio (Christian), has this year the largest mission study class in its history, there being 200 enrolled. The average attendance is 167. Good!

The Church Missionary Society of England sent out seventy-one new missionaries into foreign fields and now maintain 960, exclusive of married women, as their foreign staff.

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Christian England laughed when Sidney Smith sneered at William Carey as a "consecrated cobbler," going on a fool's errand to convert the heathen. Carey died, aged seventy-three years. He was visited on his deathbed by the Bishop of India, the head of the Church of England in that land, who bowed his head and invoked the blessing of the dying missionary. The British authorities had denied to Carey a landing-place on his first arrival in Bengal; but when he died, the government dropped all its flags to half mast in honor of a man who had done more for India than any of their generals. The universities of England, Germany and America paid tribute to his learning, and to-day Protestant Christianity honors him as one of its noblest pioneers.

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The American Missionary Association devoted to the development of Christianity in the territory ruled by the United States closed its fiscal year Sept. 30, with very encouraging results. The total amount received amounted to $325,478.38. This was expended as follows: The South, $261,055.95; Porto Rico, West Indies, $10,284.44; Indian missions, 29,199.54; Chinese missions, $13,486.61. Publications, including editor's salary, $10,693.04. The Woman's State organizations rendered special aid. Besides $29,001.91 in cash they contributed 614 boxes of clothing, bedding, etc., for the schools of the Association and fifteen of these State organizations are directly supporting forty-five workers on the field.

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The church has been divided into three classes; —mission, omission and antimission.—Anon.

Love of God and love of country are the two noblest passions in the human heart. And these two unite in home missions.—Henry Van Dyke.

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A scholarly mandarin has been commissioned by his province to write a careful explanation of the Christian religion. What a promising outlook, now that China begins to inquire into things without her.

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At a missionary meeting held in England, Ian Maclaren said of missionaries, "They are the fighting line—theirs are the medals with the bars—they are our Victoria Cross men. We who stay at home are a very respectable lot of hard working men, but just militia."

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Some months ago B. W. Larrabee, a missionary in Persia, was murdered. Did the family turn against missions when they heard the sad news? No; instead, the brother of the fallen hero, Robert Larrabee, has gone to take his place. It is the natural course of sacrifice, love for souls, the love of the Master. The workers may die, but the work does not stop.

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In 1882 the Christian church had one congregation who gave a hundred dollars to missions. Now she has five that give as much as $1,000 annually for the same work. A commendable growth in missions.

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There are three and a half millions of mountaineers scattered along the mountains and uplands of Kentucky, Virginia, West Virginia, Tennessee, Alabama and North Carolina. They are a strong, independent and often lawless people, of as good Anglo-Saxon blood as is anywhere to be found. They just need the years of culture which the same blood farther north has had and they will be just as good. What a field near by! Who will enter and do so at once?

The Bible Lands Missions Aid Society, which celebrates its Jubilee this year, has during fifty years distributed over £108,-600 among various mission agencies in Bible lands.

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Missionaries are barred from Russian territory.

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When the British and Foreign Bible Society heard through a missionary that the governor of Shantung Province in China wanted a copy of the New Testament, they sent him 200 at once. His Highness proposes to place a copy in the hands of each official and then he hopes there will be no more uprisings against Christianity.

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A man living in Shang Tung who believed a year ago that missionary work was a humbug and converts shams, has entirely changed his mind owing to what he has seen during the recent persecutions in China. To use his own words: "I have seen many of these converts, men and women, who have had the choice put before them, 'Will you deny Christ, or will you suffer and die?' and have deliberately chosen suffering and death. I have seen these people—some of them brought down to the hospitals on the coast, mangled and broken, coming down simply wrecks to die. I have carefully verified at least twenty-five cases brought down to the place where I was living—and never again will I speak of the Chinese converts as humbugs or shams."—N. Z. Church News.

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Prayer and missions are as inseparable as faith and works.—John R. Mott.

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The lady head of a hospital in Ceylon showed me a letter from a Connecticut girl who supported a bed there. She is a mill girl, and when I saw her letter I wrote to her about that bed—her "Easter Lily Bed," as she named it. She replied and said, "Sometimes when it is hot and I am tired, and the wheels and spindles seem whirring inside my head instead of outside, I think of some one weak and sick and weary being healed and comforted on my Easter Lily Bed, ten thousand miles away, and I am rested."—The Mission Field.

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"America" is another name for opportunity. Our whole history appears like a last effort of divine providence in behalf of the human race.—Ralph Waldo Emerson.

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He prays not at all in whose prayers there is no mention of the kingdom of God.—A Jewish Proverb.

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The Russian government has given free passes over the Trans-Siberian Railway to the agents of the Bible Society.

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Nearly a million copies of the Scriptures are sold in China every year.

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The Bible depot in Madrid was once the home of an Inquisitor-General, with its secret staircase and private passages, one leading to the old dungeon of the Inquisition, another to the Tribunal.

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The total mission receipts for the Missionary Society of the Methodist church for the year ending October 31 are $1,536,636.76, an increase over the preceding year of $54,363.94. The Society expended for all purposes $1,514,453.09, and have a balance on hand to begin the new year, over and above all drafts and outstanding obligations, $73,491.47.

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He does most to Christianize the world and to hasten the coming of the kingdom who does most to make thoroughly Christian the United States.—Josiah Strong.

G. B. Wilson publishes in the London Daily News the following disheartening information which is here given that the church may see from whence some of her lack of power arises:

These statistics show to what an extent the clergy of Britain are interested in the liquor business.

The value of the holdings of 1,670 clergymen is:—

	Trustees	Personal
Church of England, ...	£729,298	£698,634
Roman Catholic, ...	50,162	52,300
Others, ...	30,797	77,722
Total, ...	£810,257	£828,656

The value of holdings of 466 women whose addresses indicate close association with religious profession is:—

466	Women interested in their own right to the extent of	£167,150
115	Women interested as joint holders and trustees to the extent of	66,209
581	Total, ...	£233,359

This brings the total holdings of clergymen and women connected with the churches up to:—

	Trustees	Personal
Men, ...	£810,257	£828,656
Women, ...	167,150	66,209
Total, ...	£977,407	£894,865

In these days when churches are engaged in so large a degree in relieving human misery, most of which is directly traceable to the liquor business, it is almost inconceivable that so many clergymen and women, who should be examples of moral and spiritual righteousness, willingly ally themselves with the forces of evil.

The statistics given above are a disgrace to modern Christianity, and a deplorable repudiation of the highest aspirations of its Founder, Jesus Christ.

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An Indian deacon in the Episcopal church in August gave a pony for the building of a church at Red Hall, in North Dakota. The pony was sold for $35. The writer in "Spirit of Missions" says, "This is the most generous gift, the comparative magnitude of which can only be appreciated by those who know the conditions and circumstances of the Indians on this reservation. If one-tenth of our white church people should give in any such proportions, we would have millions on millions for missions."

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In 1778 the government of Australia estimated the native population to be over 1,000,000. To-day it does not number 50,000. In one province the race is entirely extinct and in two others but a few thousand are to be found.

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At Reikjavik, Iceland, the temperance women, who are known as "white ribboners," have taken to standing at the doors of public houses from 4 P. M. until closing hours, urging men not to enter.

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In the territory lying between the Mississippi and Missouri rivers on the east and the Pacific ocean on the west, the Episcopal church has 10 dioceses, 13 missionary districts, 22 bishops, 688 clergy, 1341 parishes and missions, 21 hospitals and 32 schools. Their communicants number 67,464, and their contributions amount to $1,200,000. This is from their report for 1903.

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During the late Boer war copies of the Scriptures in fourteen different languages were given in one Boer hospital.

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The London Missionary Society reports 1,755 accessions in the China field during last year. This shows an encouraging growth in the sentiment in favor of Christianity.

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The Sunday school precedes the church as naturally as the twig the tree. When a Sunday school has become firmly and satisfactorily established, a church of the same order naturally follows.—The Pilgrim S. S. Missionary.

During the year ending Aug. 31, 1904, the Visitation and Aid Society of Chicago placed through the Juvenile court 744 children into various homes, asylums and refuges. It also lent aid and very much improved the condition of 1,363 other children, making a total cared for during the year, 2,107.

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For the first time in the history of the British and Foreign Bible Society, their total issues of whole Bibles in one year for all countries together is over one million copies, while the grand total of Bibles, New Testaments and portions amounts to 5,697,361 copies. Friends of China will be thankful to learn that of this grand total more than one-fifth were issued in China alone. The British and Foreign Bible Society's sales in China were 18,867 Bibles, 43,282 New Testaments, 1,185,146 portions, which together make a total of 1,247,495 copies. Adding to these the issues of the National Bible Society of Scotland, which were 678,974, and those of the American Bible Society, which amounted to 438,597, there is a grand total of 2,365,066 Scriptures circulated in China last year.—China's Millions.

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In the editorial notes of "Woman's Work for Woman" the following is given in connection with a report on Mrs. Bandy's work among the Hindus: "It was hard for men of Hindu training to sit on the floor on an equality with their wives and be taught by a woman, and two fellows stood through whole periods before yielding. The next step was harder: to get husband and wife to eat together, but Mrs. Bandy won by seating them side by side at her own table. It was the women who revolted then, two refusing to eat because they could not bring themselves to so dishonor their husbands."

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"Great men are born," says one, "but no man is born great." The same may be said of churches. Great churches have ordinarily become so through the earnest, patient, continual force of at least moderately long pastorates of their ministers. Not often were they great preachers, but they were always faithful and sincere ones. The record stands that they left their churches strong, vigorous and rich. They imparted to them of their own vitality. Yet of what church grown strong and rich can it be said, "This church made its founder, or its pastor, rich?" The large and strong church too often forgets the human source of its greatness, and leaves its pastor poor.—Annual Report of General Congregational Association.

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The fact that 86 per cent of the youthful wrongdoers brought before the juvenile court of New York City are either of foreign birth, born abroad or born of foreign parentage, is a strong argument that one needs not go out of the United States to do good foreign mission work.

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The festering plague spots of vice and crime of the great cities threaten the city and country everywhere. Some great speaker once said, "The question is not, What shall we do with the street rats of our great cities? but what will they do with us if we do not seek diligently to better their conditions and training?" Yet in the face of this many people simply say, "Stay away; live away; do not have anything to do with these crime holes and the problems they present."

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Muller's orphanages in England since his death have been conducted on the same plan as the founder started them,—depending upon the Lord for all support and asking of no one. During the past year $800,000 was received and expended in conducting the home. A powerful argument this institution is for answered prayer.

During the last sixteen years the Visitation and Aid Society of Chicago, as reported in the columns of their interesting organ, "The Juvenile Court Record," assisted 17,090 children, placed 942 in homes, and secured transportation for 1,974. They sent to hospitals for treatment 2,630 and otherwise helped 44,948.

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Suppose this story should be the one which YOUR child was compelled to repeat,—how would you, parent, feel to know it? Query of officer of Children's Aid Society: Have you either parent? A. No. Q. Have you a near friend? A. No. Q. What is your home address? A. Have no home. Q. Are you employed? A. No. Can't find work. Yet this in substance was the story of over one thousand boys who last year found shelter, homes and help through the aid of the Children's Aid Society of New York City.

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A Japanese woman, teacher in the Ferris Seminary (Reformed Church) in Yokohama, has been invited many times to leave the seminary and take a better position in a government school. They offered her ten dollars, and finally twenty-two dollars a month salary if she would accept. But she stays in the missionary school on a salary of seven dollars and a half. The reason? She could not teach pupils in the other school to seek the blessings which she herself has found in Jesus Christ.—Ex.

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In 1833 three white men from France appeared before the great chief, Moshesh, in Basutoland, with a message about a Savior and a gospel. The chief compared their message to an egg, and said he would wait for it to hatch before forming an opinion. The egg has hatched. After seventy years there are in connection with the Paris Mission, in Basutoland, 27 missionaries, and 425 native workers, with 22,356 professed Christians, of whom 14,950 are communicants. In the year 1903-04 these Basuto Christians gave nearly $20,000 for home and foreign missions.—Ex.

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Less than thirty years ago Stanley (1875) gave King Mtesa, of Uganda, his first lesson in Christian doctrine. At that time there was not a Christian in all Central Africa. This year the London Times in the regular course of its news publishes an account of the consecration of the great Christian Cathedral, built by the Uganda Church, at Mengo, which was formerly King Mtesa's capital. Ten thousand native Christian Ugandans attended the consecration services.—Ex.

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Oh, not alone in foreign lands, but in our own Christian America are there those who are hungering for the gospel, who need "some one to start them." My own experience points to the need of consecrated, self-sacrificing men who have the common sense to go among these people, meeting them on their own plane, not as poor people, not as ignorant or uncouth, not as hostile and rarely as indifferent to the Christian faith, but as people who have been so widely separated from each other and from church and Sunday school that they are waiting for "some one to start them." —Ingham of Kansas in Pilgrim Missionary.

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The Methodist mission school for boys at Rangoon, Burma, has an enrollment of 270. This is good when it is known that the school was opened January 11, 1904.

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The Bible is essentially a missionary book. Its central figure is the missionary Christ. Its teachings are dominated by a missionary spirit. Its history is largely a record of missionary movements. Missionary history and experience furnish for preachers and Bible students the richest stores of illustration and evidence.—Missionary Intelligencer

The Sudan United Mission is a new British society for evangelizing Mohammedans and pagans living between the Nile and Niger in Africa. The missionaries will settle among the pagans where British control is felt.

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In the Punjab, India, there are but forty families of Brahmin priests where formerly there were 360. Their religion is waning and the priests can no longer make a living. The change is attributed to a popular study of the Bible.

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The Moravians have 573 stations and out stations, 924 European and 5,077 native workers, 425,489 converts, 21,542 baptized in 1903, and 61,280 under instructions for baptism on their various mission fields. The receipts for the thirteen different societies that all labor for the same church, for 1903 was $1,535,-805.20.

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From the estate of James Callahan, of Des Moines, Iowa, estimated to be $3,000,000, Booker T. Washington's school at Tuskegee has been enriched by a gift of $100,000. $50,000 was left for a home for drunkards and their wives. $10,000 was bequeathed to the American Peace Society, of Philadelphia. Many other institutions were generously remembered.

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The American Bible Society during the year just ended issued 1,770,891 copies and parts of the complete Bible.

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Philo W. Drury, United Brethren missionary in Porto Rico, after speaking of having opened up missions in two new districts where over five thousand people had not heard the Gospel, says in the "Searchlight," "Near by these are other districts that we ought to enter, but we cannot, because of lack of means and workers. Thousands of people are without religious instruction whatever. It is hard, sometimes, to turn our faces homeward, when we know that just a little way beyond are those who know nothing of spiritual joys."

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At the close of 1903 there were fifty-four schools with 8,444 scholars and 218 teachers in the Moravian missions in the Eastern Province, West Indies. The fifty-two Sunday schools have 10,678 scholars and 626 teachers.

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The Methodist church has sixty-three preaching places in Porto Rico as compared with thirty-five places reported last spring.

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In the work around Jugdalpur, South India, the missionaries of the Methodist church have been obliged to stop baptizing for a time, in order that they may prepare and send out more workers to instruct and care for the converts already baptized.

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At the autumn meetings of the British Baptist Union, held at Bristol, over four thousand delegates were present.

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Suppose you had a dead friend whose soul you know is in glory, and a living friend whose soul would be lost without your help. If you had your choice which would you do, bring the dead friend back to life or save the soul of your living friend? Of course you would save the soul of your living friend. That would be a greater work than raising the dead friend. Perhaps the Master had this in mind when He said, "Greater works than I do," etc.

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Never be discouraged because good things get on so slowly here; and never fail to do daily that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord.—George MacDonald.

Christianity is not an exotic to be kept under glass, but a hardy plant to bear twelve manner of fruits in all kinds of weather.

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When a pump is often used, the water pours out at the first stroke, because it is high; but if the pump has not been used for a long time, the water gets low, and when you want it you must pump a long while, and the water comes only after great efforts. It is so with prayer. If we are often in prayer, every little thing awakes the wish to pray, and words are always ready; but if we neglect prayer, it is difficult for us to pray, for the water in the well gets low. —Felix Neff.

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One day a cab came to the gate of Dr. Wilson of the Barclay church, Edinburgh, and took him to see a stranger who was dying. "I know all that," the stranger said to every text which was quoted to him. Dr. Wilson then showed him that salvation depended on a living faith in the living Savior, and a whole faith in the whole Savior. After a pause the dying man said, "Oh, I see now; I have to do, not with an it, but with a He." The best church in the world is an it; the truest creed is an it; the Bible is an it; the gospel is an it; Christianity is an it; Christ is the He.—Children's Missionary Magazine of the U. F. C. of S.

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Cholera has been raging in and about Tabriz, Persia. The death rate in that city has been as high as five hundred a day. Five missionaries are giving their whole time to caring for the sick.

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"I read," says Dr. A. J. Gordon, "the report of a serious accident. A man had thrust the point of a needle into his eye and broken it off. They experimented a long time and tried to get hold of it. They thought it was a hopeless case, and that he must lose the eye. At last a physician brought a strong magnet and applied it to the eye and drew the steel out. The strongest surgical instruments could not do this. No hand was skillful enough to get hold of it and extract it, but the magnet could draw it out. We want young men strong enough to act as magnets, drawing, not driving, young men out of places of danger."

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The failure and ineffectiveness of the church in her efforts to evangelize Europe or England are to be sought in her forgetfulness of her main function, which is to evangelize the world. The tone and spirit engendered by the great renunciation of the primary object of the church, the indispensable preliminary to all efficiency, is to resume the march, to advance the banners, to get the host in motion, to recover the watch word. If we would have the church effective for her simplest work, she must be true to her foremost work. She must inscribe on her ensigns and write on her heart the old word of God, "Speak unto her that she go forward." What is called the missionary enterprise must be frankly and enthusiastically avowed to be her primary concern. And whether by church we mean the whole body of the faithful throughout the world, or the local society of Christians in any given place, the church must be acknowledged to exist in the first instance simply to pass on the message of the redemption to the peoples that have not known.—Rev. Robert Horton, in Lutheran Missionary Journal.

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It was not only as Christ was parting from His disciples on the Mount of Ascension that He had the vision of a redeemed world and sent them out to preach to the uttermost parts of it. At the beginning of His ministry, in His Sermon on the Mount, He told His disciples that they were to be the light of the world, the salt of the earth. Missions are part of Christ's determined plan for His church.—Lutheran Missionary Journal.

If you are not in pressing want give something, and you will be no poorer for it. Grudge not, fear not; lend unto the Lord, and he will surely repay. Give in proportion to your substance. Open your eyes, your heart, your hand.

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One beneficent outcome of the recent gathering of Sunday-school workers from the United States and England in Jerusalem, representing most of the divisions of the Protestant branch of the church, has been its testimony to Moslems, Jews, and Greeks that there is essential unity among Protestants; and that the old stock argument against Protestantism, based on its divisions, is losing force.—Congregationalist.

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The unequal contest between Islam and Christianity is progressing very slowly in Palestine. The missionaries are at times somewhat discouraged, but one of them writes: "The belief grows upon me that the Moslem world is asking, not for historical proof only of the claims of the Christian religion—not a few are satisfied on that score—but for spiritual proof—i. e., living, present-day proof, evidenced by the transformed lives of Christians."

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The Foreign Missionary Society of the Christian church has had but three presidents; Isaac Errett, 1875-1888; Charles Louis Loos, 1889-1900; and A. McLean, 1900 and still in office.

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In 1854 Mrs. Nevius, the young bride of John L. Nevius, reached Nimgpoo, China, as a missionary under the Presbyterian church. She labored faithfully through all these fifty years, aiding her husband in translations of tracts and doing much other valuable work for the mission. Perhaps one of her greatest services to the church, however, was, when weakened in health, she refused to go to her home in America and thus call her husband from the field of service. It was personal sacrifice, but she endured the years with patience and her later years have been blessed with health and many avenues through which to make herself exceptionally useful.

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The Kaffir of India betrays little fear of lightning, and yet, let anything be struck by lightning and nothing will induce him to touch it with his hands. When the matter is ferreted out, the idea back of this attitude is rather a beautiful one, for he says, "Our hands are not clean enough to touch what the Almighty has touched."

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In connection with the Protestant college at Ras-Beirut, the Presbyterians will shortly open a hospital for women, another for children and a training school for nurses. Mrs. Gerald F. Dale, Jr., widely known for her power and influence among the societies of the church, has been appointed superintendent of the hospital.

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Rev. Samuel Dyer said, "If I thought anything could prevent my dying for China, the thought would crush me." When asked what he thought of China, looking at it from the gates of the grave, he replied, "Oh, my heart is big to the overflow, it swells, and enlarges, and expands, and is nigh unto bursting."

Oh, China, when I think of thee,
I wish for pinions of a dove,
And sigh to be so far away,
So distant from the land I love!
—The Missionary Outlook.

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"Ele-Aza" is the cry of the boatmen on the Upper Nile. The Rev. Ll. H. Gwynne ascertained that it was originally "Eloi-Jesa," i. e., "Lord Jesus," and these boatmen have thus unconsciously witnessed to the ancient Christianity of the Soudan, as far as Khartoum and beyond, for a thousand years.

A man of a commercial race, a stranger and not a Christian, recently brought a considerable sum of money to a missionary for safe keeping. The missionary gave him a receipt. "What is that?" inquired the man. "A receipt stating that I have to-day received this money from you," said the missionary. The man immediately asked, "You have the money all right, haven't you?" "Yes," said the missionary. "You are a missionary, are you not?" "I am," replied the missionary. "Then what do I want of this paper?" asked the man as he tore up the receipt and threw it upon the floor.—Secretary Barton, in Missionary Review.

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"Imagine the long northern twilight settling down over the Labrador ice and snow and wind and 'barren'—a land dedicated from immemorial time to the survival of the fittest, where the wolf kills the weakest of the caribou herd and famine is never very far distant from the weaker man. Here and there, at the heads of frozen bays, some settlers' huts —miles and miles apart. Never a made road in the whole country. What is a man, woman or child, wounded in mind or body, to do in such a country as that? I remember asking a settler what he would do if he fell ill. 'I should go to the missionaries or they would come to me,' he answered. And in that answer is summed up, I think, one side of the work in the Labrador missions. They form cities of refuge, built upon the rim of that great gaunt and desolate level, their very presence robbing the long winter of half its terrors—resthouses upon the road of life as well as to the other road—to Jesus Christ, to which these heroes point the way."—H. Hesketh Prichard.

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The old hymn truly says, "Jesus shall reign wher'er the sun does his successive journeys run." He will reign whether you or I do anything to further His kingdom or not. But how ashamed we will be if His kingdom comes and we have had no hand in its coming!—Lutheran Missionary Journal.

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Two items from the Madura Mission, (American Board), South India: (1) Dr. Van Allen was debating whether to attempt to convey Christian truth to a very weak and densely heathen patient in the hospital, when the patient surprised him by opening conversation. "When did you hear about Christ?" asked the doctor. "Why," said the man with a wave of his hand, "the whole world knows about Him." (2) One station, in connection with which there are eighty-one regular congregations, thus accounts for the newest of these: "It came to us last year, made up entirely of the robber caste. This year they have assisted in building a church and are regular worshipers, their women and children also coming. Once the worst people of the entire region, now none are more orderly and quiet. The transformation in their lives is marvelous." —Woman's Work for Woman.

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Some idea of the need of missionaries to-day is gained by a reference to one particular district toward Central Africa. Commercial enterprise is piercing the dark continent everywhere with railway and steamship lines. Commerce is the key that unlocks many doors. The Africa Inland Mission has marked for its advance a line covering nearly a thousand miles. Over one hundred new workers, at least, are required there. But what Board would consider it? No more pathetic appeal could be made for Africa than was made by Bishop Hartzell at the Los Angeles Conference. When will the Christian church be awakened to a sense of its present obligation toward the dark places of the earth?

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Last year the missionary board of the Congregational church disbursed $780,000.

The Little Missionary.

The boys and girls of to-day are the men and women of to-morrow. Because of this the Visitor shall hereafter seek not only to inspire grown people to more active service for Christ, but by setting apart these pages it hopes to interest the children and help them to lay the ground work for still better work for Jesus than is done to-day.

Let older people who see these pages call the attention of the little ones about them to this part of the Visitor. Then it is hoped they will ever afterwards seek to read these columns.

WHAT USE ARE YOU?

What are you doing, little birds
That sing so blithe and gay,
To help the dear old world along?
You only seem to play.

"We carry seeds," the wise birds said,
"And drop them here and there,
And eat the insects that would harm
The trees and flowers fair;

Then, too, we sing a song of praise
To God our Maker true;
Pray do you always thank the Lord
For what he does for you?"

What use are you, old maple tree?
You're only in the way,
How can you help the world along
By living there, I pray?

"The birds hang up their pretty nests
Within my branches high,
The zephyrs rock them to and fro,
And sing a lullaby.

I shelter man and beast as well,
From sun and driving rain,"
Thus spoke the shining maple tree,
"Now have I made it plain?"

Then murmured low the waving grain,
"Our part we try to do,
Are you as faithful, little child?"
Pray of what use are you?"

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DO ALL THAT YOU CAN.

"I cannot do much," said a little star,
"To make this dark world bright;
My silvery beams cannot pierce afar
Into the gloom of night;
Yet I am a part of God's great plan,
And so I will do the best that I can."

"What can be the use," said a fleecy cloud,
"Of these few drops that I hold?
They will hardly bend the lily proud,
If caught in her chalice of gold;
But I too am a part of God's great plan,
So my treasures I'll give as well as I can."

A child went merrily forth to play,
But a thought, like a silver thread,
Kept winding in and out all day
Through the happy golden head—
Mother said, "Darling, do all that you can,
For you are a part of God's great plan."

She knew no more than the twinkling star,
Or the cloud with its rain-cupful,
How, why, or for what all strange things are—
She was only a child at school.
But she thought, "'Tis a part of God's great plan
That even I should do all that I can."

So she helped another child along,
When the way was rough to his feet;
She sang from her heart a little song
That we all thought wondrous sweet;
And her father—a weary, toil-worn man—
Said, "I too will do the best that I can."

—Margaret E. Sangster.

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A MITE SONG.

Only a drop in the bucket,
But every drop will tell;
The bucket would soon be empty
Without the drops in the well.

Only a poor little penny;
It was all I had to give;
But as pennies make the dollars,
It may help some cause to live.

A few little bits of ribbon
And some toys; they were not new;
But they made the sick child happy,
Which has made me happy, too,

Only some outgrown garments;
They were all I had to spare;
But they'll help to clothe the needy,
And the poor are everywhere.

God loveth the cheerful giver,
Though the gift be poor and small;
What does he think of his children
When they never give at all?

—Exchange.

THE BIBLE.

Study it carfully,
Think of it prayerfully
'Till in thy heart its precepts dwell.
Slight not its history;
Ponder its mystery;
None can e'er prize it too fondly or well.

Accept the glad tidings,
The warnings and chidings,
Found in this volume of heavenly lore.
With faith that's unfailing,
And love all prevailing,
Trust in its promise of life evermore.

May this message of love,
From the Father above,
Unto all nations and kindreds be given;
Till the ransomed shall raise
Joyous anthems of praise,
Hallelujahs in earth and in heaven.

—Selected.

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THE ENGLISHMAN'S PRAYER FOR INDIA.

Sung to the tune—"America."

God save our India,
Make her a shining star
In Jesus' crown,
Redeemed by precious blood
From sin's oppressive rod
Low at the feet of God
May she bow down.

Throughout her wide domains
Where moral darkness reigns
Let light now shine,
Hindu, Mohammedan,
Blended in union,
The name of Jesus own
Savior divine.

To every British heart
A burning zeal impart
The truth to spread,
That as the Empire grows,
Triumphant over foes,
All may obey the laws,
Of Christ our Head.

Lord, bring thy kingdom in,
Dethroning woe and sin,
Thy will be done.
Judge of the widow, Thou,
Thine ear in pity bow,
Oh save the afflicted now,
The lost and lone.

Rise and assert thy power,
Hurl Satan down this hour,
From his high place,
Brahm, Vishnu, Siva, all,
False gods whose names appall,
Like Dagan, make them fall
Before thy feet.

Then this fair land shall be
A kingdom worthy Thee
Who mad'st it fair,
Its myriad children,
In garments white and clean,
With us shall enter in,
Our home to share.

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SING A SONG OF PENNIES.

For mite-box gathering.

Sing a song of pennies—
Did you hear them fall
In the little mite-box,
Shining ones and all?
When the box was opened
They all began to sing;
"Let us carry far and wide
A message from the King."

Many little children
Need a helping hand,
Lonely little people
In our own dear land.
Long have they been waiting
A message from above.
All the pennies help to tell
The story full of love.

—Adapted from Over Sea and Land.

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HOW LAPLAND BABIES ATTEND CHURCH.

One of the most curious customs of the Laplanders is the manner of taking the babies to church, described in the Ram's Horn. The mothers go regularly, even when they have wee, tiny babies. Sometimes they ride ten or fifteen miles in a sleigh drawn by a reindeer. They all have warm clothes on, the baby in particular. Often it is wrapped in bearskins. As soon as the family arrives at the little church and the reindeer is secured, Father Lapp shovels out a bed of snow and Mother Lapp wraps baby snugly in skins and lays it down there. Then Father Lapp piles the snow all around it and the parents go into the church. Over 20 or 30 of these babies lie out there in the snow. The little ones are not strong enough to knock the snow aside and get away, so they just lie still and go to sleep. When church is out the father goes to the spot, puts his hands down into the snow and pulls the baby out and shakes off the snow; then the reindeer trots off and takes them all home again.

A PATHETIC CASE.

By J. F. Atkinson, Supt. of Chicago Boys' Club.

Look at that little weazened, half-starved girl of ten or a dozen summers down there at the foot of the stairway leading to the Chicago Boys' Club. Her hair is disheveled, her clothing is tattered and torn, her worn-out shoes but partially protect her feet from the stone pavement, her hands and face are grimy with the dust of the street. Poor little atom amidst the mighty throng of State Street. Herself in sore need of a protector, she is, on the contrary, standing guard over a restless little bundle in the baby cab—a child about two and a half or three years of age, evidently brother to the weazened little "mother" who has wheeled him to our club room door.

But another figure appears upon the scene, a little "brudder" who tenderly lifts Baby Ragamuffin out of the cab and toils with him up two flights of stairs to the room for games and reading; and because the Boys' Club has no room for girl waifs, this neglected little "mother," with her pathetic, womanish face, but with a noble, self-sacrificing heart, stands guard for nearly two hours over a battered old baby cab—once doubtless the outing-rig of some more fortunate child and rescued for its present use from the city dump.

This is a typical back yard in the slum district of Chicago. How is it possible for boys and girls amidst such surroundings to grow up pure, clean and noble?

But while she bravely and patiently waits there at the foot of the stairs, the other two have entered the warm, well-lighted room. "Little Brudder," otherwise known as "Rooster," takes hat and baby over to the checking desk, thinking to check them both and leave them with

the matron until club hours are over. To "Rooster" this checking business is the most serious and the most complicated affair that has come up in his business career. Hanging up one's hat! The idea! What's the use of it? Why lots of "de guys" sleep in theirs. But here they are, a long lane of "de guys" in front of the iron screen in the reading room, deliberately surrendering their precious hats, or what is left of them, to the kind matron. If hats were safe with her, why not babies? Yes, surely babies; and this baby with his rigid, solemn face felt it. He gave Mrs. Atkinson an appealing look that went straight to her heart. She gave the child a set of building blocks, taught him how to use them; and so in a quiet corner of the room he played, to all appearances, the first game of his life; and as he played a new light came into his face, the light of innocent baby joy.

So while these two ragamuffins and "Rooster," enjoy their innocent games up here in the pleasant Club rooms, little "mother" patiently waits down there at the foot of the stairway.

One of the work rooms in the Chicago Boys' club where boys from the slums are taken in, cleaned and taught useful trades, and at the same time the Gospel told them. Your editor himself went through these rooms and was glad for what he saw in child saving and soulsaving.

HOW A MISSIONARY WAS MADE.

Bishop Frank W. Warne, of India, gives the following account of his early missionary experience:

I was but a boy in Canada, and when the annual missionary meeting was held and the collection was about to be taken, the preacher said: "I want every person in the house, including boys and girls, to subscribe something, no matter how small, and two months will be given in which to pay the subscriptions." The collectors came down the aisle with a slip of paper, and the people wrote their names on the paper. I had never subscribed to anything, but I decided I would subscribe one dollar, and when it came to me I took the paper and wrote my name, promising to give that amount. I was very much excited and began at once to plan how I should earn the money. I saved pocket-money, ran errands, found eggs, and, as it seemed to me, long before the time I had my dollar ready, and wished either that the collector would hurry up or that I had subscribed more. I got so much pleasure and profit out of that subscription that I have been giving ever since, and at last I gave myself.

From the Field.

Christian Krabill and wife, Rebecca, of Edgerton, Ohio, have a Practical way of Showing their Sympathy for the Work in India.

To the Missionary Committee:—

The Committee certainly deserves credit for giving to the Brotherhood such a good, clear, inspiring paper as the Missionary Visitor. Especially is the December number full of just such good things as the Brotherhood needs to spur them to greater activity. After reading what Brother Yeremian said about patients lying on the ground all night and the aching bones and tired backs, I thought of my good bed and how much I enjoy it. I could not help but praise God for the many comforts we have. And as a Christian wants to share with the less favored, here is three dollars. Please send it to Brother Yeremian to get a bed for his poor, afflicted patients. May Zion's good be kept in view.

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L. H. Eby, of Ft. Wayne, Ind., Speaks Appreciatively of the Improvements in the Visitor:—

Missionary Visitor for December just arrived, brimful as always, and it seems the brim is still getting larger and the paper better all the while. May it help many in the mission work at home and abroad.

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J. G. Royer, of Mt. Morris, Ill., Urges Better Workers for the Home Fields:—

After giving nearly all of the past summer and autumn to churches in North Dakota, Oklahoma and Colorado —churches, so to speak, on the frontier, I am more than ever impressed with the need of more and better qualified workers along the frontier lines of the home field. Scores and scores who understand the needs of the work and know how to meet those needs would be welcomed. It seems to me this phase of mission work should receive our immediate attention.

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Brother D. B. Eby, of Sunnyside, Wash., Wishes to Correct a Statement in the Last Visitor and thus Writes:—

"In the November Visitor I see you have me saying that our board met in Portland, Oregon, to look over the city with a view of starting a mission in Missoula, Mont. It should read, with a view of starting a mission in Portland. A mission in Missoula, Montana, is also under contemplation, but must be deferred for the present.

"The Visitor is growing in favor among our members."

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At Canton (O.) Bible Institute Sylvia L. Cripe Reports that the Mission Band is Doing Good Work:—

The spirit of missions is invading every heart in the Institute; and what is more encouraging still, at a members' meeting held last week the church asked for a report of the intentions and work of the society, and requested that she might keep herself posted as to the movements of the Band. It is encouraging, indeed, when the church stands as a unit for the spreading of the borders of the kingdom.

Our Missionary Society is active and we much enjoy the study of "Modern Apostles." Valuable lessons can be gleaned from the life of Hans Egede, one of which we want to make a part of our experience—that a noble effort counts.

Dec. 4, four of our Band, brethren J. E. Ulery and W. D. Keller, Sister Cora Hostettler and self constituted the num-

ber who answered the call to go to the Freeburg congregation. Two programs were rendered. In the morning the subjects discussed were, "What Lack We Yet?" "Our Duty to the Philippinos," "An Invitation to Worship in God's House"—2 Chron. 30: 1-11; also an excellent reading was given. In the evening the time was used in contemplation of the themes, "What the Church Should Accomplish in this Generation," "Will a Man Rob God?" "China, an Open Door," and "Christian Giving."

Excellent attendance and attention were given. An offering of $26.42 was taken at the close of the evening session. It was turned over entire to the Band to be used in the work of salvation. May many hearts be opened for the planting of the precious Word. What we need next to working up a missionary spirit is to work it down deep into our hearts—there will then be no question as to ways and means of working.

May the missionary societies each one be blessed by the direction of the Holy Spirit and be used mightily for the salvation of souls.

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At Bridgewater College (Va.) the Missionary Meeting has been Making Some Interesting Excursions, Reported Herein.

"Wonder why the Visitor doesn't come," "Where is the Visitor?" shows that some hearts anxiously await its coming. Because, like Grandma's basket, it is always full of good things. Just got it to-day and wanted to read every bit of it before I laid it down. I've got some of it. Get the rest later.

We are aiming to think more, more, more, talk more, read more, pray more, for missions, which means live more for missions. We want to live close to Christ, Paul, Carey, Judson, and be happy.

Some weeks ago we were much encouraged by three addresses by Dr. Forest, for some time an instructor in the University of Calcutta in Biblical subjects, but now gives Biblical lectures at the University of Virginia. His addresses were on "India's Hurt," "Amos, the Shepherd Prophet," and the "Literature of the Bible." They were unusually fine and we hope the Missionary Society will give us another similar treat ere long.

In our mission meetings we have been taking some interesting excursions. One of the most interesting was our visit to the St. Louis fair. Our leaders told us to think of this: "The children of this world in their generation are wiser than the children of light"—as we looked at the marvellous skill and energy, and wisdom, patience, knowledge, 40 millions, etc., that was before us. My, what thoughts came! Another night we went to Borneo and all came back with our heads. Had we been there years ago we might have been found by the "head hunters," and a swish of a long knife and a head rolling on the earth would have warned us to flee. Praise God for missions!

A library committee is actively working to make an addition of forty or fifty of the latest and best books on missions.

The Mission Band is arranging to study "New Testament Studies in Missions," by Harlan P. Beach. Thus the good work goes on. May it be directed by God. May we permit him to use us to make the world better and happier and help many souls to say, "What must we do to be saved?"

Wm. K. Conner.

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"BROOKLYN NOTES."

We write these lines as the old year dies, and the new year comes in view. We look back long enough to review the past for profit, and look forward with new zeal. The past has not been all we wished, but there is a marked degree of success over former years.

—Much faithful study and hard work

has been done, to profit. Each year we are, by God's grace, able to cope with harder problems, and as the days go by we see a steady, healthy growth in the Lord's work at this place. We as a "Brooklyn Mission Church" have much to be thankful for. The Lord has done great things for us. In the past year two of our members have been called "up higher," but this has only drawn us closer to Him who doeth all things well. Twenty have been added to the Lord in baptism. Our membership is more spiritual than in past years. More and more we see "the love of God" manifested amongst us, which sees the worst in man, yet bids him hope and brings out the best in him.

—Quickened by the thought that we have less days to work, we enter upon 1905 with renewed spirit, hopeful of encouraging results. To look back, and say, "We have nothing to regret," is to look with a very imperfect vision. Regret is a step toward wisdom, and to be more wise means new strength for better work. It is not what we were, that we are responsible for to-day, but what we are now, and what our possibilities are of being to-morrow. How grateful we should be for the privilege of each year growing better, and more efficient in the work of the Lord.

—Would not this little sermon be helpful, as we begin 1905? "Be always displeased at what thou art, if thou desirest to attain to what thou art not; for where thou pleasest thyself, there thou remainest." How true!

"Trust no Future, howe'er pleasant,
Act—act in the living present."

—This is what our dear Brethren are doing up in Canada. Here is a letter from the Fairview church:

Dear Brooklyn Workers:—

We number about fifty-five members in this Fairview congregation in Canada, and we are active in building up the cause here, but desire a share in helping the good work along in Brooklyn, New York. So please find enclosed $5.65 towards your much-needed new church. Yours Fraternally,

D. Warren Shock, Clerk.

The following has been sent us, toward the Brooklyn church fund, since our last report:

Arizona.—Glendale church, per Wm. Weigold, $6.25.

Indiana.—Muncie S. S., per Geo. L. Studebaker, $6.70; Buck Creek, $6.69; Elizabeth Robbison, $3.50.

Illinois.—Pine Creek, $4.25.

Maryland.—Brownsville church, per G. Fouch, $19.00; Pleasant View, per D. Ausherman, $22.33.

New York.—Brooklyn Sunday School "birthday bank," $7.00; J. Kurtz Miller's class, $5.00; Sister Hood, $5.00.

Ohio.—Maple Grove, per Clara Beeghly, $17.62; David Byerly and wife, $5.00; North Star church, $5.00.

Pennsylvania.—Waynesboro church, $13.00; Roaring Springs, $6.65.

Oklahoma.—Big Creek church, $9.25.

Washington, D. C.—Mary K. Flohr, $1.00. Yours in His Service,

J. Kurtz Miller.

5901 3rd Ave., Brooklyn, N. Y.

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A. W. Vaniman, of Malmö, Sweden, Gives Interesting Comments on Christian Life in his Field:—

We were agreeably surprised a day or two ago, when we opened a wrapper containing some mail, to see such an improvement in the cover of the Visitor. The illustration on the first page with its title indicates plainly that some father and mother are saying farewell to some one or more that they love, and that some are saying farewell to the dear home, perhaps no more to see it on this earth. When I see the old father in the picture it carries my mind back to the time when we said farewell to a father and mother in Lincoln, Nebraska, they to return to their home and we to come to this, to us, foreign land. Since that time the dear father has gone to

his reward, and we know we shall no more meet here below. When Paul told the elders at Ephesus that they should not see his face any more, their tears flowed freely on that account. Such tears are no disgrace but make the heart better for their presence.

But how little we know about the future is so clearly shown by the fact that one or two of the persons who intended to go to India were hindered. The one by the cold hand of death, which stepped in at an unexpected time to sever the silken cord. We stand in awe and wonder why the Ruler of the universe should frustrate such noble plans in a young life. But O, how sweet to know that all is for the best for those who love God. It is an inspiring thought that God may have a higher and nobler work for our dear brother than if he had reached the land which he longed to reach.

The biographies of the missionaries indicate that they are a consecrated band and we have reason to expect that the Lord will carry out a good work through them and those who are now in the field.

To-day, Nov. 10, is the day when people in Sweden eat goose as the Americans eat turkey on Thanksgiving. This is in commemoration of Martin Luther's birth. The religion of this country is Lutheran and the people revere Luther, the father of the Reformation. But the large majority here have as little thought of the real significance of the day as is the case in America on Thanksgiving day. This country, as well as the other countries of Europe, was Catholic before Luther's time, and many churches are still standing that were built by the Catholics. When the country became Protestant and the state religion became Lutheran these churches as a matter of course became the property of the Protestants, and are owned by the government. Churches are about as plentiful over the country as schoolhouses in America. But in many places the people do not attend the services to a great extent. In the most places many people are very much afraid of any new doctrine, they are afraid they will be led astray. The priests do all they can to increase that feeling. Even a Methodist minister told me a few days ago that he tells people to throw in the fire all tracts that are carried about by strangers. Many places where one attempts to give people tracts they refuse them. They do not want to know anything different from what they already have. But there are some who are willing to learn something new, and will gladly accept such literature as is offered them.

I read in a religious paper a few days ago that "God does not contemplate the salvation of the world now, but to take out a people for His name." Is that true? The results of Christian work would almost seem to indicate something like that. If true, then one need not be discouraged if a very few do accept Christ. But we are so constituted that we want to see many come to the Lord. Experience teaches that getting people into the fold is only a small part of our work in the Christian life. The sheep and lambs need to be fed and nurtured. Some persons are qualified to go out and seek the lost while others are better fitted to feed them and keep them in a healthy condition. It is good when each is willing to work in his place.

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S. P. Berkebile Writing from Cairo, Nov. 19, Tells of the Interesting Ride through Palestine:—

Dear Brother:—

We have been enjoying our trip very well all the way, but we could not expect it to be otherwise with the noble traveling companions that we have.

Our horseback ride through Palestine was very tiresome, but we were well repaid for the effort. I do not think that one can measure the value of a trip of this kind, because the knowledge thus gained can always be used. The manner

in which we traveled gave us an opportunity to see the home life of the people. It is surprising how the people of Palestine cling to the old costumes and customs. Mrs. Berkebile stood the trip remarkably well and with less complaining than the men, myself, of course, included. The visit about Jerusalem was exceedingly interesting to us. And it seems with Bro. D. L. it becomes more and more interesting with each visit; he is an excellent guide about the city. We had a fine boat ride on the sea of Galilee. I do not know whether Bro. D. L. told you of our swim in the Dead Sea or not, but he enjoyed it with us like a boy; he said it made him feel young again.

The visit to Hebron was rather disappointing, as I had counted on seeing the cave of Machpelah, but, as you no doubt know, the Mohammedans have covered it over with a large mosque, so all a person can see is a hole in a stone wall. Jaffa is a very interesting place for a short stay, but of course there is not the interesting history connected with it that there is about Jerusalem. We visited the house where it is thought that Simon the tanner once lived, not the same house, but the same site.

This morning we visited the museum of antiquities. It is wonderful to look into the faces of people pretty well preserved, who lived in the time of Moses and since. The mummy of the Pharaoh of the Exodus is now in the museum. You know a great many people thought he had been drowned in the Red Sea, but this has now upset that theory. Mummified alligators, cats, dogs, fowls, etc., well preserved skeletons of the sacred oxen and old funeral books are to be seen in the museum.

Bro. W. R. Miller is expected to arrive here to-day, then we want to visit the pyramids.

The time is now nearing when we will meet the rest of the missionary band. We are anxiously awaiting that time. We wished when we reached Port Said that our boat had been there and that we could have got on at once and sailed for India. We are anxious to settle down and go to work at the language. There will be one place not filled in our company that causes sadness in our hearts. We shall only meet Bro. Swigart when life's battles have been fought and, we trust, gloriously won.

From your co-laborer in Christ.

Steven Berkebile.

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Gertrude A. Rowland, Writing Under Date Nov. 21, 1904, from Messina, en-route to India, Says,

Dear Brother:—

We were here over night and until noon to-day. It is now about 9 A. M. They are loading our boat. All of our party are well and happy and are going on our way rejoicing. I am so thankful I am going too. We left Naples Sunday morning at 4 A. M. Hope all is well in America.

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Adam Ebey, of Dahanu, India, Tells of his Tent Work. India Will be a Christian Nation:—

My Dear Brother:—

You have not heard from me for some time, I know, but I have been busy most of the time. If it is not one thing it is another.

I am out in the tent about seven miles from home. It is fine in some ways, and in some it is not. At the close of this month I want to give you a synopsis or outline of the month's work. I shall only write in a general way to-day.

This is the season of the Hindu New Year, Divalli. Diva means a light, Vali is "having." So we have "having lights" and it is a beautiful sight to see the little lights in the houses, in the paths, in the wells, and various places. Every person who can, gets at least one new piece of clothing. While there are some beautiful customs connected with this holiday season, there are others not so desirable. It is a time when much

liquor is drunk by the lower castes. Then the music and yelling! It makes one tired! But I guess it is no worse than some of the things done in America.

Our work: We go from village to village, talk to the people, sell Gospels and books and invite the sick people to the tent to get medicines. Yesterday I had sixty-three patients.

The work looks encouraging. We have no converts yet, it is true, but we are leading the people towards Christ, that I feel, that I know. Nearly every one among the common classes admits that there is nothing in idols. The custom is worshiped more than the idols. "Our fathers did so. We are fools, but what can we do?" Thus they admit. They have asked their gods for rain. The gods have failed. Oh, for more seed sowers. Custom binds the people. "If I break caste, where can I sleep, where can I eat, and where can I get work?" The missionary can only answer, "God will find a way." But their gods have failed them, and how can they trust in another? We dare not, cannot promise them work or food. The moment they turn to Christ they are outcasted and the high caste man whose heart is harder than stone, will turn them away. Where can they get land to farm? There are great problems to meet, but we have faith that God's Word will prevail. India will be a Christian nation.

Now, I should like to tell you a great many things, but I cannot now. It is hard to write sitting native fashion. I have not yet learned to be comfortable without table, chair, bed and some other necessities. I get along as simply as I can, because it is expensive to be out tenting where one is in a famine district and everything is dear. Practically no rice, no grain has ripened here. People will suffer unless they get help. Water will be scarce. The rivers are as low as they should be just before the rainy season.

We take along with us the most necessary things, one cart load. Hence, the earth is my table, my chair, and my bed. It goes a little hard, but still it is nothing, nothing at all in comparison with what Jesus did. I wish I could go around among the people like He did! If not, then like Paul did. God help me to do a little. Pray that the Holy Spirit may open the way and lead the people.

To-day is Alice's birthday. She expects to come out this forenoon and stay until the evening train. The babies want to see papa and the tent. The sea is beautiful here. But I must close. God bless all to His glory.

Yours fraternally,

Nov. 11, 1904. Adam Ebey.

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Sadie J. Miller with Mary Quinter Takes a Trip to an Alliance Meeting and Reports their Journey:—

Dear Brother:—

You will see by the above that I am not at home. Mary Q. and I came to this place yesterday morning, where the Christian Alliance people are located and where they are having a convention. They have been organized about twelve years in India and have about eighty missionaries, of which about sixty are present here. There are twenty-three other "Missy Sahibs" in this same room. All of them belong to the Christian Alliance but one other lady besides Mary and myself. Their work is in Gujerat and Marathi district the same as ours.

Last evening we listened to a splendid sermon by the Rev. Wallas from South India. He is a Scotchman, and gave such a practical, spiritual discourse. I think he is not an Alliance, however, but more educated than most of their men.

Among the "Missy Sahibs" is a Miss Becker who comes from Pennsylvania, the same county in which Sister McCann was raised.

Another lady, Miss Fanny Hoffman, who comes from McPherson, Kans., is

well acquainted with the Eby's who are now on the way and will soon join us on this side in the work. She speaks very kindly of the young people in the work there. She is related in some way to the Trostle's in Nebraska.

We are occupying half of a large churchhouse. The other half is where the services are held, so we have not far to go.

Nov. 4. Last evening Mary and I had the privilege of going to Karia, where these people have a very interesting girls' orphanage. Miss Hansen has charge of the work and five other "Missy Sahibs" help her. Some of them have only been here as long as we, so they spend most of their time in study. Miss Hansen has been here seven years. She has such a splendid command of the language. They have four hundred girls, all that the government allows at one station. It is a splendid place for one to find ways and means to better their own work.

This morning at the Gujerati prayers they were nearly all present. Miss Fuller, daughter of the Alliance superintendent of the Indian work, was along. She gave a talk to them. They appreciated it much. Her father is called the father and adviser of the entire Alliance Mission. He seems to do the work well, all of them love to have him come.

One thing that is such a help to them in keeping things in good order is that they have plenty room, even if their numbers are large.

I was quite surprised to see my last letter in the Visitor. I always hold my breath when I see there is something I have written. Mary says to tell you that she has not time to write for the Visitor (to you) this time. We are away from home, you know, and do not expect conveniences as we usually have on letter day. We came here Wednesday morning and will leave to-morrow. The conference will not be closed, but we feel we want to be home for our English Sunday school, have not missed one time yet and hope to keep on without interruption.

I have not told you what an interesting time we had getting out to Karia. The ladies who go back and forth had no room for more so they said they would order another Gardie. After services last evening at nine o'clock they told us that the Gardie Mallo (Bussman) had not come and we would have to wait until this evening, so we went to our beds and were getting ready to retire. Just as I was ready to sleep one of the ladies came and said the Gardie Mallo had come and we could yet go if we wished. We hastened to do what we had undone and as soon as we could were ready for the seven-mile trip. We could not take much of our bedding as the Gardies were both full. Five crowded in one rig and four in the other. Mamie and I were in the one where there were four. Miss Fuller felt she would like to sit up in front so the driver had to stop. After we were seated properly off we went again in our two-wheeled rig. Arrived about eleven o'clock and were settled when the clock struck twelve. This morning we were up bright and early to see what we could before returning.

But I cannot write more now for it is meal-time. Sadie J. Miller.

Mehmedabad, Nov. 3, 1904.

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Eliza B. Miller, of Bulsar, India, Tells of her Visit to the Dhang Country, her new Field of Labor:—

Dear Brother:—

Since Tuesday afternoon Dan and I have been in the State. Our first stop was at Raj Pardi, where we remained until yesterday afternoon, when we came to Umalla, the railway station two miles from this village. This afternoon we are booked for Amletha and to-morrow for Jadgerdia and Saturday go back to Anklesvar. Miss LaPersonne, from Bulsar, came with me to Anklesvar to stay with Nora while we are here.

At this place from which I write is the chosen location for the new station in the State. It is a charming place. It is isolated from every one else and from the interest and progress found in a station along the railway. Nevertheless, for the carrying forward of the work in the State, this is an ideal location. After all, it is not our own pleasure that we need to consider in settling a place to live. This is a healthy place. The water is good and the surroundings are most beautiful. To be here interested heart and soul in the people about one would not find himself lonely or feel that he is far away from the others joined in the work. The people about are so kind, so simple and yet so extremely jungly that you can not help loving them and feeling a deep interest in them. This morning Dan and I took a long walk by the footpath, for that is the only road, over toward the hills. We passed between tall hedge rows, through cotton fields, through dense patches of brush, underneath mighty tamarind, mangoes, and mogri trees, in and out among tall palms with here and there a village settled by the footpath. This you know is a noted tiger country. When passing through the bushes and the thickets you can not help thinking of the startling stories Brother McCann tells. But being here one feels perfectly safe too; for after all, the hills, far away, are the haunts of the man-eater. As we were walking through a thicket this morning I said to Dan, "Now suppose a 'vag' (tiger) should come!" Then Dan said, "Which one of us do you suppose he would attack first?" I said, "You, of course, for there is more of you." He laughed and said he thought they would want to get away with the biggest foe first. But none came and we went to the end of our walk and back to the house.

We are not suffering from a lack of food these days. We are living on the native food which always is set before us in large quantities. It's lovely for one day, but for five days in succession one gets painfully conscious that you have been giving the system more work in disposing of its nourishment than usual. At the end of a week out like this I always feel so thankful for comfortable homes and for our own way of living,—not to say anything against the

A Charming Village Scene in Southern India.

native way,—it suits them joyfully, even as our way suits us.

Last May three of our Bhil girls ran away. Just this last month their whereabouts have been ascertained and now we have made arrangements to take them back with us. Their relatives are glad to send them back as there is much scarcity over in the hills among some of the people. Another Bhil girl who was married to one of the Anklesvar boys ran away two days after she was married. Her whereabouts is also known and we are trying to get her back. How well we will succeed is yet to be found out. I hope she may be restored to her husband and settle down

to behave herself. The boys say it is the custom among the Bhils for the newly married women to run away. After a little while her father gives her a whipping and sends her back and then she settles down and behaves. Perhaps that is what is needed in this case. We do have to resort to the rod in more than one or two cases and it is remarkable to see how effective it often is. It sometimes seems that you must keep those in your care in fear of you if you want them to do the best for themselves and the best for the work they have to do. Just as if a farmer at home by whipping his hired man would make him give better service. The plan is really followed by the farmer (the steat) here. The teacher in the school says that without feeling the rod the child will not learn. How different from the way at home! There is a lovely old brother in this town who is so anxious to learn to read. He has a son who reads. Bro. McCann told the boy to teach the father. When the boy was asked how the father was progressing the boy said, "Well, if some one would give him a good whipping he would learn, but without he can't." That was the boy's idea. I suppose he thought the Sahib ought to do it.

This State is full of opportunities for us. Not a thing has been done among the women and girls. They are ready for the gospel message. Many of the husbands, fathers, and brothers have become Christians, while the wives, mothers and sisters yet remain as they have been. I trust we may within this next year be able to reach many of them and tell them that which shall heal their souls. Eliza B. Miller.

Vuli, Raj Pipla State, Nov. 10, 1904.

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Isaac S. Long, now at Jalalpor, Tells about Interesting Features of their Work. He Urges "Testimony" Meetings at Home:—

My Dear Brother:—

See, if I only had Dan's typewriter. Your reading this will likely be as big a job as my writing.

We are now in our new home. Just came from the bazaar at Novsari. The paper next day after election states that Roosevelt is most certainly elected. America has called the man of her choice, so all should be satisfied.

Plague is raging in Novsari. Although the city is not large and half of the people have deserted it yet from fifteen to twenty cases die daily. Many shops remain closed. One shopkeeper said, "My neighbor died yesterday. But it is fate." They have less fear of death than Westerners.

I saw several instances of shopkeepers trying to pull the bracelets off the arms of little girls. They were too tight to wear and others were asked for. How the girls cried! I stopped to see but it was too painful long to see.

A Mussulman, reading the Koran, would not wait on me till he finished the chapter, had kissed the book and put it down. I said, "Does it speak of Jesus Christ?" He answered, "No, we believe in Mohammed." And yet too many times these people make rather ignorant Christians believe that the difference between Christianity and Mohammedanism is not worth speaking of. Too many people's idea of the Savior, Christians, too, is simply one who points to God. In such a case, as the old Mussulman told me, Moses, Abraham, David, Mohammed,—all were saviors, as much so as Jesus Christ. Yet who does not commend the merchant who keeps his sacred book in his store in easy reach and who reads it in open view of people at very chance? I rather feel that some Christian merchants would do well to imitate the Mussulman.

Bro. Emmert with all the carpenter boys has gone to Bulsar. We feel a little lonely. Everything about us is so quiet. The boys' teacher seems and looks forsaken. I now think of his last message to the boys: "Follow me and I will make you fishers of men." He

said Jesus always called busy men. He found these fellows at work. He cannot use a lazy man. He noticed their instant obedience, and willingness to forsake all for Him. The application is too apparent to mention. This man is one of Brother Forney's most trusty men. I have been out with him preaching. The people so early go to the fields to watch their jewari that we found but a few listeners at first. To the few we found, Lello, the teacher said: "You people fill your stomach in caring for your body but you have no concern for your soul. Should we take better care of the cage than of the parrot in the cage?" This was his introduction. He got their attention, too. There were several smart fellows in the number who discussed each point with him. It was most interesting. Lello said further, "Suppose a woman should dress a dog in men's clothing and tell the people this is her husband. How would her husband feel on returning home? But you do still more foolishly: you dress a stone or stick and even call it God." One asked: "Where is God?" He answered, "In every place." "Well, then, why may we not worship that tree behind you, for God, being in every place, must be in the tree?" Then the talk drifted into a discussion as to whether trees or stones have souls or not. Finally they asked, "What is yours and Sahib's religion?" "God's religion," Lello said. "So is ours," they answered. "No, it isn't, else you would worship a true and living God," replied the preacher. "Oh, yes, Christian," they said. "Well, yours is good for you and ours is good for us." With that they left and we came back home.

The last Sunday evening the boys had a meeting of their own. Our cook, one of them, said in part, as I remember: "In our former religion, how weak and ignorant we were! But this mission found us and showed us the way of the true God. Now we know Jesus Christ as our Savior. We are still learning about Him, our Blessed Redeemer. You are going to leave us; we shall much miss you. I shall go every Sunday to preach Christ in the surrounding villages and will visit our village schools. I will surely cling to Christ as long as I live. You will do the same, I know. Do pray for us that we may do well the true God's service."

Another said: "How easy to become a Christian! We repented and believed

Natio Bocher, formerly at Jalalpor, but now at Bulsar. He is being supported by Brooklyn. N. Y., Sunday School.

on Jesus. And still we should confess our sins to one another and to Jesus. But if we confess and then repeat the same sin we cannot be saved."

Another: "How void of hope and joy our old religion was! We could be and do anything and yet be a religious person, but then it was always give, give. When eight years old the Brahmin priest tied a cord,—charm,—about our necks and then on going asked a rupee or other alms, as a cow or ox. But

Christ only asks for our heart service. Certainly we should give him all our lives."

Another: "Five years ago I knew nothing of the great and true God. As a Hindoo I kept caste, bowed to idols, and worshiped and clothed them to no avail. I have left it all through the influence of the kind missionary who brought us here, and gave us a knowledge of the true God and Savior. Now we are to go to another place. We are so sorry to leave. Yet we ought to go where Jesus asks us to go. We shall do all we can to spread the glad tidings of the Gospel."

Another: "Whereas we used to worship idols of stone and wood we now keep faith in the living God. And as we have preached Christ of Sundays round about here, so ought to do it about Bulsar. I am so glad I have learned of Christ and His religion."

Another: "All others seek only their own happiness, but we should seek the joy of others in leading them to Christ. It is our joy to do the work of Jesus. And we ought to continue working till all these idolators confess our Jesus. I believe that day is coming."

Another used John 11:24, 26, confessing to have eternal life and praising God that we shall never die. In all eighteen spoke briefly. The service was long but rich. After prayer "Jesus is His Name" was sung. You have heard it in Gujerati, "Esu tu nu nam." Then in a splendid chorus sang, "Oh, how I love Jesus." How pretty it sounded! Did not know they knew even so much English.

My brother, I cannot tell the effect of this meeting. I felt that the heavens had come down. How rich we are in Jesus! What appreciation and gratitude the boys expressed! Oh! it is not all in vain. The cause is just. Character, character, character is being developed. Almost every boy, carpenters like Jesus, vowed to preach Him with all their strength, and as long as they live our hope is in them. We are building for the future. Don't be impatient for results.

Now a last word. Why should not our young and old people, too, at home, have testimony meeting at times? Have we no witness for Jesus?" And ye are witnesses of these things." And why not an occasional praise meeting? Have we anything for which to praise God? I used to be prejudiced against such, but God came so close to me so often in song and praise service that every vestige of prejudice is gone. God bless you and the dear home church.

A story. My jolly, round-faced companion in Chicago, with the smile of heaven in his face was hailed by a wretched man off a store box, who said: "You are a Christian. I see it in your face. Lead me to the source of your joy." He did. This companion said, "Why should we not look glad? Praise God, we are saved."

Faithfully in Him,

Isaac S. Long.

YOUNG HOPEFULS IN LIBERIA.

President A. P. Camphor, College of West Africa, says in World Wide Missions: "Africa is rich and abundant in children. This is one of the brightest stars of hope, if the church will do her full duty in gathering them in from the wilds of nature and heathenism into the fold of Christ, and will train them up in the way they should go.

In Krootown, a native village near Monrovia, the children are as numerous as bees in a hive. The town would be cheerless indeed without their noisy prattle and frolicsome maneuvers. It is always an interesting sight to see them following a foreigner around the town, greeting him in their broken English: "How do, dady; how do?" and offering their service to carry his luggage and to guide him to different parts of the town and vicinity. If the person has a camera, that gratifies their curiosity all the more, and they are ready at a mo-

ment's notice to pose for a picture, without the trouble of arranging toilet or position. They run about the streets, play at games, dig in the white sand, pick up shells on the beach, swim in the surf, catch fish, paddle canoes, and do a thousand things that their busy brains and hands find to do in a climate of brilliant skies and abundant sunshine.

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MISSION SCHOOLS IN SOUTH AMERICA.

By Mrs. E. H. Eby.

St. Paul says, in speaking of the religious training which the Jews received under the Mosaic dispensation, "Before faith came we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ" (Gal. 3: 23, 24).

Ignorance characterizes heathenism in South America as well as in all other lands. Therefore the one thing needful is a knowledge of the true God as revealed in His Word. People in general need instruction, not only in secular matters, but especially in the "things of God." They are to be made Christians or "children of God by faith in Jesus Christ." "Believe in the Lord Jesus Christ and thou shalt be saved," is the language of the Holy Scripture.

But "how shall they believe on him whom they have not heard? and how shall they hear without a preacher?" "So then faith cometh by hearing, and hearing by the Word of God" (Rom. 14: 17).

The Savior's last command to the world was, "Go ye therefore and teach all nations . . . teaching them to observe all things, whatsoever I have commanded you" (Matt. 18: 19, 20).

Christ has instructed us to preach the Gospel, and next to the oral proclamation of the Gospel is the teaching of the Word. To teach is to preach. The ultimate aim of preaching or teaching God's holy Word is to bring men to Christ.

Many places in the South American country ministers of the Gospel are rejected and even cruelly treated by being mobbed or imprisoned, but God has a way when His children are willing to carry the message of salvation.

In the same city, Callao, Peru, where preachers have been driven from the city, Miss Elsie Wood entered and established a school and gave religious instruction without opposition, thus paving the way for the propagation of the Gospel.

In this as well as in other lands, the best way to reach the parents is to instruct the children, and mission schools are constantly opening the way for the evangelization of South America. Most effective work is being done in Brazil in the schools established for the training of native workers.

There is great demand in South America for lady missionaries both in school work and house to house visitation. Mission boards call for single ladies to assist the wives of evangelists.

The evangelization of South America is only begun. The urgent cry is more workers. Who is ready to support a worker in that field? Who will go there to gather sheaves for the Master?

McPherson, Kans.

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The Moravian Station at Kailang in Lahoul has a "Rest House" which is a refuge for Tibetan, Mohammedan and other travelers in the Himalayas. The work is as benevolent and as di interested as that of the old hospices in the Alps. Some true converts have been won through this gospel of deeds of love.

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Do missions pay? In the territory including what is known as the Louisiana purshase the Methodist church spent in 1893, $192,000.00; it received back the same year in collections, $168,000.00. In the year just past the Mission Board expended $174,000.00 and received back from the territory $268,000.00. These figures from a financial standpoint clearly speak for themselves.

Acknowledgments.

All things come to Thee, O Lord,
And of Thine own have we given Thee.

Offerings are asked to sustain missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their services free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of General Missionary and Tract Committee, Elgin, Illinois.

The General Missionary and Tract Committee acknowledges receipt of the following donations during the month of November, 1904:

World Wide Fund.

Iowa—$103.38.

Middle District, Individuals.
D. W. Miller, Robins, $10.00; A Brother, Pierson, $2.00; C. A. & E. S. Moore, Eldora, $50.00; J. S. Snyder, Brooklyn, $10.27; J. S. Zimmerman, Waterloo, marriage notice, 50 cents, ... 72 77

Southern District, Congregations.
South Keokuk, $13.91; Pleasant Hill, $5.70, ... 19 61

Individuals.
C. M. Brower, South English, 50 cents; Mrs. D. M. Banghman, Pulaksi, 50 cents, ... 1 00

Northern District, Individual.
G. A. Moore, Eldora, $10.00, ... 10 00

Illinois—$83.25.

Northern District, Congregations.
Waddams Grove, $13.25; Shannon, $28.15; Dixon, $2.00; Milledgeville, $14.00, ... 57 40

Individuals.
Wm. R. Brattin, Mt. Carroll, $5.00; I. F. Butterbaugh, Lanark, 83 cents; Jacob F. Butterbaugh, Lanark, $5.00; A Brother, Leaf River, $5.00; S. J. Fike, Milledgeville, $10.00, ... 25 83

Virginia—$71.15.

Second District, Congregations.
Sangerville, $12.47; Mt. Carmel, $10.63, ... 23 10

Individuals.
Ruth E. Layman, Harrisonburg, $1.00; James McBride, Spring Creek, $3.00; Arthur B. Miller, Timberville, $1.00; F. D. Kennett, Kennett, $1.00, ... 6 00

Mission Board, $36.05, ... 36 05

First District, Individual.
Geo. S. Arnold, Burlington, $6.00, ... 6 00

Missouri—$68.63.

Middle District, Congregation.
Middle Creek, ... 25 87

Individual.
Amos Wampler, Knobnoster, 7 cents, ... 07

District Meeting, $26.19, ... 26 19

Northern District, Congregation.
Pleasant View, ... 6 50

Southern District, Individual.
A Brother, ... 10 00

Nebraska—$61.35.

Congregations.
South Beatrice, $12.85; Afton, $16.00, ... 28 85

Individuals.
Chas. Ulrey, Sidney, $1.00; Kent Childers, Sidney, $1.00; John Cawley, Sidney, $1.00; J. S. Gabel and Wife, $25.00; H. A. Frantz, Firth, 50 cents; L. R. Stutzman, Virginia, $1.00; J. U. Slingluff, Sidney, $3.00, ... 32 50

Kansas—$57.96.

Northeastern District, Congregations.
Abilene, $5.00; Washington, $5.00, ... 10 00

Individual.
Johanna Jolitz, Solomon, $5.00; J. F. Frantz, Abilene, 50 cents, .. 5 50

Southwestern District, Congregation.
Monitor, $27.00, ... 27 00

Northwestern District, Individual.
John Aukerman, Deviges, $8.50 8 50

Southeastern District, Congregation.
Altamont, $6.96, ... 6 96

Pennsylvania—$57.15.

Southern District, Congregation.
Gettysburg, $4.92, ... 4 92

Sunday School.
Pleasant Grove, $10.09, ... 10 09

Individuals.
H. K. Miller, Huntsdale, $5.00; Mrs. Lizzie Eshelman, Naberth, $1.00; Wm. A. Anthony, Shady Grove, 50 cents; Margaret Calhoun, Everett, $5.00, ... 5 00

Middle District, Individuals.
A. S. Brumbaugh, Martinsburg, 30 cents; A Brother and Sister, Scalp Level, $15.00; Sallie E. Shaffer, Harrisburg, $1.94; Phoebe Zook, Mattawana, $1.00, ... 18 24

Western District, Congregations.
Dunnings Creek, $5.00; Greenville, $3.40, ... 8 40

Individuals.
Samuel Naylor, Erie, $2.00; P. J. Blough, Hooversville, marriage notice, 50 cents; Mrs. J. L. Vought, Elk Lick, 50 cents, ... 3 00

Eastern District, Individual.
A Sister, Philadelphia, $1.00, ... 1 00

Ohio—$50.35.

Southern District, Congregation.
Brookville, $16.00; Ludlow, $5.35, ... 21 35

Individuals.
D. W. Kneisly, Dayton, $4.50; Mrs. Clara A. Holloway, and daughters, $2.00; Ezra Flory, Union, 50 cents, ... 7 00

Northeastern District, Individuals.
Mary Shroyer, Pierce, $3.00; Eliza B. Lantz, Baltic, $2.00, ... 5 00

Northwestern District, Congregation.
Logan, $12.00, ... 12 00

Individual.
John A. Trackler, $5.00, ... 5 00

North Dakota—$40.53.

Congregations.
Surrey, $27.78; Berthold, $6.75, 34 53

Sunday School.
James River, $5.50, ... 5 50

Individual.
John Stong, Cando, marriage notice, 50 cents, ... 50

Maryland—$36.60.

Middle District, Individuals.
G. E. Gnagey, Accident, $10.00; Caleb Long, Boonsboro, $15.00, ... 25 00

Eastern District, Individual.
D. Owen Cottrell, Union Bridge, $11.60, ... 11 60

Louisiana—$31.00.

Congregation.
Roanoke, $21.00, ... 21 00

Individual.
Mr. &. Mrs. Bolinger, Bolinger, $10.00, ... 10 00

North Carolina—$17.70.

Congregation.
Mill Creek, $16.10, ... 16 10

Individual.
F. L. Davis, Jamesville, $1.60, .. 1 60

Minnesota—$16.00.

Individual.
Peter Sommer, Hancock, $15.00; Louisa Weath, Wabasha, $1.00, .. 16 00

Indiana—$14.22.

Northern District, Individuals.
Rachel Weaver, Brimfield, $1.00; Minnie Swihart, Churubusco, $3.52; Mrs. Lottie Hummel, South Whitley, $1.00; H. H. Brallier, Pierceton, marriage notice, 50 cents; Jonathan M. Cripe, North Liberty, marriage notice, 50 cents; A Sister, LaGrange. $1.00, ... 7 52

Middle District, Congregations.
Somerset & Wabash, $5.00; Pipe Creek, $1.70, ... 6 70

Oklahoma—$11.87.

Congregation.
Washa, $7.00, ... 7 00

Individual.
Sue Wine, Guthrie, $3.00; I. J. Poley, Kildare, $1.87, ... 4 87

South Dakota—$10.50.

Congregation.
Willow Creek, $10.50, ... 10 50

West Virginia—$5.00.

Second District, Congregation.
Greenland, $5.00, ... 5 00

New York—$5.00.

Individual.
E. H. Eby, Brooklyn, $5.00, ... 5 00

California—$1.12.

Individual.
Belinda Riley, Tropico, $1.12, .. 1 12

Tennessee—$1.05.

Individuals.
Minnie McCrary, White Pine, 52 cents, Bessie McCrary, White Pine, 53 cents, ... 1 05

Washington—$1.00.

Individual.
Esther A. McDonald, North Yakima, $1.00, ... 1 00

Idaho—$1.00.

Individual.
B. J. Fike, Nezperce, $1.00, ... 1 00

Canada—$1.00.

Individual.
Mary D. Craig, Reinbey, Alta., $1.00, ... 1 00

Total for the month of Nov. $ 746 79
Previously reported, ... 10578 53

Total for the year so far, ...$11325 32

INDIA MISSION.

Kansas—$111.92.

Northeastern District, Congregation.
Appanoose, $26.10; Sabetha, $16.40; Washington Creek, $14.81; Olathe, $13.81; Abilene, $10.00; Cottonwood church, $5.80, ... 86 92

Individual.
A Brother, Sabetha, ... 25 00

Nebraska—$41.74.

Congregations.
Bethel, $13.68; Falls City, $10.55; Kearney, $8.85; Arcadia, $4.00; Hope Memorial, $4.16; Octavia, 50 cents, ... 41 74

North Dakota—$40.00.

Congregation.
Cando, ... 40 00

Ohio—$39.34.

Northeastern District, Congregation.
Morrill, ... 35 80

Northwestern District, Individual.
David Shong Sherwood, ... 3 54

Virginia—$24.02.

First District, Congregation.
Peter's Creek, ... 18 02

Sunday school.
Oak Grove, ... 6 00

Illinois—$20.00.

Southern District, Congregation.
Woodland, ... 15 00

Northern District, Congregation.
Shannon, ... 5 00

Pennsylvania—$11.40.

Southern District, Individuals.
Harvey Stoner, Alice, $1.00; Maria Stoner, Alice, 50 cents; Essie Stoner, Alice, 50 cents; Iva Stoner, Alice, 50 cents; Levi Stoner, Alice, $5.40; Nora E. Negley, Altenwald, $1.50, ... 9 40

Western District, Individuals.
M. S. Miller and Wife, New Paris, ... 2 00

Indiana—$6.00.

Northern District, Congregation.
Oak Grove, ... 5 00

Individual.
A Brother, ... 1 00

Tennessee—$4.00.

Congregation.
French Broad, ... 4 00

Iowa—$2.50.

Northern District, Individual.
Mrs. Hugh E. Walton, Sibley, .. 2 50

Oklahoma—$1.00.

Individual.
Wm. Fiant, Graves, ... 1 00

Total for month of Nov., ..$ 301 92
Previously reported, ... 1193 37

Total for the year so far, ..$ 1495 29

BROOKLYN MEETINGHOUSE.

Pennsylvania—$236.07.

Eastern District, Congregations.
Hatfield, $73.66; Little Swatara, $38.50; Ridgely, $36.00, ... 148 16

Sunday school.
Indian Creek, ... 10 00

Southern District, Individuals.
John B. Miller, New Paris, $7.07; A Brother, Yellowcreek, $4.00; Mattie G. Hollinger, Abbottstown, $3.00; Peter Knavel, Scalp Level, $5.00; Geo. and Rosie Myers, New Enterprise, $5.00; Simon Snyder, New Enterprise, $5.00; Samuel Baker, Waterside, $10.00, ... 39 07

Western District, Congregations.
Myersdale, $32.84; Dunnings Creek, $6.00, ... 38 84

Illinois—$75.70.

Northern District, Congregations.
Silver Creek, $25.00; Lanark, $21.89, ... 46 89

Individuals.
L. J. Gerdes, Coleta, ... 5 00

Southern District, Congregation.
Cerrogordo, ... 23 81

Iowa—$15.00.

Southern District, Individuals.
A Brother and Sister, Ollie, .. 10 00

Northern District, Individual.
L. S. Snyder, Mo. Valley, ... 5 00

Ohio—$15.00.

Northeastern District.
Mohican Sisters' Aid Society, . 10 00

Individual.
Geo. S. Grim, Louisville, ... 5 00

West Virginia—$10.15.

Second District, Sunday school.
Pleasant View, ... 10 15

Indiana—$12.00.

Middle District, Prayer Meeting.
North Manchester, ... 5 00

Individual.
Sophia Voorhis, New Waverly, 2 00

Southern District, Individual.
Franklin Johnson, Linden, ... 5 00

Maryland—$8.00.

Middle District, Individual.
Miss Emma Wolf, Tilghman, .. 8 00

Texas—$6.90.

Congregation.
Manvel, ... 6 90

Kansas—$6.70.

Southwestern District, Congregation.
McPherson, ... 5 20

Northeastern District, Congregation.
Kansas City, ... 1 00

Northwestern District, Individual.
W. C. Heisel, Morland, ... 50

Virginia—$2.00.

Second District, Individuals.
J. M. Wright and Wife, Bridgewater, ... 2 00

Total for month of Nov., ...$ 387 52
Previously reported, ... 1524 13

Total for year so far, ...$ 1911 65

PALESTINE MEETINGHOUSE.

Ohio—$52.12.

Northeastern District, Individuals.
Lena Longanecker, Columbiana, $25.00; Two Sisters of Nimishillen church, $10.00, ... 35 00

Southern District, Individuals.
D. W. Keisley, Dayton, $5.00, Adah Baker, Palestine, $2.00; Katie Flory, Union, $2.00, ... 9 00

Northwestern District, Congregation.
Alvada, ... 6 12

Individual.
Lydia Fried, Montpelier, ... 2 00

Illinois—$19.76.

Southern District, Congregations.
Sugar Creek, $15.00; Shannon, $1.00, ... 16 00

Sunday school.
Sugar Creek, ... 3 76

Pennsylvania—$15.00.

Eastern District, Individual.
Abraham Cassel, Harleysville, . 15 00

Virginia—$10.00.

Second District.
Pleasant Valley Sisters' Aid Society, ... 10 00

Kansas—$6.20.

Southwestern District, Congregation.
McPherson, ... 5 20

Northeastern District, Congregation.
Kansas City, ... 1 00

California—$5.00.

Sunday school.
Covina Class No. 4, ... 5 00

Alabama—$5.00.

Individual.
Luther Petry, Girard, ... 5 00

Indiana—$2.46.

Middle District, Sunday school.
Roann, ... 2 46

Iowa—$2.00.

Southern District, Individuals.
A Brother and Sister, ... 2 00

Missouri—$1.50.

Northern District, Individual.
Anna Keller, Cherry Box, ... 1 00

Southern District, Individual.
Naoma Morris, Annister, ... 50

Maryland—$1.00.

Middle District, Individual.
Alfred Engler, New Windsor, 1 00

Total for month of Nov., ...$ 120 04
Previously reported, ... 99 50

Total for year so far, ...$ 219 54

INDIA ORPHANAGE.

Pennsylvania—$63.13.

Eastern District, Congregations.
Pittsburg, $16.00; Ridgely, $11.88; Coventry, $8.00, ... 35 88

Individual.
Roy Hildebrand, Ephrata, ... 1 25

Southern District, Sunday school.
Green Tree, ... 25 00

Western District, Individual.
Mrs. Maggie Cobb, Lindsey, .. 1 00

Virginia—$55.70.

Second District, Individuals.
Mabel Long Kendig, Stuarts Draft, $1.50; Lizzie U. Grim, Timberville, $9.50, ... 11 00

Congregations.
Glade Church, $16.00; Beaver Creek, $12.70, ... 28 70

First District, Individuals.
Mr. and Mrs. L. R. Kinzie, Roanoke, ... 16 00

Kansas—$43.68.

Southwestern District, Congregation.
Kansas Center, ... 18 00

Sunday school.
Slate Creek, ... 1 68

Individuals.
Jacob and Amanda Witmore, McPherson, ... 16 00

Northeastern District. Congregations.
Abilene, $5.00; Topeka church and Sunday school, $3.00, ... 8 00

Ohio—$22.00.

Northwestern District, Sunday school.
Elizabeth F. Miller's Class, Lima, ... 15 00

Southern District, Individuals.
Bertha Ellen Bryant, Dayton, $5.00; Susan M. Shellabarger, $2.00, ... 7 00

North Dakota—$21.00.

Individuals.
Clara A. Blocher, Haven, $16.-00; Miss Elva Whitmer, White Earth, $5.00, ... 21 00

Nebraska—$16.00.

South Beatrice Sisters' Aid Society, ... 16 00

Idaho—$16.00.

Nezperce Sister's Aid Society, 16 00

Illinois—$15.85.

Northern District, Individual.
Blanche Lentz, Elgin, ... 4 00

Congregations.
Shannon, $5.00; Waddams Grove, $6.85, ... 11 85

Colorado—$15.00.

Sunday school.
St. Vrain, ... 15 00

Iowa—$6.80.

Southern District, Sunday school.
Mrs. F. E. Miller's Class, ... 6 80

Michigan—$4.00.

Woodland Sisters' Aid Society 4 00

Oregon—$4.00.

Individuals.
J. H. and Dessa Kreps, Independence, ... 4 00

Tennessee—$2.30.

Congregation.
French Broad, ... 2 30

Indiana—$1.00.

Southern District, Individual.
An Invalid Sister, Ladoga, ... 1 00

Total for month of Nov., ...$ 286 46
Previously reported, ... 2170 97

Total for year thus far, ...$ 2457 43

CHURCH EXTENSION FUND.

Missouri—$2.00.

Southern District, Congregation.
Spring River, ... 2 00

Total for month of Nov., ...$ 2 00
Previously reported, ... 1 00

Total for year so far, ...$ 3 00

SOUTHERN NATIVE WHITE.

Kansas—$2.13.

Northeastern District, Congregation.
Kansas City, ... 2 13

Total for month of Nov., ...$ 2 13
Previously reported, ... 1 00

Total for year so far, ...$ 3 13

AFRICA MISSION.

Illinois—$1.00.

Northern District, Congregation.
Shannon, ... 1 00

Total for month of Nov., ...$ 1 00
Previously reported, ... 11 25

Total for year so far, ...$ 12 25

JAPAN MISSION.

Illinois—$2.00.

Northern District, Congregation.
Shannon, ... 2 00

Pennsylvania—55 cents.

Southern District, Individual.
Libbie A. Gish, Palmyra, ... 55

Total for month of Nov., ...$ 2 55
Previously reported, ... 7 25

Total for year so far, ...$ 9 80

COLORED MISSION.

Alabama—$5.00.

Individual.
Luther Petry, Girard, ... 5 00

Kansas—$1.00.

Northeastern District, Congregation.
Kansas City, ... 1 00

Illinois—$1.00.

Northern District, Congregation.
Shannon, ... 1 00

Total for month of Nov., ...$ 7 00
Previously reported, ... 111 75

Total for year so far, ...$ 118 75

CHINA MISSION.

Pennsylvania—$2.82.

Western District, Congregation.
Ten Mile, ... 2 32

Southern District, Individual.
Libbie A. Gish, Palmyra, ... 50

Iowa—$2.50.

Northern District, Individual.
Mrs. Hugh E. Walton, Sibley, .. 2 50

Illinois—$2.00.

Northern District, Congregation.
Shannon, ... 2 00

Total for month of Nov., ...$ 7 32
Previously reported, ... 80 00

Total for year so far, ...$ 87 32

Correction.—In November report, under Brooklyn Meetinghouse Fund, $5 should have been credited to A Brother and Sister, Bradford, and $5 to Upper Stillwater, instead of $10 to Upper Stillwater.

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REPORT OF CHICAG0 MISSION FOR NOVEMBER, 1904.

Cash Received.

By balance, ...$ 20
H. H. Johnson, Pleasant Lake, N. Dak., ... 1 00
Mrs. Winters, Chicago, ... 1 25
North English, Ia., S. S., per S. A. Miller, South English, ... 2 36
B. A. Wolfe, Chicago, ... 1 00
Mrs. Anna Presser, Chicago, ... 1 25
A. F. Wine, Walden, Ill., ... 1 00
General Board, ... 30 00
"A Sister," Canton, Ohio, ... 5 00
Rachel Hamman, Warsaw, Ind., .. 1 00
Mary McDannel, LaGrange, Ill., .. 1 00
Ella McDannel, Cedar Rapids, Ia., 50
D. W. Kneisly, Dayton, Ohio, ... 5 00
I. H. Dillon, Floyd, Va., (special) 2 00
Fannie L. Moore, Smithfield, Pa., .. 1 00
"Mrs. G. N. D.," Williams Mills, Pa., ... 1 00
Mrs. Samuel Myers, Sterling, Ill., 5 00
"An isolated sister," Butler, Pa., 3 00
Samuel Studebaker, Pearl City, Ill., (special), ... 5 00
Gifts from Chicago friends, special for Thanksgiving dinners, ... 8 91
Mrs. Samuel Studebaker, Pearl City, Ill., ... 5 00
David Clem, Walkerton, Ind., ... 1 00
Nancy Marshburn and her class, El Modena, California, ... 2 00
Bowbells, N. Dak., church, per J. A. Weaver, ... 9 16
"A sister," Union, Ohio, ... 1 00
Lizzie Rawlins, W. Hinsdale, Ill., .. 1 00
Rebecca Albaugh, Morgan Park, Ill., ... 25
L. Hortense Lear, ——, ... 5 00
"A Thanksgiving offering," from Independence, Oregon, ... 2 70
Anna R. Burkhart, Zion, N. Dak., 3 00
Industrial School, ... 4 97

$111 55

Cash Paid Out.

Living Fund, ... 9 78
Rent, ... 10 00
Gas, ... 1 40
Help to poor, ... 18 61
Industrial Work, ... 1 93
Incidentals, ... 10 24
Support for workers, ... 22 00
Carfare for mission visits, ... 1 20

$

Cash on hand, ...

$111 55

Cora Cripe.
660 S. Ashland Ave., Chicago.

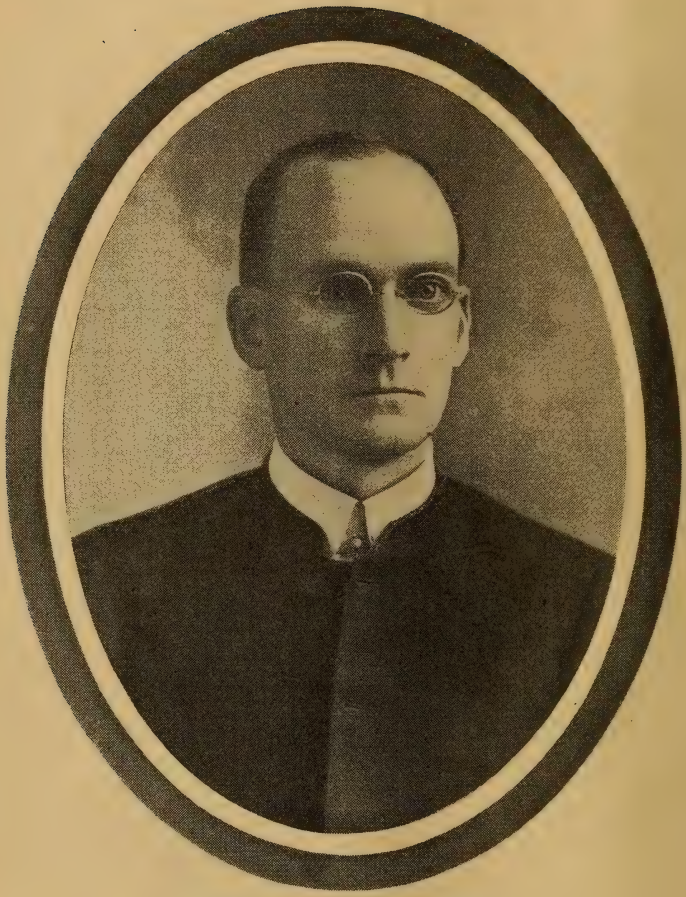
❖ ❖ ❖

Let Dr. William Ashmore set forth the stupendous changes witnessed in the Celestial Empire since the first missionary attempted to set foot on its soil: Instead of one man, Morrison and his wife, we behold 2,785 missionaries, men and women. Instead of one convert, Liang Afa, we see 112,000. Instead of one preaching place in a dirty, out-of-the-way alley in Canton, we see 653 preaching centers, and 2,476 subordinate places where the Gospel is sounding out probably 10,000 times a week, to say nothing of the wayside preaching that is done. We see great cities occupied and great audiences gathered—sometimes as many as 2,000 at a time. We see great school buildings going up, colleges and universities being founded. We see great Bible societies and great power printing presses at work. We see numerous hospitals, with 200 medical missionaries, who treat nearly 200,000 patients annually.—Woman's World.

The Perfume of Life.

The man who is strong to fight his fight,
And whose will no force can daunt,
While the truth is truth and the right is right,
Is the man that the ages want.
He may fail or fall in grim defeat,
But he has not fled the strife,
And the house of earth shall smell more sweet
For the perfume of his life.

DUNBAR.



Yours for missions,
J. W. Burgert

Born Oct. 9, 1878. Died Oct. 17, 1904.

The Missionary Visitor.

Vol. VII. FEBRUARY, 1905. No. 2.

Epitaphs Not for Marble.

Readers of the Visitor will surely be as much interested in reading the expressions of sympathy and thoughts of "God's mysterious ways" in calling from earth to heaven our dear Brother Swigart, as was the editor. For this reason a number of extracts from personal letters have been given, especially from those who are on the field.

And while looking for a letter from which to secure the autograph under the picture on the preceding page, the one given at the close of this compilation in Bro. Swigart's own handwriting,—reduced to one-fourth the original size,—came to notice. Its spirit is so pure, its sentiments so noble, that it is given here as a glimpse into that inner life which Brother Swigart lived. Reading it now in the light of the fact that he has gone to his blessed reward which he anticipated so much by faith, what joy may fill the hearts of all of us who remain behind as we, toiling on, can read from Bro. Swigart's life the invitation to "follow me as I have followed Christ" in submission, devotion and consecration.

J. M. Pittenger, soon after Bro. Swigart passed away:—Ere this reaches you, you will have heard of Brother Swigart's death. It seems so hard to believe. It is so sudden, so crushing. Only the dear Lord knows all.

The vessel shall never bear him over the sea to India. He's gone to his long home. His life of less than three decades saw the accomplishments of far more than many lives of four score years. We can weep and look with an eye of faith to Him who guides our lives unerringly if we are only His in all fullness.

D. L. Miller, at Jerusalem:—The Lord has called one home from the band! Who may know why? Surely there is a lesson in it for those who go. Death is no nearer to them in India than at home, and heaven is quite as near there as in the homeland.

Mary N. Quinter, in India, who knew him at Huntingdon, Pa.:—We are all shocked over Bro. Swigart's death. There certainly are some things hard to understand and this is one of them. But our Father knows and in His hands all will be well. I have thought so much of his home people—they were very willing, of course, for him to come, but it was hard—his mother could not talk of it, but how much harder this separation is than that would have been. Such lives are so needed here. He was not brilliant, he made no show, but he was such a thoroughly good fellow, steady and earnest, "true-blue"—and after all what greatness is there like simple good-

ness. May our Father bless and comfort the home hearts that are so sadly disappointed and may He help us all to do more and better work for Him. Surely we have had our first missionary sacrifice among the India workers and may the cause in some way be helped and missionary thought, missionary work and missionary giving, be greatly strengthened and increased.

Nora A. Lichty, in India:—We are sorry to know that Brother Swigart is no more, but God said, "Enough." It is consoling to know that his heart was in the work and that he was resigned to the will of the All-Wise. We should be resigned to His will that whichsoever may be our lot we will be satisfied.

Carman C. Johnson, an instructor at Juniata College:—Bro. Swigart was a noble fellow—the soul of conscience, well-deserving.

Eliza B. Miller, in India:--The last mail brought us the sad news of Brother Swigart's sudden and unexpected death. Truly we cannot understand the workings of our heavenly Father save that He doeth all things well. And what a precious confidence the child of God may have that whatever the Father doeth is well done. Our brother was so willing and anxious to come, we were glad to have him come, his parents were willing that he should come, the work here needs such as he; but the Father took him. His death is one of the "all things" that will work together for good. Not now, perhaps, but sometime we surely will know why all this has come about. He has gone to the better country. The rest of us have had our lives prolonged to struggle, to battle, against a wicked and adulterous generation. May the Lord help us to do our part in bringing them to a saving knowledge of the truth as it is in Jesus.

"Only waiting till the shadows are a little longer grown,
Only waiting till the glimmer of the day's last beam has flown;
Then from the gathered darkness, holy, deathless stars shall rise,
By whose light our souls shall gladly tread their pathway to the skies."

Effie V. Long, in India:—And Brother Swigart has gone from us. It was quite a surprise to us and yet we said: "God's ways are not our ways and His thoughts are not our thoughts." He knows best, Perhaps He had other work for him of which we know not. The angels in heaven rejoice over the return of a sinner on earth, and I believe they also rejoice over the "coming home" of a child of God. A dear sister of mine was called home last April and I shall never see her again on earth, but it is comforting to think that the Father had need of her and took her unto Himself where she is happier than we can be here. But soon we will all meet and be oh! so happy. In Brother Swigart's departure we feel the loss to us and to the work, yet we rejoice that his labors are ended so soon and he has gone to his reward.

Dawson, Pa
Aug. 15, 1904

Dear bro.

I received your letter several days ago stating our box had been sent. It is a little more than two months until we shall go also. I have been working among the Sunday Schools of Fayette Co. Penna, for six weeks, but expect to go soon and hold some meetings in the congregation which is supporting me. I hope God's blessing and the presence of the Holy Spirit may attend me in this work.

The days are fast passing away and there is much to do to prepare for the journey. We can have a great influence for good among our people and others by our lives this summer. God is surely good to us. He gives us more than we can give him. It is a blessed experience to feel that one has given himself to God for all time and that no matter what may come all is well. I thank God he has found me worthy to be used in the great mission field of the world and hope I may be found faithful in the work I have undertaken.

Pray for us and for our fathers & mothers who are left behind.

Yours for missions,

J. W. Swigart.

P. S. When you write address me at

Holsopple, Pa.

C/o J. E. Blough.

There are Missionaries and Missionaries.

By D. L. Miller.

Chairman of the General Missionary and Tract Committee, and now Residing in His "Own Hired House" at Bulsar, India. He Tells of Comforts, Devotions, Sacrifices, Selfish Gratifications of Different Missionaries En Route to their Respective Fields.

When the "Balduino" reached Port Said there were two anxious groups of people, one on the docks watching and waiting for the belated ship, the other on board looking out to catch the first glimpse of those who had preceded them and were awaiting their coming. As the ship moved slowly up to the dock we caught sight of a little company at the rail. A kerchief was waved and simultaneously we recognized each other and then tears of joy were shed. In a few minutes we were rowed alongside the great steel hulk in a small boat and were on board exchanging greetings and enquiring as to the welfare of each other; and we were all made happy because the Lord had brought us together in this far away port each in the full enjoyment of good health.

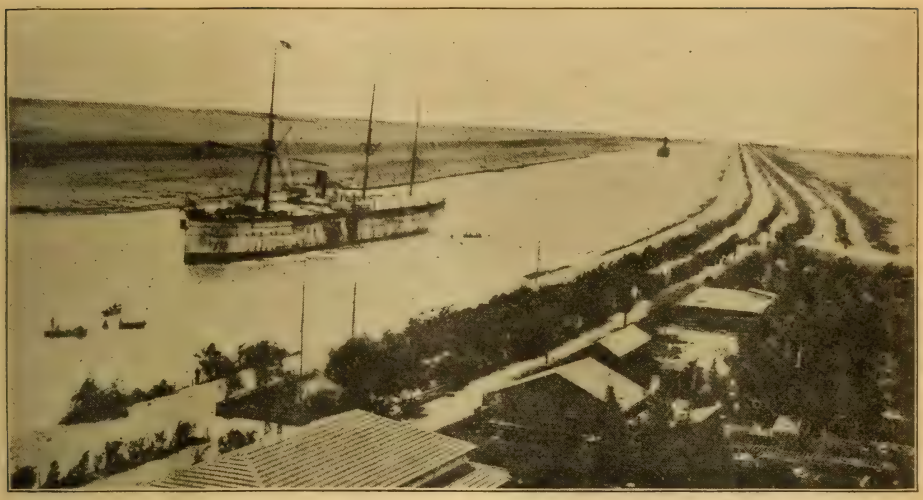
Terrano, the chief steward of the ship, very kindly gave our missionary party a table in the center of the dining room, and in the evening when all were seated for the last meal of the day, the sisters with covered heads, the thanksgiving for the meal, all brought a rush of memories to us and for the moment we felt as if we had suddenly been transported to the homeland. It

was a heartsome sight, this little company of consecrated souls going to the heathen to work for the Master. It gave me occasion for reflection. Only ten years ago, the church, with some opposition, and with fear and trembling, sent out its first missionaries to a heathen land. How well, those who know the inside of the work remember with what heart searchings, with what fears, with what discouragements the work was started. And now here is this goodly company of young people placing their lives on the altar of sacrifice, leaving home, country and loved ones to reinforce those already in the field. How wonderfully God has led the church in the last few years into the mission work.

But there were other missionaries on board the "Balduino." At a table on our left sat a group of Jesuit fathers with four Sisters of Charity on their way to the mission at Calcutta. The group numbered fourteen, and all were under middle age. They appeared in their way to be zealous and earnest men and women. But one could not help but note the striking contrast between the two companies. I counted at one time fifteen bottles of wine, beer and whiskey on the table of the Jesuits. They all drank and drank a great deal of strong drink, the men all smoked, either cigars or pipes, and also spent a good deal of time in card playing on deck, and from their standpoint they were having a good time generally. This was so apparent to all that an English army officer remarked, "Those fellows do not appear to be making a serious sacrifice for their religion."

De Lessep's Avenue, Port Said.

They did a great deal of talking at the table, and especially so when their tongues were loosened by drink, then their conversation became an incessant chatter. When I considered the example these professed followers of Christ were setting to all who came in touch with them I felt that they had wholly departed from the precepts and example of the Master. Knowing, too, that as they conducted themselves on board the ship so they would do in their mission work taking with them to the heathen the drink habit, then it was no



Ships on the Suez Canal.

longer a surprise to me that in some parts of India the natives hold that to become a Christian is to begin drinking whiskey and soda water and to smoke either cigars or pipes.

In Southern India a monument was erected in memory of an eminent English officer. In after years the ignorant natives began to worship the image and each year brought whiskey, soda water and tobacco and placed it at the foot of the statue as the most acceptable offering to be made. If one of these Jesuit fathers were to be apotheosized in the future in India doubtless the ignorant and superstitious native would bring the same kind of offering to his statue.

It has long been charged against Christanity that the curse of intemperance follows the efforts of its missionaries. The charge cannot be denied, es-

The Quay on the Canal, Port Said.

pecially when the so-called Christian missionaries carry the habit with them and indulge their own depraved appetites in strong drink. Oh, how the blessed religion of Jesus Christ has suffered in the hands of its professed friends.

Then we have another group of four missionaries, husband, wife and two single women, hailing from Chicago and bound for Africa. They belonged to one of the numerous bands of Holiness people and claimed that they were being led by the Holy Ghost. They said they had no support back of them, the Lord told them to go and they felt sure he would provide for them. They traveled in the steerage and showed that they were willing to sacrifice personal comfort in their zeal.

In conversation with the leader I pressed him rather closely on the point, if they were Spirit led why the Spirit did not lead them to obey the commandments of the Lord Jesus. It was insisted that there could be no difference between the leading of the Spirit and the teachings of Christ, that the Master said, "He that loveth me keepeth my sayings," and that the men led by the Holy Ghost would even stoop to washing the saints' feet. The pressure was rather stronger than was pleasing to the man of professed holiness and he concluded that I lacked conversion. When we reached Aden these people left us and found that they must remain in quarantine seven days because of the plague. Had our ship reached the place on time they might have proceeded on their way. If the Lord was leading them he took them by a devious way.

Yes! There are missionaries, and missionaries, and missionaries. Who shall judge between them? By their fruits they shall be known. They that do the will of God are accepted of Him.

The Value of Japan to Christianity.

By H. M. Barwick.

Japan regards the Christian nations as her benefactor in material progress. This has also kept her open to the influences of Christianity, but with all of her modern advancement she remains a pagan nation in religious matters, and it remains for the church at large to determine whether or not she shall remain pagan. If anything is to be done towards making her a Christian nation it looks as though it must be done soon, or else Christianity may meet the strongest religious rival in the Yellow Race that she has ever encountered.

Japan has changed much in sentiment since her successful war with China ten years ago, and the world's acknowledgement of superior leadership in the present struggle with one of the champions in strength, of the Christian nations, will largely decide Japan's prestige and influence not only over the Yellow Race of four hundred million souls but over all the Orient, perhaps half of the entire world. Already the Asiatic nations have heard much praise of their Yellow brethren and the kindred ties have been strengthened, so much so that they feel competent to lead and develop their own ideals independent of the Christian nations.

These facts indicate a critical stage at present in the establishment of Christianity in the Orient. Strategic points are always of first importance in carnal warfare and why should they be less so in spiritual matters? In that far-eastern country the church meets a condition that she has not encountered for ages, perhaps never. Here are some of

the conditions. 1. Nearly one-third of the world's population closely united by blood relation. 2. The intellectual peer of any race. 3. Ambitious to preserve their national and age-old institutions. 4. Rapidly equipping themselves with every modern advantage for self-protection and preservation. 5. A pagan religion, rich in moral sayings that were centuries old before Christianity was born.

Christianity firmly established in Japan is likely to mean to all of Asia what Christianity meant to Europe when it took up headquarters in Rome, the leavening of the whole continent. Japan's commercial relation, besides her blood relation makes her the leader for that part of the world also.

But now suppose Japan remains devoted to her pagan religion, and still remains a first-class world power, with her flag flying in New York harbor and other Christian ports. What then? Why nothing only this paganism will become respectable and what is worse, acceptable, or, in other words, paganism may spread. Then the church will wish that she had converted Japan to the Gospel of Christ while her heart was open to its good teachings.

Every phase of religious and educational work in Japan calls for more workers. Teachers are needed in the many newly established colleges; and who can wield a more lasting influence for Christ than a teacher? In short let the Christian world take possession of Japan while the strategic situation is open.

McPherson, Kans.

A Secretary's Experience.

By Jesse Ziegler, Royersford, Pa.

Brother Ziegler is a traveling secretary for the General Missionary and Tract Committee and has been doing some very faithful and successful work in Pennsylvania within the last year or more. He not only has been successful in soliciting funds, but in preaching missionary sermons and giving much valuable information. His article certainly is a clear mirror.

The mission cause has become justly a popular one among our people, and yet, while this is generally the case, the experiences of one representing the Committee's interests are quite varied.

Take your position by our side and look at the different classes we meet from our view point. It may help you to locate yourself and thus facilitate the work of the next solicitor.

1. We still have some members who take no interest in mission work. These, no doubt, belong to that class of Christians (as a brother put it lately) that come very nearly making the Lord vomit, Rev. 3:16. There is some relief in the thought, that this class, already unenviably small, is continually diminishing.

2. We find a class that are very much opposed to our method of doing missionary work because it involves financial transactions of considerable proportions. They have strongly and jealously guarded every avenue towards their pocketbook and the mere fact that this line of work threatens an approach in that direction is at least one of the reasons for their strong opposition. Then they are also very much afraid that this money will corrupt those who have the handling of it. This should not surprise us so much either when we notice how miserable, narrow, selfish, and sordid it has made their own hearts and lives, that they should thus judge of its damaging effects upon others.

Unfortunately there have been cases where mission funds were diverted

from their intended use. But how with other trust funds? Have there been no disappointment and loss? We are justified in saying that money given for missionary purposes is more faithfully and economically handled than any other trust money, because it is the Lord's money. Especially is our Committee careful not only that the money goes to the place for which it is given, but they are careful that a dollar goes just as far as possible, and does the greatest amount of work.

3. Here we note those who are very full of missionary sentiment, apparently, and would like to do something but they can not. They bid you God speed and wish you success and express great admiration for the cause, and possibly even flatter you upon your ability and success, when all the time their chief object is to get rid of you in the easiest and most graceful way.

Now we will admit that one must have something before they can give. Yet so much depends on how we look at it. How many would even stop to think whether they are able or not to pay the family physician $20, $50, or even $100, when sickness comes into the home? You say it is our duty to see to the welfare of our families. Then I say, It also is our duty to contribute liberally towards the spreading of God's message of life and salvation throughout the world.

4. Then, too, we find a class who are ashamed to say they can not contribute, but there are so many places to give that they must be very careful. One man even told me of one person that he knew in his time who had actually become poor by giving too much. I have forgotten the man's name, but I don't think his rash example has led very many into the same pitfall.

People that give most and oftenest are the ones that give most liberally and cheerfully, for they have realized the pleasure and blessedness of giving.

5. Then there are those who are quite ready to help the cause. You need hardly mention your mission to them until they are fully convinced, (but not very deeply) that the object is a worthy one and they are going to help it along. They will hand you a dollar when it ought to be ten, if not one hundred. We do not despise the dollar, but Paul said that "He which soweth sparingly shall reap also sparingly." What a discouraging, disappointing reaping time there will be for some Christians.

6. We must mention another class who make excuses of various kinds. Possibly they have some debt yet, or there is a little debt on their church or it needs to be repaired or they are going to build a new house or there are poor in the neighborhood that need help or the church expenses are resting heavily upon them. When it comes to making excuses there are some people that can make themselves so small that it only takes a very small excuse for a round dozen to hide behind.

7. We also find some who have thought of doing something sometime, but are not ready just yet. Now we have profound respect for any one who desires to weigh well each important step in life, and yet, how many who pass by the present opportunity pass by the last they have. So many have said, and no doubt sincerely, that they want to do something for the cause and yet failed through procrastination! Besides this habit of putting off what ought to be done grows upon people just like any other mischievous habit.

8. Lastly we come to the cheerful side of our work, for we do find enough of noble-hearted, liberal-minded and interested Christian people, to make our work pleasant in spite of some of the discouraging features noted above.

When the Savior said, "Go ye therefore and teach all nations," He committed a great work and a sacred trust to every child of His. Many earnest, spirit-filled brethren and sisters feel that the only way open for them to fulfill this mission is to give of their means,

if they cannot go themselves. In this way they feel they are laying up treasure in heaven. This plan will also increase their interest in the cause, for Jesus said, "Where your treasure is there will your heart be also." "He that soweth bountifully shall reap also bountifully." Our accounts will meet us in the great day of reckoning. May we not be ashamed to own it.

Native Women in Africa.

Their Hard Lot in the March of Progress.

"The Treatment of Women and Children in the Congo State" is the title of a pamphlet addressed to the women of the British empire and of the United States of America. One of these pamphlets has fallen into my hands, and in the face of this personal address and the light of the terrible disclosures which it sets forth, it seems strange to me that one does not hear more about the matter from the women of America.

For women pain is pain, and joy is joy wherever you meet it the world over, and the despair of helpless people in the heart of Africa, whose life is being squeezed out by a remorseless governmental machine, touches them just as closely, when they know it, as the wail of a child in the dark.

Miss Mary H. Kingsley, who lived among these people, quite apart from white influences, until she learned to know and understand them, writes in her West African Studies, which I have been moved to get and read since reading the pamphlet, "I openly own that if I have a soft spot in my feelings, it is toward African women, and the close contact I have lived in with them has given rise to this, and I venture to think made me understand them."

She also adds that the position of women in the native African culture is much less undesirable than one has been led to believe; that her influence, especially that of the mother, is enormous, and quotes Leighton Wilson, no blind admirer of the African, as follows: "Whatever estimate we may form of the African, we may not doubt his love for his mother. Her name, whether dead or alive, is always on his lips and in his heart. She is the first being he thinks of when awakening from his slumbers, and the last he remembers when closing his eyes in sleep. To her he confides secrets which he would reveal to no other human being on the face of the earth. He cares for no one else in time of sickness; she alone must prepare his food, administer his medicine, perform his ablutions, and spread his mat for him. He flies to her in the hour of his distress, for he well knows if all the rest of the world turn against him she will be steadfast in her love, whether he be right or wrong. . . . It is a common saying among them, if a man's mother and his wife are both on the point of being drowned, and he can save only one of them he must save his mother, for the avowed reason, if the wife is lost, he may marry another, but he will never find a second mother."

This passage causes one to read a second time this paragraph in the pamphlet from the report of Mr. E. H. Glave, an Englishman of high character: "In stations in charge of white men, government officers, one sees strings of poor, emaciated old women, some of them mere skeletons, working from two to six, tramping about in gangs with a rope around their necks and connected by a rope one and a half yards apart. They are prisoners of war. In war

MEN SHOWING THE HANDS OF THEIR MURDERED RELATIVES.

This was taken by Mrs. Harris, wife of a missionary of the Congo Balolo Mission, at Baringa, in the rubber district, and sent to "Regions Beyond." She says that as these three men came bringing two hands tied up in their plantain leaf, they seemed like hunted animals and were dreading lest they should be discovered coming to the missionary with their sad story. The hands were those of a man and a lad killed by the sentries; a woman killed at the same time had been eaten. Mr. Stannard of the same station writes: "Since last Christmas, in the twenty-five districts surrounding Baringa, to our knowledge, about twenty-five people, including men, women, and children, have been brutally murdered, some of whom have been cooked and eaten by the rubber sentries."

women are always caught, but should receive a little humanity. They are naked, except for a miserable patch of cloth in several parts, held in place by a string around the waist. They are not loosened from the rope for any purpose. They live in the guardhouse under the charge of black native sentries, who delight in slapping and ill using them. Some of the women have babies, but they go to work just the same. They form indeed a miserable spectacle, and one wonders that old women, although prisoners of war, should not receive a little more consideration. At least their nakedness might be hidden."

I have quoted but one of the incidents of this heart-breaking story of the conquest and "regeneration" of the Congo. These are mere details of the hurried march of civilization and progress blazing its bloody way through the heart of Africa. And there are men, perhaps also women, to whom this conquest, with all its incidental waste of native life and corruption of native morals seems a glorious achievement. There is a certain blindness in human beings, which Professor William James has noted and described, that lets them see things only in the large and from the outside.

Thank God that we women, in the narrower existence to which fate has assigned us, have preserved that private, personal way of looking at things which sees in these wretched women, "dragged to burial by her fellow prisoners in the rope gang," in the hundreds of orphaned youngsters, "quite naked, huddled together with no covering for the night," on their way down the river, not the glorified march of civilization but only the living image of misery and despair.

It seems also to have become a part of a regular system that the wives and mothers are taken away suddenly from their duties and held as hostages, whenever supplies of food or rubber have run

short, to compel the husbands to rescue them with ransoms proportionate to the need of the State. These women sit there, chained neck to neck, in a state of melancholy bordering on distraction, thinking of the children left without food or care, while the husband is scouring the forests to redeem them.

"As I was leaving Bongandanga, on the third of September," writes Roger Casement, British consul in the Congo in 1903, "several elderly headmen of the neighboring villages were putting off in their canoes to the opposite forest, to get meat wherewith to redeem their wives, whom I had seen arrested the previous day. I learned later that the husband of one of these women brought in two days afterwards to the mission station his infant daughter who, being deprived of her mother, had fallen seriously ill, and whom he could not feed. At the request of the missionary this woman was released on the fifth of September."

Mr. Casement's statements are all heartrending in the actual bald stating, but more in the suggestion of desolation in that land without rights for man, woman or child. One can well believe him when he says, "The African has been converted into a being without ambition, because without hope, and when sickness comes he does not seem to care." But I think some of the most haunting stories that Mr. Casement tells were confided to him by children concerning the raids on villages backward with the rubber tax, cassava, or food stuffs. These taxes were fixed when the population was in some cases several times larger than it now is, but since the falling off of the population through death, sickness and desertion, the remainder have to bring in the tax just the same. "Being sometimes short of sufficient cassava for their own fields to meet this weekly demand they were forced to buy the root in the native local markets, and had to pay for it in the raw state just twice what they received for the prepared and cooked product they delivered at the post."

Part of one child's story was: "After that they saw a little of my mother's head, and the soldiers ran quickly toward the place where we were and caught my grandmother, my mother, my sister and a little one younger than us. Several of the soldiers argued about my mother, because each one wanted her for a wife, so they finally decided to kill her. They killed her with a gun—they shot her through the stomach, and when I saw that I cried very much, because they killed my mother and my grandmother and I was left alone. My mother was near to her confinement at the time. And they killed my grandmother also and I saw it all done."

Another little girl tells the heartrending story of how she tried to rescue her little sister; of how she carried her, and how they wandered for days in the bush without food, and then, when the little sister was too weak to walk any farther, and she was too tired to carry her, the soldiers found them and put a knife through the little sister's stomach as the easiest way of disposing of her.

One child lay in the grass or crouched in a tree for three days after a massacre. She was very hungry, and her throat was parched with thirst, but she found only a little water in a pot. The third day the soldiers went away hunting for buffaloes, and then she was able to get down and go to her grandmother's house and get a little food. The soldiers came back and they came toward the trees and bushes calling out, "Now we see you! Come down! come down!" This they used to do so that people, thinking they were really discovered, should give themselves up. But she thought she would stay there, and she stayed long after the soldiers were gone for good, until her grandmother came and found her there.

It would take too long to tell of the injustices, the frightful slaughter, marked by proofs of severed human hands, the families broken up, not to speak of the

career of rapine and violence marked out as the duty of the young men of the native soldiery, who are taken far from their homes and condemned to twelve years' service as taxgatherers and slave drivers of the State.

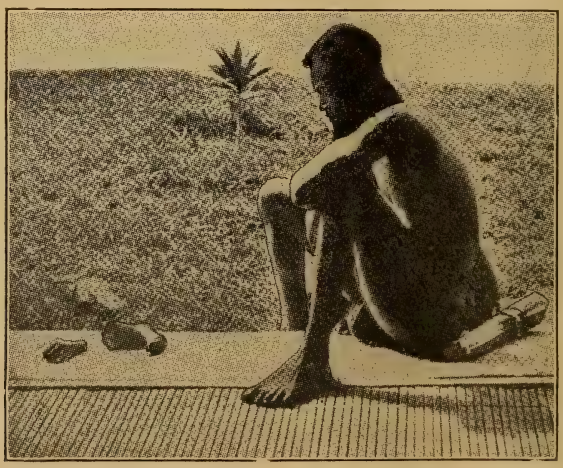
I have mentioned these stories because it seems to me that, perhaps, there are many women in this country who have not heard of this little book to which I refer, and would be glad to know about it and do something about it if they saw their duty clear.

But perhaps there are others who will look at this as a political question—which of course it is—and not understanding political questions they may feel that it is out of place for them to interfere.

But I have tried to indicate that, in my opinion, there are certain places where women's instinct is a safer guide than men's knowledge, and certain times when women's courage is superior to the bravery of man. Most modern crusades have felt the influence, nay, have almost been the work of women. And here and now, it seems to me, is an occasion which demands that peculiar chivalry of woman which leads her to answer the cry of distress when she hears it, undaunted by these practical difficulties—difficulties of diplomacy and political etiquette mostly—which seem to unnerve men and paralyze their actions.

Already a woman has been the leading spirit in the efforts for reform in West Africa. The studies of Mary Kingsley who went to Africa at first to complete the work of her father, Charles Kingsley left unfinished, has sounded the keynote on the campaign for reform in what is, I am told, the worst administered colonial region in the world. The reforms she suggested have been based upon an intimate knowledge and comprehension of native culture and life, and are slowly coming to be recognized as the only methods of dealing practically and profitably and in the spirit of an enlightened philanthropy with native peoples.

But the Congo iniquity, as I see it, is neither temporary nor local. It is rather, as another writer puts it, "the living embodiment of the evil counsels"



NSALA, WITH THE SEVERED LIMBS OF HIS CHILD.

This also appeared in a recent number of "Regions Beyond." It was taken by Mr. Harris, who writes: "The poor, distracted man who carried the limbs was the father, and we learned that both his wife, Bongindangoa, and little girl, Boali, had been eaten by the sentries and their followers the previous evening. During the chopping up of his child, Nsala rushed forward and snatched the hand and foot and escaped to the bush. When it was reported to the **Chef de factorie,** his only reply was, 'I am no policeman. I cannot go here, there and everywhere to see that the sentries do not kill.'"

that have more or less infected the policies of all civilized nations in their dealings with the savage peoples over the whole world.

But what, then, is the attitude that American women should take with reference to these native peoples? What is our mission here? Just as feminine tact and ready sympathy has enabled us, in the last half century, to revolutionize the methods of teaching children, and opened up to fathers and mothers a new world of objects and interests in their children's lives, so in dealing with savage peoples, who are the children in the family of nations, the same woman's tact and sympathy is necessary to interpret their lives and make them intelligible to the world, and above all to protect them from the well-meant, but ruthless programmes of "civilization" and "progress." It is to those women who believe that there is work for women to do in this direction that I commend a careful study of the conditions in the Congo Free State.

In conclusion I believe I cannot do better than quote from a letter written by Miss Kingsley on her last voyage to Africa, where she died, to a native editor of a monthly magazine, the New Africa, published in Monrovia in Liberia.

"Then there is another factor in this matter that I wish you to consider carefully and let me some day know your opinion on, namely, the factor of nationalism. I believe that no race can, as a race, advance except on its own line of development, and that it is the duty of England, if she intends really and truly to advance the African on the plane of culture and make him a citizen of the world, to preserve the African nationalism and not destroy it; but destroy it she will unless you who know it come forward and demonstrate that African nationalism is a good thing, and that it is not a welter of barbarism, cannibalism and cruelty."

These are the words of a good and wise woman, and surely one of the best friends the Negro has ever had. These people are in sore need of friends just now.—Clara Cahill Park, Wollaston, Mass., in The Boston Transcript.

I. The Bible on Missions.

By D. W. Kurtz, Huntingdon, Pa.

If there were no Bible in the world there would still be sufficient reason for world-wide missions on the part of the more favored races to the less favored. But the first thing the average Christian asks on any church movement is, "Is it in accord with the Bible?" "Is it a Christian duty?" "Does God command it?" It is this phase of the subject we wish to examine first.

God made man in the likeness of His own image and endowed him with reason like His own, and made it possible for him to enjoy the goodness and happiness that He Himself was enjoying till Satan breathed the poison of selfishness into man, making him desirous to be equal with God,—to know good and evil, —and man fell from his high estate. Ever since the fall of man God has manifested this one great plan, to redeem fallen humanity.

The first mission words in the Bible are the question put to Cain, "Where is thy brother Abel?" Noah became the preacher of righteousness to reclaim the sinful world. After the flood, the new covenant, and the dispersion, man again drifted away from God, so he called a missionary, Abraham, and covenanted with him that through him and his seed all nations of the earth should be blessed. Gen. 12:3.

The whole history of the children of Israel is only the story of their schooling and training for the work God gave them to do,—to make Jehovah the God of all nations. "Thou art my servant, Israel, in whom I will be glorified." Isa. 49: 3. The book of Jonah is a missionary book. Six of the ten commandments refer to our relation to our fellow-men.

It took Israel a long time to realize that God's blessings to them were not for themselves alone but for the entire world. They did learn the Fatherhood of God but failed to understand the inevitable accompaniment—the Brotherhood of man. This Jesus exemplified in his life and teaching. But nothing is plainer in the Bible than that it was God's plan from the beginning for His chosen people to do a special work,—to save the world. Christ becomes the climax or embodiment of this principle. He, who was supremely happy in heaven, sacrificed all as the measure of His love for us and came to redeem us. His ministry of less than four years was entirely missionary. He went about doing good,—healing the sick, feeding the hungry, preaching to all. He chose twelve young men and taught them day and night for over three years. Why? Was it for their own individual benefits? No indeed, for the "come ye" was soon followed by the "go ye" and he sent not only the twelve but likewise the seventy to proclaim the good news, for "he came to seek and to save that which was lost."

No less significant than His example are His commands. World-wide evangelization is embodied in the Golden Rule. The universal brotherhood of man is doubly emphasized in the Good Samaritan. The first thing in the prayer of our Lord after the recognition of our Father, is the missionary prayer, "Thy kingdom come." Whoever prays that prayer without putting forth efforts for the coming of His kingdom—in other words, does mission work—is a hypocrite. The significant words of our Savior, "Other sheep have I which are not of this fold; them also I must bring, . . . and there shall be one fold and one shepherd" (John 10: 16), are a trumpet call to missions. He commands His followers still more directly in "Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." (Luke 10: 2). "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest." John 4: 35. Christ not only points out to His disciples the need of the field but actually sends them into the field. No one is saved for himself alone, but all are saved to serve. "Go tell what I have done unto thee." Mark 5: 19.

Let us look at another picture of Christ. It is after the resurrection; He has taught His disciples the principle of universal brotherhood with its accompanying facts—sacrifice and service—He taught them humility, trained them in mission work and it would seem all has been done. But the Good Teacher makes a summary of the whole plan of God from the beginning and especially of His own life and teaching, in the last and most sublime words He ever uttered, reiterating all in the great commission: "ALL POWER IS GIVEN UNTO ME . . . GO YE THEREFORE AND MAKE DISCIPLES OF ALL THE NATIONS, . . . AND LO, I AM WITH YOU." Matt. 28: 18-20.

How did the disciples understand this commission? Luke's history of their acts begins with the words, "A former treatise I made concerning all that Jesus began both to do and to teach" and he reminds them of their charge (Acts 1: 8) "But ye shall receive power . . . and ye shall be my witnesses both in Jerusalem, in all Judea and Samaria and unto the uttermost parts of the earth." Power for what? There is but one use for power and that is to do work. Did the disciples so understand this? They

certainly did; for they followed up the mission work according to Christ's outline.

Christ needed a capable man to go to the Gentiles so He called Paul who became, next to Christ, the greatest missionary. "He was not disobedient to the heavenly vision." He realized that Christ gave unto us the ministry of reconciliation and that "we are therefore embassadors on behalf of Christ." 2 Cor. 5:20. The four great journeys of Paul are the greatest evidence of his belief in this doctrine. This is equally true in the lives of the other disciples of Christ.

How did the converts of these disciples understand the mission movement? Gibbons' "History of Rome" says, "It became the most sacred duty of a new convert to diffuse among his friends the inestimable blessings which he had received." It was through this universal activity of the laity, helping the missionaries, that in ten years' time "All they which dwelt in Asia (Minor) heard the word of the Lord both Jews and Greeks" (Acts 19:10), for when any man was converted he went home and converted his house. For "As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God," 1 Peter 4:10.

Wm. Carey, the Cobbler Missionary, (the first missionary to India from England, 1793) expressed the true and only interpretation of a Christian life in these words: "My business is to save souls. I cobble shoes to pay expenses."

There is but one conclusion to the above facts. The religion of Jesus Christ is a missionary religion. The work and example of its Founder destined it to be such; its early spirit was missionary and its history is a missionary history. Whenever it has lost its missionary quality it has ceased to be itself. Its characteristic temper has always been missionary, its revivals of life and power have been attended by quickening of missionary energy, and missionary activity is the one sign of true loyalty to its character and its Lord. The Lord has prepared the way. Say not "there are yet four months," but "come for all things are now ready." We will next consider the Open Door.

The Gospel—"The All-Effectual Message."

By C. H. Brubaker.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

When Christ the "all-powerful Commander" had risen from the grave and said to His disciples, "Go ye into all the world, and preach the gospel to every creature,". He not only gave them an authoritative command but He also gave them an "All-Effectual Message." He gave them a message of life, truth and salvation. He gave them a message that Paul the apostle was not ashamed of, although at one period in his life he had been an ardent persecutor of those who had believed the message. The gospel message was ineffectual in the life of Paul so long as he disbelieved it, but so soon as he believed it salvation was effected in his life and in the lives of many others through his faithful deliverance of the message.

It is a matter of no little moment what sort of a message is delivered to men. One can judge largely of the effectualness of a message by the fruit it produces in those who believe it. What are the products of Buddhism? Even the purest form of Buddhism is powerless to regenerate life. The first Mrs. Judson's estimate of the system written in 1818, is true of the Buddhism of today: "The system of religion here has no power over the heart, or restraint on the passions. Though it forbids, on pain of many years' suffering in hell, theft and falsehood, yet, I presume to say, there is not a single Burman in the

country, who, if he had a good opportunity without danger of detection, would hesitate to do either. Though the religion inculcates benevolence, tenderness, forgiveness of injuries, and love of enemies; though it forbids sensuality, love of pleasure, and attachment to worldly objects; yet it is destitute of power to produce the former, or to subdue the latter, in its votaries. In short, the Burman system of religion is like an alabaster image, perfect and beautiful in all its parts, but destitute of life. Besides being destitute of life, it provides no atonement for sin. Here also the Gospel triumphs over this and every other religion in the world."

Buddha's message is ineffectual. It gives neither strength of character nor is it redemptive in its nature. Let us look and see what is wanting in Mohammed's message. Schlegel said long ago of Islam, it is "a prophet without miracles, a faith without mysteries, and a morality without love; which has encouraged a thirst for blood, and which began and ended in the most unbounded sensuality." And back of the Mohammedan purdah system, which Aga Khan laments, is a more vital weakness. "The religion that does not purify the home is certain to deprave humanity. Motherhood must be sacred, if manhood is to be honorable. Spoil the wife of sanctity, and for the man the sanctities of life have perished. And so it has been with Islam. It has reformed and lifted savage tribes; it has depraved and barbarized civilized nations. At the root of its fairest culture a worm has ever lived that has caused its blossoms soon to wither and die. Were Mohammed the hope of man, then his state were hopeless; before him could only lie retrogression, tyranny, and despair."

Mohammed's message gives no hope of salvation; it leads to despair. Let us now look at a few defects of Hinduism: "(1) It encourages the present intellectual stagnation and imbecility, particularly among the lower castes. (2) It is hostile to social reforms. (3) Through the slavery of caste rules individual liberty is impossible, as also because of the enthronement of custom. (4) Religion is centered on outward ceremony. (5) In Hinduism religion and morality are divorced, while immorality is deified and men can sin religiously. (6) The means prescribed for deliverance from sin are worthless, such as bathing in the Ganges, rubbing ashes on the forehead, traveling long distances by measuring one's length on the ground, etc. (7) In a word Hinduism is rebellion against God, the rightful Lord of the universe. It gives the honor due to Him alone to numberless imaginary gods, goddesses, demons, animals, and inanimate objects, with the results pictured so vividly in the first chapter of Romans."

We have now seen that the message of three great religions of the world is not an effectual one. We are now prepared to study the Christ message or the gospel message. The gospel message is adapted to all peoples, to all classes and conditions of men. It is effectual to the salvation of every one who believeth. The Gospel of Christ is the power of God to salvation to the Greek and to the Jew, to the bond and to the free, to the pagan and to the barbarian, to the rich and to the poor. It is capable of regenerating the life of the Caucasian, the American Indian, the Ethiopian, and the Malaysian. It has brought the abundant life to English, Irish, Scottish, French, German, Swede, Dane, Russian, Chinese, Japanese, American, and to many an islander in the sea. We need only to look at those nations which have the more fully accepted the message to see what an effectual message it is.

We need but to look at the life of that man whom we have known to be destitute of all that savors of decency and manhood and behold the transformation that has taken place since he has accepted Christ; we need but hear the words of praise and blessing proceed from the mouth of a man formerly profane and vulgar; we need but behold the drunken, brutal husband transformed into a sober, kind and thoughtful companion by the power of the gospel message; we need, I say, but see the wonderfully changed lives right in our midst to understand the potency of the "All-Effectual Message." The power of Christ in a life makes it unselfish, sacrificing, helpful, blessed.

We need not be in company with a missionary long or read many pages of missionary literature to see how effectual the gospel message is in heathen lands. Many men and women have been brought from the darkness of heathenism to the true and marvelous light of the Gospel. Many more are yet to be brought by God's grace. The message is All-Effectual. The Commander is All-Powerful. The need is stupendous. Will you heed the Commander? Will you carry the Message, my brother, my sister?

University of California, Berkeley, Cal.

Principal Foreign Missionary Societies of the Evangelical Churches of the United States, 1903-04.

Societies.	Date of Organization.	Principal Stations.	Out-stations.	American Missionaries. Male.	American Missionaries. Female.	Native Laborers.	Churches.	Communicants.	Added Last Year.	Under Instruction.	Native Contributions in Dollars.	Total Income in Dollars.
American Board . . .	1810	97	1,281	204	366	4,185	557	61,178	5,640	70,484	$173,986	$725,315
Presbyterian Board (U. S. A.)	1837	131	1,475	354	483	2,160	400	50,172	6,405	27,609	117,355	1,033,796
Presbyterian Board in U. S. (South) . . .	1861		293	77	104	195	43	8,267	1,558	1,981	7,119	236,756
Reformed Church in America	1832	23	251	36	59	574	36	4,933	438	8,129	8,388	142,474
United Presbyterian Church, N. A. . . .	1859	24	461	46	96	796	81	11,134	1,954	20,964	96,238	219,238
General Synod Reformed Presbyterian Church, N. A.[1] . .	1836	4	5	1		27	8	1 200	70	400	400	5,000
Synod of Reformed Presb. Church, N. A.	1856	5	11	10	15	40	2	344	9	611		35,250
Reformed Church in the United States . . .	1879	5	62	14	21	61	17	2,100	363	410	1,600	66,420
Cumberland Presbyterian[2]	1845	7	11	13	18	12	10	940		300	1,500	19,810
Associate Reformed Presbyterian Church	1873	3	13	4	8	6		296	24	163	1,078	6,881
German Evangelical Synod of N. A. . .	1865	4	40	10	7	131	44	2,264	526	1,331	140	22,353
American Baptist Missionary Union . . .	1814	102	1,929	205	310	4,249	1,125	117,031	7,431	42,064	108,056	779,794
Southern Baptist Convention	1845	39	294	80	88	215	180	9,969	2,074	1.802	25,454	247.629
Free Baptists	1833	7	20	9	16	88	14	904	85	3,800	436	24,105
Seventh Day Baptists.	1843	1	1	2	4	11	1	65	3	170	85	6 000
German Baptist Brethren	1884	4	18	8	9	31	4	599	271	564		15,917
Methodist Epis. Ch. .	1819	162	819	276	448	6,300	1,140	158,523	16,191	50,676	285,778	1,327,082
Methodist Epis. Ch. (South)	1845	64		87	91	304	341	14,243	1,629	2,456	25,173	363,982
Methodist Protestant Church	1888	5	24	6	6	22	10	800	128	473	738	20,075
Free Methodist Church, N. A.	1874	9	41	10	15	61	10	586	289	441	569	26,613
Wesleyan Methodist[1]	1891	2		3	6	3		30		25		
Protestant Episcopal Church	1835	44	219	69	75	568		6,308	479	4,573	23,737	392,878
Evangelical Associa'n	1876	3	30	5	4	33	30	1,000	117	10	275	20,611
United Brethren in Christ	1853	6	40	7	5	35	30	2,500	150	551	3,500	20,000
Evangelical Lutheran, Gen. Synod, U. S. A.	1842	8	651	13	21	552	479	13,441	4,051	7,835	3,405	122,500
United Synod of Evan. Lutheran Ch. (South)	1892	2	4	3	2	6	2	187	74	230	200	7,000
General Council Evan. Lutheran Ch., N. A.	1845	6	277	6	8	254	8	3,860		4,472		31,393
Foreign Christian Missionary Society . .	1875	58	80	67	72	297	91	7,132	1,245	2,042	34,715	211,318
Christian Church . .	1886	6	31	5	7	17	11	545	138	1,549	100	11,446
American Friends . .	1871	22	49	30	54	193	19	2,120	385	1,716	6,013	63,927
Woman's Union Miss. Society	1861	6			22	199				2,000		102,895
American Advent Miss.	1882	5	8	4	6	35	8	280	105	430		
American Bible Society	1816	11		12		470						252,862
American Tract Society	1825											5,440
Swedish Free Mission[1]	1887	3	4	3	5	6	2	125	15	75	450	5,500
Swedish Miss. Cov'nt[1]	1890	5	4	10	10	22	4	225	60	175	1,500	17,585
Scandinavian Alliance	1890	31	46	32	55	63	28					30,745
Hauge Synod[1] . . .	1893	2	4	5	5	8	2	65	15	50	500	22,000
Totals		916	8,496	1,726	2,521	22,229	4,737	483,366	51,924	260,627	$928,488	$6,642,890

[1] From report of last year. [2] In part last year's report.

Statistics of the Principal Foreign Missionary Societies of Great Britain and Ireland.

[This table and the following one of Societies in Continental Europe are from statistics furnished by Rev. H. O. Dwight, LL.D., of the Bureau of Missions.]

Societies.	Year of Organization.	Stations and Out-stations.	Missionaries.		Native Workers.	Pupils under Instruction.	Communicants.		Income 1903–04 in Dollars.
			Men.	Women, including Wives.			Added Last Year.	Total.	
Great Britain and Ireland.									
Baptist Missionary Society	1792	799	148	115	499	12,871	1,167	15,388	$437,985
Baptist Zenana Miss. Society	1867	26		70	223	8,860			57,591
China Inland Mission	1865	492	318	465	867	800	1,688	8,901	225,152
Chinese Blind: Murray's Miss.	1887	1	3	1		15			5,224
Church Missionary Society	1799	549	564	780	7,823	133,012	[5]11,824	84,723	1,917,800
Church of England Zenana Miss. Soc.	1880	65		328	790	24,265			253,026
Church of Scotland: For. Miss. Com.	1829	157	48	105	666	16,723		3,518	[9]221,149
Friends' Foreign Mission Association	1886	239	38	65	850	16,047	243	2,848	106,496
London Missionary Society	1795	2,180	210	138	6,751	88,122	5,179	74,786	675,676
Melanesian Mission	1849	15	21	7	400	15,300		1,700	?
Methodist New Connexion For. Miss.	1859	189	9	8	117	430	849	3,550	21,962
New England Company	1649	2	8	6	13	300		100	20,000
North Africa Mission	1881	19	21	62	25	1,150	12	82	43,618
North China and Shantung Miss.[1]	1874	8	13	16	28	97	78	572	9,900
Presbyterian Ch. of England For. Miss.	1817	271	44	59	462	2,483	894	8,423	170,629
Presbyterian Church in Ireland	1840	165	35	49	467	7,053		1,672	95,644
Primitive Methodist For. Missions	1842	26	10	7	9	320	211	1,726	30,948
"Regions Beyond" Missionary Union	1899	15	33	29	24	4,000	?	?	98,500
Society for the Propagation of the Gospel	1701	2,443	582	103	3,186	43,200			770,925
South America Evangelical Miss. Soc.	1895	2	4	4	2				2,781
South American Missionary Society[2]	1844	17	23	31	32		?	?	92,519
United Free Church of Scotland	1900	1,002	204	224	3,441	63,220	4,160	43,804	468,895
United Methodist Free Chs. For. Miss.	1857	213	31	25	550	4,535	2,564	[7]15,907	63,248
Universities Mission to Cent. Africa	1858	72	58	55	265	5,323	918	4,376	161,882
Welsh Calvinistic Methodist For. Miss.[4]	1840	301	16	12	251	8,241	788	5,616	50,071
Wesleyan Methodist Miss. Soc.[3]	1813	2,710	237	61	3,732	[6]104,689	8,421	[8]75,107	754,147
Zenana Bible and Medical Miss. Soc.	1852	38		161	289	3,258			107,090
Total, Great Britain and Ireland		12,016	2,678	2,986	31,758	564,314	38,996	352,799	$6,862,849

[1] Partly duplicated in report of S. P. G.
[2] Figures for 1902–1903.
[3] Missions in Prot. Islands of the West Indies included.
[4] From rep. of 1902–03 except income, which is for 1903–04.
[5] Adult baptisms.
[6] Sab. school attendance included.
[7] Of whom 9,053 are full church members.
[8] Of whom 18,566 are probationers.
[9] Including $73,799 from Women's Associations.

Christ Very Strong. An interesting incident is narrated by Rev. Mr. Batchelor, the English missionary, who has labored much among the Ainus. A Polish gentleman, who spoke but little English but knew well many other languages, came to Mr. Batchelor and thus gave, in his broken English, his impressions as to what he had seen in Japan: "It is very curious. On one hand I am seeing on hill a Buddhist temple, on other hand a Shinto shrine; in de centers is Christian." "Just so," said I. "What about it?" "Well," replied the man, "path to Shinto shrine, him not use, all grass; path to Buddhist temple, he not use, all grass. Both sides dead. Christian in middle, he very much alive." "Yes," I said; "that is so." "Ya," he said, "very, very interesting. Christ very strong. Buddha, Shinto, very weak in Japan."

Foreign Missionary Societies in Continental Europe.

Societies.	Year of Organization.	Stations and Out-stations.	Missionaries. Men.	Missionaries. Women including Wives.	Native Workers.	Pupils under Instruction.	Communicants Added Last Year.	Communicants Total.	Income 1903-04 in Dollars.
Denmark.									
Danish Missionary Society	1821	14	18	2	45	620	40	901	$35,481
Loeventhal's Mission	1872	1	1		3				
Santals, India, Home Miss. to	1877	21	5	1	87	500	225	11,345	35,143
France.									
Paris Evangelical Missionary Society	1822	310	67	69	1,241	27,054	2,203	30,782	176,237
Finland.									
Finnish Missionary Society	1859	30	17	8	40	1,058	143	1,378	42,904
Germany.									
Berlin Missionary Society	1824	381	125	99	349	9,072	[2]5,354	39,297	151,105
Breklum Missionary Society	1877	91	16	11	82	1,382	?	1,086	43,543
Chinese Blind, Mission to[1]	1890	1		2	19	35			8,268
German East Africa, Mission to	1886	20	18	13	32	657	101	499	24,832
Gossner Missionary Society	1836	306	46	31	725	5,703	6,76[illegible]	57,036	88,004
Hannover, Luth. Free Church of[1]	1892	16	9		64	321	261	2,971	
Hermannsburg Miss. Society	1849	183	62		613	8,712	4,874	55,898	104,331
Leipzig Missionary Society	1836	253	67	8	629	11,036	427	19,088	122,486
Neuendettelsau Miss. Society	1886	7	15			64		3[illegible]	32,177
Neukirchen Miss. Institute	1882	51	20		53	1,034		1,141	41,992
North German Miss. Society	1836	63	20	23	107	2,684	214	2,928	42,331
Moravian Missions (Brüdergemeine)	1733	226	200	195	2,189	24,576	1,678	32,8[illegible]0	434,854
Rhenish Missionary Society	1828	421	155	138	505	21,162	1,367	42,282	174,050
Holland.									
Java Committee	1855	12	6	3	15	400		639	4,526
Mennonite Missionary Society	1847	3	7	5	26	401	21	1,817	6,666
Netherlands Missionary Society	1797	54	29		50	3,256	756	12,106	20,896
Netherlands Missionary Union	1833	21	17		42	1,600		1,844	
Reformed Church Missionary Society[1]	1892	14	9	7	12				
Society for the Fropagation of the Gospel in Egypt[1]	1886	2	1	1	7				
Utrecht Missionary Society	1859	18	14		14	176	40	771	14,263
Norway.									
Norwegian Church Mission of Schreuder[1]	1877	10	7	6	8			660	
Norwegian Lutheran China Mission	1891	14	5	11	10	11	23	61	32,000
Norwegian Missionary Society	1842	746	60	68	1,368	38,070	883	11,516	160,751
Sweden.									
Swedish Church Missionary Society	1874	68	17	10	106	2,911	434	3,730	41,092
Swedish Evang. National Miss. Society	1836	23	38	40	71	874	102	400	101,820
Swedish Missionary Society	18[illegible]9	86	35	40		2,765	338	1,834	79,255
Swedish Mission in China[3]	1887								
Switzerland.									
Basel Missionary Society	1815	605	206	139	1,334	24,365	1,951	25,663	332,085
Suisse Romande Missionary Society	1875	14	22	30		1,554	138	1,276	44,255
Totals		4,085	1,334	960	9,846	102,173	28,545	362,579	$2,396,397

[1] Figures for the year 1902-03. [2] Baptisms. [3] Statistics in China Inland Mission.

It is borne in upon us how grievously the burden of man's lot is aggravated by slovenly dates, illegible signatures and forgetfulness that writing is something meant to be read. — *W. E. Gladstone.*

Summary of Protestant Foreign Missions.

THE foregoing tables give the statistics of foreign missionary work as carried on by societies in the United States, Canada, Great Britain and Ireland and Continental Europe. Those for the United States and Canada we have collected by direct correspondence with each society within a few weeks. The tables for European societies have been furnished us by Dr. Dwight of the Bureau of Missions from the latest annual reports received. Our thanks are due to Dr. Dwight for this aid. Missionary societies in Australia, Asia and Africa are slow in making their reports, and we have been unable to obtain them in sufficient number to include in our summary.

The figures below do not present all the work that might be tabulated were the reports complete. They are below the truth in all cases, very much below in some cases. Nevertheless, a summary of this kind is called for and is valuable, though it should always be borne in mind that the statements are below the real facts in the case.

COUNTRIES.	Stations and Out-stations.	Missionaries.		Native Laborers.	Communicants.	Added Last Year.	Under Instruction.	Income.
		Men.	Women.					
United States	9,412	1,726	2,521	22,229	483,366	51,924	260,627	$6,642,890
Canada	159	76	119	514	10,267	1,229	10,452	216,144
Great Britain and Ireland	12,016	2,678	2,986	31,758	352,799	38,996	564,314	6,862,849
Continental Europe	4,085	1,334	960	9,846	362,579	28,345	192,173	2,396,397
TOTALS	25,672	5,814	6,586	64,347	1,209,011	120,494	1,027,566	$16,118,280

On Our Way to India.

By Florence Baker Pittenger.

Long before daybreak, Nov. 16, everybody aboard the "Liguria" was astir. How could it be otherwise after having spent fourteen days on the Atlantic, and knowing that soon we were to pull into the harbor of Naples, Italy? At last day approached and the ancient city appeared most beautifully nestled among the hills. To our right was old Vesuvius putting forth a volume of smoke. Snow could be seen on the mountain top.

By eight o'clock our ship was anchored. Already the dock was crowded with men, women, children, wagons and carts. Little sail boats crowded around our ship, and such a noise and confusion as each person called out his wares, which consisted of fruit, rolls, candies, papers, postal-cards, matches, shoe strings, cheap jewelry and the like. Long before the gang plank was let down, a number of these sellers had climed on board by means of ropes, and persisted in trying to make people buy.

Yes, we were in a strange land. I

could not understand why the shafts of a vehicle extend over the back of the animal instead of by his side. And then it seemed to me it would be better if the donkeys, oxen, buffaloes and horses would be hitched up each kind by itself, rather than one of each kind hitched side by side. I realized that one was sure of getting pure and fresh milk when the cows, buffaloes and goats were driven to the door and each person milked just as much as he wanted. There is an excuse for moving slowly when a woman has a large bundle on her head, and her wooden shoes slip up and down at every step.

When the "Balduino" had brought us safely to Messina, Sicily, the scene of Naples was repeated. Many of those who came out to sell were Arabs. Their peculiar dress, once of bright colors, was worn and dirty. During our thirty hours' wait there the natives tormented us constantly to buy something. At mealtime the street musicians came out and played for us. When we were about ready to leave the table they passed their money plate. Eastern people seem to think travelers are made of money.

At Port Said, Egypt, we went ashore for a few hours, and were much pleased with the place. Had it not been for the bright-colored and peculiar dress of the people, we could have imagined ourselves in an American city. The buildings have a home-like appearance, the streets are wide and clean, the shops of all descriptions are well kept. Should a gentleman walk the streets of Philadelphia barefooted, with his grandmother's bright green dress skirt on and a flashing red breakfast shawl around his head, he would raise quite a commotion. Such a scene is perfectly in place in Port Said. The men wear dresses of all colors and different styles.

At Aden the natives were not allowed to come on board because of plague in the city. They screamed to the passengers to let the money down in baskets and get their wares in like manner. Their wardrobe could not have cost much because the upper half of their body was bare. The tropical sun has no effect on their tough, brown skin. The "pale faces" would soon be overcome, should they venture out as these natives do.

Quite a number of our crew are natives of India. It is interesting to see them sit on the floor, twelve and more around one dish, and eat rice and curry with their fingers.

A variety of religious beliefs are represented on board our ship,—Mohammedan, Hindu, Jesuit, Church of England and a number of Protestant denominations. Doubtless many profess no belief. Our experiences are teaching us daily of the great need of more laborers in the Master's field,—the world. We are impressed as never before, of the great duty that rests upon the followers of the true God to make Him known to the souls now groping in darkness.

If all goes well, in twenty-four hours more we will be in Bombay. The Lord has blessed us richly all along the way. He has given us a smooth voyage, and countless other things to enjoy. Gladly do we go into our chosen work, praying that God's plan may be worked out in our life.

Indian Ocean, Dec. 6, 1904.

A Brief on Young People's Missionary Classes.

By C. V. Vickrey, Secretary of Young People's Missionary Movement in the United States, New York City.

We began to prepare a leaflet of testimonies from mission study class members, as to the value of mission study. We found that a bulk pamphlet or booklet would be required to include even the best of the material at hand. The brief of it is this,—the scores, yes, hundreds of letters at hand from mission study classes show conclusively:

1. That mission study is interesting, even fascinating, and that classes have a tendency to increase in membership rather than diminish; interest likewise increasing as the study progresses. Hundreds of quotations could be made testifying to this fact, and we are unable to find a single testimony to the contrary.

2. That a considerable number of young people have been led to consecrate their lives to personal service on mission fields, who probably never would have dreamed of such service had it not been for the enlarged outlook—the world vision that came to them in the study of the world field, and of the triumphs of the Cross in mission lands.

3. That there has been a marked increase in giving on the part of the members of the classes. One young laboring man, who had never given more than $1.00 at any one time to missions, was so interested that before the course of study was half completed he had given $46.50. Others with larger incomes, who are prevented from going to the field in person, are coming to realize their opportunity in supporting substitutes on the field. Young People's Societies are assuming part or all of the support of a missionary.

4. That the knowledge of the need on mission fields, is bringing the young people into sympathetic relation with the non-Christian world, and, as a natural result, is increasing greatly the volume of prayer that ascends in behalf of mission work.

5. That missionary work affords a definite objective toward which the activities of young people can be directed, and furnishes a limitless outlook for their pent-up, latent power.

6. That the reflex influence of mission study upon the home church shows itself promptly and prominently in the rediscovery of "work at our own door," and in the reawakening and application of powers that long have been dormant, or half buried in inactivity.

7. That if the church of the future, as at present enrolled, organized and in training in the Young People's Societies, can be enlisted in the prayerful, sympathetic study of Christian Missions, there will be no question about the missionary spirit and consecration of the Protestant Christian church of the next generation.

Conclusion.

The study of the History of Modern Missions is one of the most interesting, fascinating, inspiring subjects that can engage an active young mind. It deepens the spiritual life. It promotes intelligent prayer. It increases giving. It reacts wonderfully upon the spiritual life and activities of the local church.

Question.

If hundreds of Young People's Societies have found in the study of Christian Missions, that breadth of outlook and spiritual uplift, which has put new life, purpose and power into its half-slumbering organization, and made its influence felt throughout the church, why may not I take steps to secure the organization of a class in my own church during this present winter season?

A Bhil Funeral.

By S. N. McCann.

On the evening of Nov. 15, 1903, about seven o'clock the funeral drum and brass cymbal sent their doleful notes out over the cool, crisp air of Komersgam, announcing the death of a little seven-year-old heathen Bhil girl, Poona Daber. The drummers and the cymbal beaters are hired for the occasion and every hour during the night and until the funeral procession starts they drum and beat for about five minutes at a time, but if plenty of spirits are furnished the drumming and beating is continuous. In this case the family being poor, spirits were scantily supplied. When the time for burying had come, the corpse was carried out and laid on a cot in front of the house, red paint was put on the forehead, hands and feet, a red sari thrown over the body, a vessel of spirits hung on the right bed post, a vessel containing fire on the left, and at the breast a vessel filled with food was placed. The cot is then carried by two men, the one in front carrying a drawn sword, the one behind carrying the scabbard. Parched grain is thrown on the corpse all the way to the funeral pyre. Just before reaching the water where the burning takes place, money is given by the parents for the purpose of conveying the spirit across the mystic river into the spirit world. The money is passed by the father over the sword to the drummer who at this time has the point of the sword in his hand. Sometimes others with swords and guns accompany the funeral. Heavy firing with blank loads is frequent, a sword mock duel is fought, in which the participants go through many strange motions.

On reaching the place of burning, while the pyre is being prepared, the women sat in a group near the corpse, smoked and wept. More grain is placed on the corpse, water is brought from the river in the vessel that had contained the fire. The water and the fire, followed by the corpse, was carried around the funeral pyre four times, when the bed containing the corpse was laid on the pyre. Some water was poured into the mouth of the corpse, the rest being set at the head. Food was placed in the mouth, then spirits, and I have seen them put money into the mouth and a lighted pipe. A sheet was then held above the corpse, more grain, both cooked and raw, was placed near it, then a new sari, two strings were laid across it, one at the head and one at the feet. An axe is taken and the head of the bed is cleft and the prye fired from both ends.

Beedies, native cigarettes, were made from some of the leaves from the pyre and placed at the head and at the feet. Two axes were brought and stuck into the fire at the head and then thrown to the right. The women then all go to the stream and bathe, the men remaining by the corpse until it is consumed, when they also go and bathe. After this all assemble at the water and if they can afford it get liquor enough to get drunk. However poor, all drink and dance, thus closing the funeral ceremony.

Feasting and drinking at funerals is a common heathen custom, but for Christians such conduct is not becoming. Has the Christian church in America entirely outlived such customs?

We have allowed our Christians among the Bhils to burn their dead. We have as a rule been able to have the funeral conducted in a becoming Christian manner. In some cases there has been an effort to go through the heathen rites, but as a rule there is little or no trouble.

The Religion of India.

By Jesse M. Heckman.

Over India the strong hand of Great Britain maintains an admirable form of government, encourages progress and metes out impartial religious liberty. The whole country is unarmed and any one has the privilege of advocating his own peculiar doctrine without being molested or assaulted.

The low state of morality, the caste system and restriction, and idolatrous customs have been some of the strongest opposing forces against missionary work in this field.

Hindooism is represented as God without morality, Buddhism as morality without God. Hindooism, the national religion, is said to make no conversions from other religions. The Hindoo opinion is that Christianity is surely establishing itself and that their idolatry must soon yield to its divine influence.

Neither prejudice nor ignorance can continue when some of the best of men, non-Christians, are avowed Bible readers; when Hindoo professors in college publicly advise their students to read the Bible for the best ethical code extant, and for the purest literature, and simplest style of excellent English. When this is true, as it occasionally is, there are silent influences at work, the extent of which no one can tell.

When the vast multitudes come to know, as know they will, what the religion of Jesus has done for others, there are not a few who will see clearly that the same religion will do the same thing for them.

Mahommedans also feel that Christianity is a growing factor against the teaching of the Koran. But large quarters in some of our larger cities are occupied by various nationalities who represent these various religions, and who catechise their children and followers against the teachings of Christ and His Word—even denying the existence of our God. The Mahommedans do not worship idols but their corrupt morals are repulsive in the extreme.

Some of the people of India use prayer rugs which they spread upon the ground and there go over a form of prayer. Others use prayers wheels which contain printed prayers. These they twirl around and each time the wheel revolves it represents the prayer as having been said. Others worship various objects and, says Bro. Stover: "Our windmill at Bulsar has often been worshiped and I have been worshiped."

O, my fellow Christians! Have you ever felt the pang of knowing that you had violated the law of God? Do you recall your experience, how you went down deep into the truths of the blessed old Bible, and there learned the cure for sin from the lives of holy ones of old? There oft, perhaps, when you were alone with your thoughts, in the lonely watches of the night, you plead for mercy, yes, wrestled long and persistently with the Spirit and would not let Him go until you received His promise of a blessing—and, lo! angels came and ministered unto you. How would you have experienced such blessing through the mechanical use of a prayer wheel?

It is said that in India there are 19,000 castes and twenty castes among the outcastes. A high caste man will allow a cow belonging to a low caste man to drink from a certain vessel; but the owner of the cow does not so much as dare touch the vessel.

The government prohibits the publication of certain Hindoo literature because of its corruption. This same government has abolished the custom of the suttee (or burning of widows) as well as infant sacrifices.

Much of this improvement is due di-

rectly or indirectly to the influence of the workers in the various missionary organizations. Of these there are nine distinct classes, averaging five societies each. These societies have an average of 86 workers.

There are 23,000,000 widows in India; 74,000 are under nine years and thousands under four. But there is a ray of hope in this that these idolatrous people still look for one who is to come—the Sinless, Spotless One. From this hope the missionary has an appropriate text from which to preach Christ as did Paul from the inscription to the Unknown God.

Calcutta is the metropolis of India and upon the site of the historic Black Hole Prison now stands the beautiful post office. Many other features have made similar progress. Near Serampore College rest the remains of those three early pioneers: Wm. Carey, who began work in India A. D. 1793, with Marshman and Ward, who joined him a little later.

The Judsons, Rice and their company were welcomed by Wm. Carey in 1812. At that time the East India Company opposed the work. Then came Boardman and Wade, Lyman Jewett and John E. Clough. These with Dunjuboi the Christian and Joel—both native workers—did much effective work. There were also John Wilson in Bombay, Alexander Duff in Calcutta and John Anderson in Madras. After fifty years the Karen Christians numbered 20,000. Now there are over 120,000. There are now 2,923,349 Christians in India. No less than 973,439 are in Madras Presidency and neighboring states. Does all this pay? Does it pay? Does it pay?

One little woman who was educated in the Sanscrit by her mother and lived in a forest home has established a home for girls and widows. Many native helpers are now teaching others, adapting the teaching to the language of the people whom they are teaching.

There are many things which hinder the conversion of India but when we go back only one decade to the memorable 16th of October, 1894, when Bro. Stover sailed from New York for Bombay, we can see that there has been a mighty transformation among those to whom our willing workers were sent. Although these first of the Brethren toiled and waited two long years for the first convert, the response came much quicker than in many of the older mission societies. There were eleven of the first group who were baptized. Famine extremities give our workers splendid opportunities to gather together the suffering and teach them. During the famine seasons at the close of the century many children were gathered into the orphanage at Bulsar, many of whom are now staunch Christians and some are making marked progress as helpers.

The stations occupied by Bro. Stover, Bro. Forney, Bro. McCann and Bro. Ebey form a chain 140 miles long. There are a few hundred communicants of the Brethren church now in India—it is probable that the membership of India may some day outnumber that of the homeland, for now that so many new workers are joining our army there, a new impetus will be given that will quicken the evangelical pulse and cause the hearts of the millions of India's degraded people to beat in rythmic harmony with the great heart of that Sinless, Spotless One for whom they wait and of whom they have not heard.

We should rejoice that the Brethren church, as she stands upon the threshold of this century, is, with her steady hand, ringing out from the belfry of this age a new crusade of missions. We may help to revolutionize the religion of India.

In 1853 the English Baptist mission was contemplating the closing of the "Lone Star Mission." Samuel F. Smith then wrote and read before that society the words,

"Shine on, Lone Star, thy radiance bright
Shall spread o'er all the Eastern sky,"
etc., etc.

The mission was continued. May our prayer be, "Let thy kingdom come also in India as all over the world!"

Editorial Comment.

FEED THE LAMBS.

How little does the church realize the value of the teens through which her young people are passing! It is now an established fact gathered from a large range of statistics that the ages of fifteen and sixteen are the years when young people in the greatest number accept Christ. It is further a sad, appalling fact that not one out of fifty persons who pass twenty-five accept Christ under the most favorable circumstances.

In the light of these facts where should the Brethren church put her greatest forces? It is clear that if she is interested in the future of the church as well as her present good, that she should be giving the following most serious consideration:—

First, see to it that the Sunday schools of the church are manned with spiritual and deeply consecrated officers and teachers,—teachers who are an inspiration as well as an example to the children under them. The policy of each and every school should be distinctly missionary in its general trend for the simple reason that this is the primary aim of the church in the world in its normal condition.

Second, the Christian Workers' meetings should be given every help and encouragement possible. By this is meant that the corrective influences be of such a character as to bend the twig and not break it. The training should lead nearer to Christ, stir great enthusiasm, much sacrifice in service, a spirit of seeking another's good to such an extent that the young members would go the country over seeking some service, humble, unnoticed yet needful, all in the name of the Master.

Fourth, the Reading Circle of the church has done a great good and should be pushed. There are those elements in its plan which are already being felt in a deeper work for Christ. But hardly a hint of its possibilities and usefulness has been developed. Some step, some measure that will quicken interest in this Circle Work will bring in rich returns for the Master's cause.

What more can be said? The fathers and mothers are reached through the children quicker than any other avenue. Fear not that they will feel slighted. The tender, sweet food good for the lambs is always relished by the older sheep. "Tend the sheep," yes, direct their matured powers to their greatest productiveness. But above all things "feed the lambs."

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A REVIVAL IN WALES, GREAT BRITAIN.

A revival in Wales now going on is of such a nature as to call forth general comment. It started through the fervency of an address of a laymember at an Endeavor meeting one Sunday. People began to make confession at once. At another point not far distant a young man preparing for the ministry spoke in a very stirring manner. He proposed to hold some meetings. His addresses are not prepared, but utterances as the Spirit directs. The speeches are interspersed with songs, and the sessions last as late as three and four in the morning. The revival is among the workingmen. Laborers during the day even with pick in hand will cry out for the Lord to save them. Never before has there been such a remarkable movement among the people without the administration of the regular clergy.

Is it to be taken as a comment upon present-day methods of presenting the truth? Are the ministers too formal, too distant, too impracticable in their labors? That there is many an address

that would chill the spirit in every one within hearing, goes without saying. May it not be that the work of the church, her manner of worship, and all, including the "firstly, secondly," etc., of the preacher, has crushed out the life and substituted a form of godliness instead? Oh, for a revival of the Spirit by humbly obeying His Word and walking His ways! It would renew the church at home; it would give the church abroad such a dash forward that the nations of the earth would marvel and then accept Jehovah as God.

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A GOOD ILLUSTRATION OF THE USE OF ENDOWMENT.

Fourteen years ago a Chicago capitalist gave $50,000 as endowment to the American Sunday-school Union, the interest only to be used in the work of the Union. In eleven years the Union was enabled by the income from this endowment to establish 819 Sunday schools with 29,784 scholars: to revisit and reaid these and other schools, 3,556 times; to make 97,559 visits to the homes of people; to hold 8,577 meetings, distribute 6,149 Bibles and Testaments, and $6,693 worth of religious literature.

The above facts have been gleaned from E. G. Ensign's speech made before the meeting of the Union in St. Louis this summer, and is given here as an illustration of the advantage of endowment. The donor could have had the $50,000 used the year he gave it and then his work would have been done as far as direct effort is concerned. But in the endowment plan his $50,000 is intact for the society and is going on doing just as much good to-day as it began to do the first year it was used.

The Committee's endowment is used for the world-wide missions in a similar manner. While a report with details as specific cannot be given, every one who takes a share in the endowment may know that there is no way to work as long and as effectual for the church as by this plan. Should any one wish to know the particulars the Committee will be ready at any time to inform them.

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TABULATED REPORTS ON MISSIONS.

Every one who is interested in the growth and progress of the Gospel as carried on by the church general will be pleased to study the reports of the various missionary societies as given in this number of the Visitor. The plates have been kindly loaned by Dr. E. E. Strong the editor of the Almanac of the A. B. C. F. M., an annual always full of such information that is interesting to all students of missions.

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MISSION TO LEPERS IN INDIA AND THE EAST.

All Christian people are more or less acquainted with the terrors of leprosy when once it has fastened itself upon its unfortunate victim. That they suffer long and beyond description is a mild way of speaking of it; that these people have souls as others have and have need of salvation is also true. That there is an organization as large as the Mission to Lepers in India and the East, and that this mission is having the results indicated in the following taken from the Bombay Guardian is very gratifying:—

Founded 30 years ago this Society is now working in 72 stations on behalf of these sufferers and their children—one of its Asylums alone sheltering nearly 700 inmates. Upwards of 7,000 lepers are supported or aided, and 500 untainted children are being brought up in its Homes. As leprosy is contagious (though not hereditary), these children, if not rescued, would almost certainly fall victims to the disease. It is doubtless due, in part at least, to the work of the Mission, that the last census shows a gratifying decrease in the num-

ber of lepers in India. Its methods have been tested by time and have secured the hearty approval of the highest authorities as being at once humane, efficient and economical. In addition to food and clothing, medical aid is provided in the Society's Asylums. That the constant (though not compulsory), religious teaching is fruitful is evidenced by the 300 Christian lepers in the various Institutions. During the past two years 16 new Asylums or Homes have been added to the Society's responsibilities, and its work has now assumed a national importance which should appeal to a wider circle than that of its present supporters. To sustain these 16 additional Stations, and to mark the close of 30 years' successful work, the Committee earnestly hope to raise a special fund of £3,000.

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The American Bible Society reports that their agent at San Juan, Porto Rico, sold almost 25,000 Bibles and Testaments from 1898 to September, 1904. The work of this Society in distributing the Word without comment is most commendable.

BOOKS

The Pastor and Modern Missions.—A plan for leadership in World Evangelization, by John R. Mott.

Should there be a minister anywhere in doubt about his relation to missions and the important position in the church which he holds in regards to them, let him read this most striking presentation of the pastor's privilege and duties towards this one great work of the church.

Should there be a minister who seeks a brief, but clear survey of the field, the resources of the church, the power of the means within reach, the secret of gaining these means for Christ, and so on, let him begin this excellent book, and he will read to the end.

Ah, should there be a minister who is indifferent to missions, a condition too often to be found, let there be a laymember in his congregation who will have the cause enough at heart to present this volume to that minister, and when he has read its pages he will be a changed man, a truly converted man, a missionary man, and a deeply spiritual and sacrificing man. His congregations will note a new and sweeter message than heretofore, a power unknown before will have entered his mind and heart, all because of what this book will have done for him.

Have I said too much, or am I expecting too much from the book?

Note its general heads,—just five of them: 1. The nonchristian world at the beginning of the twentieth century and its message to the churches of Christendom. 2. The pastor as an educational force in the world's evangelization. 3. The pastor as a financial force in the world's evangelization. 4. The pastor as a recruiting force in the world's evangelization. 5. The pastor as a spiritual force in the world's evangelization.

Go with me through just one chapter,—The pastor as an educational force, and note the subheads treated. 1. Why church members should be intelligent concerning the enterprise of world evangelization. 2. How pastors may promote the education of the church members concerning the enterprise,—Through the pulpit,—Through Missionary meetings,—Through Young People's Organizations,—Through mission-study classes,—Through making available the sources of missionary intelligence,—What is required of a pastor in order that he may do all this properly.

Every member whose heart is in missions will be greatly helped by this book. To such Mr. Mott needs no introduction. The writer wishes there was some plan by which this book could be placed in the hands of every minister in the Brethren church. It would revolutionize the spirit of the church in regard to missions.

Sentiment, Progress, Reform.

The Methodist church has already two chapels in Porto Rico and has lately purchased the ground for two more, the one to be in Utuado and the other in Vieques.

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McKim, the Episcopal bishop at Tokyo thinks that Christianity has an influence in the mind and heart fully a hundred times greater than is shown in actual membership to Christian churches.

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Bishop Ferguson of Liberia at the Episcopial Convention at Boston explained a plan for a girls' school, saying that $14,500 was necessary to its completion. A week later he received a letter enclosing a check and asking him to go ahead and put up the building.

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A. C. M. S. missionary relates the following:—A Japanese colonel caught by the Russians inside their lines was condemned to be shot as a spy. He took a roll of bank bills from his pocket and asked that they might be given to the Russian Red Cross Society. "I have long been a Christian," he exclaimed, "but this is my first chance to do a definitely Christian act."

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At Flagstaff in Arizona the Christian people set an example which many cities in the United States might well afford to copy after if done in the same spirit. The town was billed for a minstrel show in the town hall one Sunday night. The people were helpless in preventing the show because of the law, but the churches held services and made the discussion so interesting that the show was poorly attended. The discussion in the churches was on the evils of such entertainments as was going on in the hall.

Hear ye the onward march of civilization in Liberia? At the College at Monrovia, Liberia, the students now are studying physics, chemistry and botany; and geology is to be added to the courses soon.

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In parts of China Sunday is observed as a day of rest, not because of any respect to Christianity but because they have learned that one day of rest for man and beast is good for both alike.

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Last July at Johannesburg, South Africa, there was held a General Missionary Conference. There were more than 100 representatives from upwards of twenty-five societies of all denominations in those parts save Roman Catholics. British, American, German, French, Swiss, Dutch, and Scandinavian were the nationalities represented.

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The total number of the pilgrims that were assembled at Mecca and Medina this year was 92,500, a number which is said not to have been reached for forty years past. If we add to this number the 57,500 inhabitants of Mecca, the 3,000 of Medina, the 4,000 of Jeddah, the 500 of Taif, the 8,000 camel-drivers and Bedouins, and the 2,000 soldiers we get a total of over 160,000, who were crowded together at once in the "holy" towns. It is computed that from 9,000 to 10,000 of the pilgrims have not returned home; 4,000 to 5,000 are said to have died of diseases; considerable numbers have probably fallen victims by the Bedouins, and some hundreds are said have stayed in the holy towns. Among the 73,844 pilgrims who arrived by sea it is said that 17,942 were from India and Afghanistan.—Bombay Guardian.

The watchword for the Foreign Christian Missionary Society for 1905 is "A Quarter of a Million Dollars for Foreign Missions this Year."

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A very significant step in the progress of Christianity in Mexico is seen in the opening on the first Monday in January of a girls' school in Mexico City. It is called the Sarah L. Keene College. It will accommodate 600 pupils. No restrictions. No limitations are made as to what girls shall enter the school, but all must attend and conform to the order of religious service which is according to the form of the Methodist Episcopal church.

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There is money and to spare in this country. The population of the United States is about three and a half times greater than it was in 1850, but the wealth is fourteen times greater than it was then.

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For 1905 the Methodist church will spend $731,500 for foreign missions; $578,500 for Domestic missions; $75,000 for foreign property: $45,000 for incidental fund; and $107,000 for miscellaneous. Of this last item $48,000 will be for salaries of officers and missionary bishops; $18,000 for office expenses; and $41,000 for disseminating missionary information among their churches. Their total appropriations for 1905 are $1,537,000.00.

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In 1891 the Moravians opened a mission in German East Africa at the Northern end of Lake Nyassa. It was more than five years before one convert was baptized. After seven years there were four Moravian stations, 36 pupils in school and 52 baptized Christians. At the end of 1903, after twelve years work, that mission had 120 stations and substations and 1,087 souls under religious instruction, of whom 340 were baptized.—World Wide Missions.

The days are not the same. Those who heretofore despised us are now seeking to know the reasons for our uplift and salvation. We point them to the Lord Jesus Christ.—Chinese Evangelist Shi.

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Confucius gave us some external veneer in courtesies and manners, but Jesus Christ gives us internal regeneration and eternal life, and inspires us to minister to others.—Pastor Chen.

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I have been massing my giving largely on the Home Missionary Society, because I have been profoundly impressed with a sense of the overwhelming importance of converting America to Christ. I also believe the true way to help all the causes of benevolence is to help to plant home churches, for upon their existence depends the success of our benevolent objects.—Judge Currier.

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"My Jesus, as Thou wilt,
All shall be well with me;
Each changing future scene
I gladly leave with Thee.
Straight for my home above
I travel calmly on—
And sing in life and death,
My Father's will be done."

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The church that is not missionary in its spirit must repent or wane; the pastor who is not should reform or resign. —A. C. Thompson.

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And some one says "Missions! missions! always missions!" Yes, always missions, because they are the life-blood, the heart-beat, the lungs' breath of the body of Jesus Christ.—Bishop Doane.

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The principles of strategic wisdom should lead us to look on these United States as first and foremost the chosen seat of enterprise for the world's conversion. Forecasting the future of

Christianity as statesmen forecast the destiny of nations, we must believe that it will be what the future of this country is to be. As goes America, so goes the world in all that is vital to its moral welfare.—Dr. Austin Phelps.

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The fate of the world is to be decided in America. Every American ought to care more for the home missionary work than for anything else in the world.—Foreign Missionary.

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As I understand Christ's organization of His church, He has called it into being in order that it may carry on to its completion the mission which He came to initiate, and this mission is carrying to humanity the glad tidings of hope and love and life through the revelation of God in Jesus Christ. Missions is not a mere incident in the church, but the very end and object of its existence.—Lyman Abbott.

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"More decisions looking to the missionary service are made in college than in all previous stages of training."—Pres. W. J. Tucker.

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God's providence now calls us with a trumpet tongue. He opens the nations; He brings them to our doors. Some of us can remember when Japan was closed utterly to Western civilization, when Korea was a hermit nation, and China opened only at the five treaty ports; when in India the presence of the Gospel was resisted both by an almost unbroken Hinduism and also by British officialism; when Africa was a dark and unexplored continent; when no Bible could be sold in Rome, and the Inquisition still lingered in Spain; when Central and South America were forbidden ground for the evangelical faith. Such things we remember. But how changed! The open door for which we prayed has come.—E. G. Andrews.

Home Missions is the divine vocation; the one great duty of the Christian Church of this country to-day; besides which all other duties sink in insignificance.—Dr. Goodsped.

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When I found Him in my bosom,
  Then I found Him everywhere,
In the bud and in the blossom
  In the earth and in the air;
And He spake to me in clearness
  From the silent stars that say,
"As ye find Him in His nearness,
  Ye shall find Him far away."
—Walter C. Smith.

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In East Central Africa chiefs of three different tribes offered without solicitation the ground for a mission station within their borders and promised $4.00 per month and clothing and food for ten children at each station if the Methodist church would assume the charge of missions.

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A king in Central Africa is in this predicament:—When he ascended his throne he went through a performance very much like baptism and at the time changed his name. Now it comes to pass that his two sons have come under the influence of the Gospel and wish to be baptized into Christ. The father does not object to Christianity, but forbids his sons being baptized because his subjects will look upon them as kings.

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In British South Africa, south of the Zambesi the total white population is 1,135,016 and the colored 5,198,175. In Cape Colony the white population is 579,741, or a little over one-fifth of the total of the province.

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According to Harlan P. Beach, Educational Secretary of the Student Volunteer Movement, there are 110 colleges, universities, etc., in which are 3,622 students enrolled in mission study classes.

In five years, ending March 1, 1904, the American Sunday School Union established schools in 9,137 communities where there were no schools at all and gathered into these schools 316,055 scholars. Besides these, they reorganized 3,136 other schools, gathering into them 104,752 scholars. From these 558 churches have been established. Putting these schools three miles apart the band would circle the earth nearly one and a half times. Certainly a great good work for good citizenship, Christian citizenship.

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During the month of October the receipts for the American Sunday School Union, as reported in their January 1905 S. S. Missionary, is $20,728.53.

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According to a Jesuit missionary who has carefully reckoned the gifts of both Protestant and Catholic missionary societies, the former give 60 cents per member while the latter only seven cents. This seven cents is spent by the Catholics mainly for cathedrals and monasteries and is of little real service in the propagation of their faith.

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It is related that forty-two years before a mission was opened in Japan some devoted members of Christians in Massachusetts began praying for the conversion of the world, but the Japanese in particular, and gave every time they prayed. When the American Board Mission opened a mission in that land the sum total of giving $4,104.23 was turned over for the mission.

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The church in Korea is moving steadily forward on the self-supporting basis. Their work is very effectual, 1232 accessions in two missions this last year.

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J. Murray Mitchell, a well-known Scottish missionary in India died at his home in Edinburgh, Scotland, Nov. 14, 1904, at the ripe old age of eighty-nine years. In 1839 he went to India, and soon was master of the Marathi language. He was brave, courageous, cultured, drawing. He was associated with such men as Duff, Wilson, Nesbit, and others of like national interest in the cause of missions.

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Mrs. Isabella Bird Bishop, an intrepid traveler who was so prejudiced against missions that in her travels she would purposely miss them, at last through seeing the good work done, had this to say: "I think that we are getting into a sort of milk-and-water view of heathenism—not of African heathenism alone, but of Buddhism, Hinduism, and Mohammedanism also, which prevail in Asia. Missionaries come home and they refrain from shocking audiences by recitals of the awful sins of the heathen and Moslem world. When traveling in Asia, it struck me very much how little we heard, how little we know, as to how sin is enthroned and deified and worshiped. There is sin and shame everywhere. Mohammedanism is corrupt to the very core."

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"Behold, I bring you good tidings of great joy, which shall be to ALL PEOPLE." Luke 2: 10. But how can it be to all people unless the church carries the message?

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One of the greatest opportunities a preacher has for exerting a deep missionary influence on young people comes at the time when they are being received into the membership of the congregation. In receiving them on that serious and impressive occasion let him emphasize the fact that true allegiance to Christ and his church requires that the Christian be willing to be used in God's service anywhere He may lead, and that he make his whole life tell on the evangelization of the world.—The Missionary Intelligencer.

Endicott Peabody, head-master of the Groton School in Massachusetts, introducing Bishop Brent at Harvard recently, said: "I have much to do with boys, and would rather have one of our boys become a foreign missionary than President. The work of missionaries is the grandest in the whole world, and the missionaries are the heroes of modern times." Some of our people who object to their sons and daughters going to the mission fields ought to read this and ponder it well. Some college professors who think young men are throwing themselves away who go to the mission field ought to cut out the language of Professor Peabody and paste it in their hats.—The Missionary Intelligencer.

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To give in cold blood year after year, the hard earnings of a laborious life may require more faith than to go to heathen lands under a great impulse, and stay there under the realizing sense of the great need everywhere manifest. The "five barley loaves" and "two small fishes," consecrated, blessed, systematically distributed and applied, are humanity's reliance for recurring wants. The world's benevolences are largely supported by organized poverty.—Rev. J. F. Goucher, D. D.

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It is said there are ten bookstores in Tokyo for every one that can be found in St. Petersburg. And what is not less significant, official statistics show that Russia has at school only 4,484,594 pupils, about 25 per cent of her school children of school age, while Japan has under instruction 5,351,502 pupils or 92 per cent of her children of school age. Russia, with a yearly national revenue of about $1,000,000,000, spends for primary education something less than $12,000,000, or eight cents per capita of her whole population; while Japan, with only one-eighth of Russia's revenue, spends for the same purpose nearly $16,000,000, or thirty-four cents per capita of her whole population.—The Missionary Intelligencer.

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Among the students and Alumni of Harvard college there has been organized a "Harvard Mission" the purpose of which is purely missionary in its intent. Edward C. Carter is now the representative of the organization in India. Pres. Roosevelt is chairman of the advisory committee, while Prof. Edward C. Moore is chairman of the executive committee. It means much to an institution like Harvard to turn attention to so neglected a subject as missions, and the Christian world may hope to be the gainers by their endeavors.

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Nine-tenths with God are worth far more than ten-tenths with God absent. There are Methodist millionaires who will be poorer to all eternity than many inmates of the almshouse. As soon as Jesus found one who gave fifty per cent to the poor, he went right home with him, and will do it now. Men of the Zaccheus type are not numerous.—President J. W. Bashford.

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An American quarter of a dollar, with the figure of Liberty on it, is said to have looked down contemptuously on a copper cent, with the head of a red Indian on it, and to have said, "Oh, you dark-skinned, feather-trimmed barbarian, do you call yourself a coin?" "Well whatever I am," said the copper cent, "I am oftener found in missionary meetings than you are!"

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When Bishop Thoburn went to India thirty-eight years ago a European gentleman pointed out to him a brick pillar, and said: "You might as well try to make a Christian out of that brick pillar as out of one of these people." To-day there are in India about three million native Christians, and among them are doctors, lawyers, judges, editors, teachers, and business men.

The greatest drawback toward self-support in all our Indian work is the tutelage system under which the Indian lives, moves and has his being. In his present state of civilization and education, it tends to degrade his moral independence, and is the greatest barrier to his moral, social and economical development.—Geo. W. Evans, in the Outlook.

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At a golden wedding in Iowa among the reform members of the Reformed church instead of presents being given a collection was taken for missions.

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There are two little words in our language which I always admired—"try" and "trust." Until you try you know not what you can or cannot effect; and if you make your trials in the exercise of trust in God, mountains of imaginary difficulties will vanish as you approach them, and facilities which you never anticipated will be afforded.—John Williams.

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The Sunday school of Zion Methodist Church, Rat Portage, has pledged $50 a year to the support of a child's cot in our hospital in Chentu, West China, the children this year foregoing the pleasure of their usual gifts in order that the money may be applied for this purpose.

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If you were a little Japanese maiden you would be taught not only how to make a cup of tea, but just how to hold the cup and the teapot, and with just what kind of a bow it should be handed to a guest and just what polite words you should say in giving it. You would be taught how to carry your arms and head, how to bow, how to sit upon the mat and rise again, and many other things to make you polite and graceful. Indeed, politeness is one of the subjects most studied by both boys and girls in Japan. They are even taught that to tell a lie is not so bad as to be impolite.—Our Juniors in Japan.

There are 800 millions of heathen in the world. This does not convey very much to our minds, does it? But let us try to understand a little what these figures mean. Suppose only one million of people were to walk past you in single file at the rate of one a second, and suppose they went on day and night without a pause, eleven and a half days would have elapsed before the last one passed by, and if all the 800 millions could pass by, twenty-five years would have come and gone ere the long, long line came to an end. And these millions of people are passing on into eternity, thousands every day, without ever hav-
bed is cleft and the pyre fired from both
one has ever told them.—Sel.

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Two portions of Holy Scripture have recently issued from the press in Berlin at the cost of the British and Foreign Bible Society. The one is the Book of Genesis in Tibetan. It has long existed and been disseminated far and wide in a lithographed form, but has now been printed under the supervision of Mr. Heyde. The other bears the title "Ilvangeli Lya ku Matayi. Xinyika—Berlini, 1904." Many of our readers will have a shrewd guess that the thin volume with this title must be the Gospel (Evangel) according to Matthew. So it is, in the Nyika language. The Bible Society has long printed portions in a Nyika language, so this is to be known as Nyasa Nyika, to distinguish it from Ribe Nyika. A note in the editorial report of the Society for 1904 describes it as "an edition of 1,000 copies of St. Matthew, translated by Herr Kootz, a Moravian missionary. Nyika is said to mean 'wilderness.' The people for whom this translation is made live about midway between the northern extremity of Lake Nyasa and the southern extremity of Lake Tanganyika. Those for whom St. Matthew was translated, by the late Rev. T. Wakefield, were a tribe living around Kilimanjaro."

There was a time when I had no care or concern for the heathen; that was when I had none for my own soul. When, by the grace of God, I was led to care for my own soul, I began to care for them. In my closet I said, "O Lord, silver and gold have I none. What I have I give; I offer Thee myself! Wilt Thou accept the gift?"—Alexander Duff.

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It is not generally known, says the "Friend of India," that there is such a thing in Simla as a Bible Translation Fund, the object of which is to get the Bible Society to undertake translation of the Gospels into one of the languages not yet possessing such a translation, preferably that of one of the numerous hill tribes in the neighborhood of Simla. The Rev. T. Grahame Baily, of the church of Scotland Mission, who has been engaged for some years past (during his summer holiday) in examining the Himalayan dialects, hopes to complete his work this summer and will report on the language most suitable for the translation.

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"More things are wrought by prayer
Than this world dreams of, wherefore let thy voice
Rise like a fountain for me night and day;
For what are men better than sheep or goats,
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend;
For so the whole round world is every way
Bound by gold chains about the feet of God."

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In the sixteenth century when reformed doctrines spread rapidly over France, King Francis II demanded of the Bishop his explanation of its rapid progress. The Bishop very forcibly said, "The doctrine, sire, which interests your subjects. . . . was introduced by three or four hundred ministers, diligent and practised in letters; men of great modesty, gravity, and appearance of sanctity; professing to detest every vice, and especially avarice; fearless of losing their lives in confirmation of their preaching; who always had Jesus Christ upon their lips—a name so sweet that it gives an entrance into ears the most carefully closed, and glides into the heart of the most hardened." This is just the kind of preaching that will win souls anywhere.

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Think of 14,000,000 children of school age in the United States not having the privilege of Sunday school, and the question of home missions is confronted from another angle.

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One can hardly glance over our table of contents without having suggested to him the great variety of fields, of conditions and of people among which a pioneer missionary work must go,—the scattered ranchmen in the agricultural regions and in the more sparsely settled country devoted to grazing; the logging and the mining camps of all kinds from coal to gold; the fisheries on the coasts of both the Atlantic and the Pacific; the opening South with its own habits of life and of speech, with its millions of whites and blacks; the decreasing villages in old New England, in which the religious institutions of the fathers are decadent; the people born in a score of foreign lands, bringing their foreign speech and habits of life both bad and good with them and needing that some one should teach their children not only our English speech but the language and the love of Canaan. What a Babel it is into which we have come. Foreign missions at home, a different world from that into which some of us were born, a new age, a new people, a new responsibility to which we have become the heirs.—The Pilgrim Missionary.

The Little Missionary.

"Mary had a little lamb
Its fleece was white as snow
And everywhere that Mary went
The lamb was sure to go.

I wish I had a little lamb
With fleece as white as Mary's
I'd have it sheared and sell the wool
To help the Missionaries."

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PRAYER.

I cannot tell why there should come to me
A thought of someone miles and miles away
In swift insistence on the memory,
Unless there be a need that I should pray.

He goes his way, I mine; we seldom meet
To talk of plans or changes, day by day,
Of pain or pleasure, triumph or defeat,
Or of the special reasons why 'tis time to pray.

We are too busy even to spare thought
For days together of some friends away;
Perhaps God does it for us, and we ought
To read His signal as a call to pray.

Perhaps, just then, my friend has fiercer fight,
A more appalling weakness, a decay
Of courage, darkness, some lost sense of right—
And so, in case he needs my prayer, I pray.

Friend, do the same for me! If I intrude
Unasked upon you, on some crowded day,
Give me a moment's prayer, as interlude;
Be very sure I need it, therefore pray.

—Author Unknown.

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THE DYING STREET ARAB.

I know what you mean. I'm a-dyin';
Well, I ain't no worse nor the rest;
'Taint those as does nothin' but prayin',
I reckons, as gets all the best.

I ain't had no father nor mother
A-tellin' me wrong from the right;
The streets ain't the place, is it, parson,
For sayin' your prayers of a night?

I never knowed who was my father,
And mother, she died long ago;
The folks here they brought me up somehow—
It ain't much the've teached me, I know.

Yet I thinks they'll be sorry and miss me,
When took right away from this here;
For sometimes I ceatches 'em slyly
A-wipin' away of a tear.

And they say as they hopes I'll get better;
I can't be no worse when I'm dead;
I ain't had so jolly a time on't,
A-dyin' by inches for bread.

I've stood in them streets precious often
When the wet's been a-pourin' like fits,
And I ain't had so much as a mouthful,
And naught for a week but two bits.

I've looked in them shops with the winders
Chokfull of what's tidy to eat,
And I've heard gents a-larfin' and talkin'
While I'm like a dorg at their feet.

But it's kind in you, sir, to sit by me;
I likes now to look at your face;
And I hopes, if it's true, as you tells me,
We'll meet in that higher-up place.

I hopes you'll come when it's over,
And talk to them here in this court;
They'll mind what you says, you're a parson,
There won't be no larkin' nor sport.

You'll tell them as how I died happy,
And hopin' to see them again;
That I'm gone to that land where the weary
Is freed from his trouble and pain.

Now open that Book, as you give me—
I feels as it never tells lies—
And read me them words—you know, guv'nor—
As is good for a chap when he dies.

There, give me your hand, sir, and thank'ee
For the good as you've done a poor lad;
Who knows, had they teached me some better,
I mightn't have grown up so bad.

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INDIA'S MORNING.

The sun never sets in the morning.—Bishop Thoburn.

Behold the rays of morning
On India's lofty hills!
Faith sees the glorious warning
To error's nightly ills;
They vanish at the rising
Of that unclouded Sun
Of righteousness, apprising:
There's health for lives undone.

The dawn, the hour of action,
Is here, O Church of God!
Let not the strife of faction,

Let not the slumbrous nod
Detain thee from endeavor,
For which the morning breaks;
Naught are the seas that sever
When Zion's strength awakes.

Are not thy people willing
In seasons of thy power?
Thy law, O Christ, fulfilling,
They know salvation's hour.
O! use us now and ever
Thy kingdom to increase,
Then, like a mighty river,
Flows onward Zion's peace.

—Mrs. Ida Ahlborn Weeks.

Chicago, Ill.

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"Thy word have I hid in my heart, that I might not sin against thee."—Ps. 119: 11.

As a fire to purify,
As a lamp to journey by,
As a balm all wounds to heal,
For mine own, and others weal.
As a vase of ointment sweet,
As a rule of life,—complete,
As a seed to grow and bloom,
So that sin may find no room,
As a song to banish fear,
As a spring of water clear,
By thy grace, assist me Lord,
In my heart to hide thy word.

—P. S. T.

Oak Park, Ill.

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MY SEARCH.

With love and pity all aflame,
The story of the cross I heard,
And straight a pilgrim I became,
Through all the world to seek my Lord;
To bind for Him with loving bands
His wounded feet and bleeding hands.

I found Him not on land or sea,
Not in Jerusalem or Rome,
And wrinkled age had come to me,
When worn and sad I sought my home.
I had not bound with loving bands
His wounded feet and bleeding hands.

Then in a quiet hour I heard,
Plain as a whisper in the ear,
"I am thy ever-present Lord,
Why seek for Me?—Lo, I am here.
Who doeth what My word commands,
Hath kissed My feet and touched My hands.

"Who giveth to the starving—bread,
Who stays the steps of wayward youth,
Who raises up the sorrowing head,
And best of all—who spreads the truth,
He binds for Me with loving bands,
My wounded feet and bleeding hands."

—New Church Messenger.

THE PILGRIM'S SONG.

We are journeying on to our Heavenly Home
We have joined the Pilgrim Band,
There's a welcome awaiting us, will you come?
We are bound for the Glory Land!

We have heard the voice of the Savior call
He has taken us by the hand:
In the Heavenly Home there is room for all,
We are bound for the Glory Land!

We have washed our robes in His cleansing blood,
That we may in His presence stand,
We are safe in the Ark from the whelming flood,
We are bound for the Glory Land!

On the Rock of Ages alone we build
And no more on the shifting sand;
How the Temple Court shall with praise be filled!
We are bound for the Glory Land!

We are sailing on for the Home of Rest,
By the Heavenly breezes fanned,
While a glorious sunset fills the west,
We are bound for the Glory Land!

We shall find our Home in the Land of Bliss,
When we reach the shining strand,
Where the glowing sands do the white waves kiss,
We are bound for the Glory Land!

We are watching still, for the morn is near,
We are waiting the Lord's command,
And soon shall the Haven of Rest appear
We are bound for the Glory Land!

We will cast our crowns at the Savior's feet,
As around his throne we stand,
And our hearts with eternal joy will beat
In the Courts of Holy Land!

—Wm. Kitching.

Clevedon, Somerset, England.

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"If I could find a dollar,"
Said little Tommy Gill,
"A-lyin' in a pig's track
Or rollin' up a hill,
I'd send it to the heathen
As fast as it could go,
For they are needin, money;
My teacher told me so."

"I can give a penny now,"
Said little Willie Pool,
"And that will buy a paper
To start a Sunday school.
I'd better give a penny,
And give it right away,
Than wait to find a dollar
To give another day."

So Willie gave his penny;
A wish gave Tommy Gill.
Now which saw his dollar first
Go rolling up the hill?

How Winter is Spent in Labrador.

By Dr. S. K. Hutton, Okak.

In winter Okak is like every Labrador village, a solitary spot of life in a stretch of desolate frozen coast. Before us is the same frozen sea, silent and still; and though our minds follow it in its windings among the towering hills which close us in, we can hardly realize it as a part of the ocean on which great ships are tossing. It is an easily imagined and familiar picture—bleak, desolate Labrador, but, withal, a picture so full of life and interest that the desolation is no more than a fading background. True enough, for eight months we are alone so far as the outside world is concerned, but the mind is so fully occupied with the activities of Labrador life that the time slips by as quickly as in any other part of the world.

Though frost sets in as early as September, the true Labrador winter—the season when the Eskimo lives as he is most often pictured—begins from the time when the sea is covered with ice. For a few days towards the middle of December a haze lies upon the rippling surface of the bay, driving like smoke before the wind; soon a morning comes when the sea is still and white. Almost from the first the Eskimos are about upon the ice, though for a while there is danger. We ourselves found the surface too soft for walking during the first few days; and that the danger is real was shown by the mishap which befell a party of our people on their way home for Christmas—the heavy sledge broke through, and two little children lost their lives.

About Christmas time the people return over the ice from their autumn seal fishing; and their settling for the coldest months in their own little houses makes winter from every point of view a busy time.

The service in the church on Christmas Eve was the most crowded of the winter—every seat was more than full. The heavy snowfall quickly alters the appearance of Okak. The little wooden houses are soon covered, and a porch built of hard snow keeps the wind from the door, and offers shelter to the dogs. As time goes on many of the huts on the hill are literally buried, with chimney peeping above a bank of snow, and a hole marking a way to the window; the porch becomes a veritable tunnel, maybe entered by a pit, like the mouth of some strange mine.

The drifting of the snow affects the larger buildings too: railings disappear, steps become fewer as the covering becomes thicker on the path below; win-

dows must be cleared or even dug out, and at the western end, where the wind banks a heavy drift between mission house and store, a dark and winding cavern leads the storekeeper to his daily work.

Now that the people have houses of wood or turf, the characteristic hive-shaped snow house is only used by them for shelter on journeys. In the village itself the only snow houses to be seen are such as the children build for their own amusement. The Eskimo child at play is one of the most natural pictures which the winter shows. In all he does he is a little man, teaching himself, unconsciously it may be, those things which will be of the greatest use to him when he must rely on himself for his daily food and shelter. He builds his little snow house, and trots in and out with gleeful unconcern on his round red face; he loads a tiny sledge with miniature logs, and draws it by a string, or compels an unwilling puppy to make a trial of harness; too small to be trusted with a gun, he shoots with a home-made crossbow; or with an ax well-nigh as heavy as himself, he makes fierce but futile onslaughts on a log of wood.

Our own recreations are confined to walking; and except on the worst days, the sledge track over the frozen sea is firm and smooth. The Eskimos are out in all weathers, trapping or wood-cutting, or even fishing through holes in the ice. Some make journeys to the edge of the ice on the look-out for seals; others travel northward or southward with their sledges and teams of dogs.

Winter is the social time. The missionary comes into close and frequent contact with his congregation, whether in church, where daily worship is held, or in his own room, where visitors gather evening by evening, or in the village among the people in their own home circle. A single winter cannot give a full understanding of the Eskimo language or character, nor even a real knowledge of any one individual, but it leaves the mind full of pictures. And so, in looking back on the past winter, glimpses of scenes and faces pass before us.

For the most part the scenes are just such as one could imagine after reading about Labrador: It may be the team of handsome and powerful dogs hauling the heavy sledge over the rough ice, urged forward by the shouts of the driver, or sometimes by the touch of his long lashed-whip; it may be a poor man, helping his only dog to drag home the firewood hewn in the woods, it may be the old woman, sheltered from the wind by a wall of snow, sitting hour after hour by a hole in the ice, jerking her line and hook up and down in the

freezing water, or trudging homeward bending under her bundle of frozen fish.

Of the faces, tanned or ruddy from the exposure to the weather, the one most in our mind is that of old Abia. Seventy-seven years of age, he goes about his daily duties in every way a fine type of Christian Eskimo. His long life speaks for his bodily strength, for most of our people are old at sixty; and his daily life has earned for him the affection and respect of all around him. His is a familiar figure behind the table at the week-night meetings, and his quiet words are attentively received. Alas! that his strength is failing; he will be sorely missed in Okak when the rest for which he waits shall come.

Night is an impressive time in the winter. The smooth, hard snow is lighted by the brilliant stars, or by the aurora which shifts in the blue-black sky. From the one side comes the weird and dismal howling of the dogs, a depressing chorus; from the other the sound of singing, as this family or that joins in the favorite hymns. Our harbinger of spring is the pretty little snow bunting. After only a few months of absence—sometimes spent in the British Isles—he comes to us while winter's grip is still firm upon our coast. The mouse, too, wakes from his long sleep while there seems still but a poor chance of his finding a meal. These are but the little ones of the Master's great family, but He cares for them; and we are glad to see them, and their coming is like a word of cheer to us all.—Moravian Missions.

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TO THE POOR LITTLE FOLKS IN INDIA.

We read the story of little Emmert Stover and saw the pictures of the poor, sick and starving children of your country. How we pitied you because you live in a country where there is so little rain and where your people worship such ugly idols.

We wish you could have a country like ours. We always have enough rain and so have plenty to eat and to wear. Besides, here we have the Bible that tells about the only true God.

I am a little boy nine years old. I have one brother and two little sisters. One sister is six years old. We go to school and have learned to read. It is nice to read. This is the way we know about you. We think the good brethren over in your country who are teaching you to read and to know about the true God are very, very good. When you have learned these things you will be much happier. But you can not do much without help. We are quite young but we have so many good things to enjoy in our country that you have not, it makes us wish that these blessings might reach you. The only way to reach you is to help the good brethren. We can help but little, but we will help, and they will tell you all of the good, good story.

Yours very truly,
Huber and Lucile Swihart.

Churubusco, Ind., Jan. 10, 1905.

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HOW A JAPANESE BOY BEGINS A DAY.

The Japanese boy goes to his father's room, kneels outside of the paper screens, opens them, and bows till his forehead hits the mat. Then he says, "Good morning, sir; how is your honorable health?" His father answers, and the boy says, "What is your honorable pleasure?"—From Lucy Jameson Scott's "Twelve Little Pilgrims Who Stayed at Home," in World Wide Missions.

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"HOW MUCH OUGHT I TO GIVE?"

"Give as you would if an angel
Awaited your gift at the door;
Give as you would if to-morrow
Found you where giving was o'er;
Give as you would to the Master,
If you met His loving look;
Give as you would of your substance,
If His hand the offering took."
—Lutheran Missionary Journal.

From the Field.

Esther A. Macdonald, of North Yakima, Wash., Speaks of Circumstances Requiring Faith and Sympathy for those on Foreign Fields:—

Dear Brethren: We live in a walled-up tent, take in washing to support our four little ones and self. We seldom get $5 together before we must spend it for something needed. But we don't think we can live a Christian life by asking God (as best we know how) to help the Brethren spread the Gospel in all its purity, and then pull our purse strings tight shut. We often read Matthew 7th chapter, beginning at verse 25 and ask ourselves if we are faithful. We used to give the children a nickel to spend and a penny for Sunday school and the pennies seemed scarce. Now we give them a penny to spend and a nickel for Sunday school, and the nickels seem more plentiful, and it is the same in other ways. Yet we hear whispers among the brethren that we ought not to give. What faith! Our heart aches when we read what our hard-working missionaries are doing and we do so little.

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Eld. A. I. Mow, of Weiser, Idaho, Holds Tender Memories of Labors once Done in Arkansas, as the Following Indicates:—

I wish you would put the enclosed amount into the fund for building that meetinghouse where Mattie Cunningham is at work. I hope that sister is getting the encouragement she needs. She has a great task on hand—the Lord bless her. It may be forgotten, except by me, that I had some experience on that field ten years ago.

The negro was ready then to hear the saving Gospel. But 'tis with some precaution he accepts our preaching because the love of Christ draws him into dangerous nearness to those who desire his salvation. They have their vanities, but many will be good members, desirable brethren.

I like the Visitor very much, and as I read it my longing grows to plunge into the work—to bring in a field where we have done nothing. The shame is that those emotions did not stir me stronger when I was younger and could go better.

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John Heckman, of Polo, Ill., Has Spent Time in the Wisconsin Field and Gives Interesting Information Herewith:—

There are at present seven organized churches in the State of Wisconsin footing up about 300 members. They are located in seven different counties, with scattered members in a number of other counties. How few among her two and a quarter million population! These few churches have labored on as best they could amid their many difficulties. They each have a house of worship except the Elk River church which will no doubt erect one during the year 1905. There are other fields in the State than those in which the Brethren live which are rich and fertile from a spiritual standpoint.

There are many people in Wisconsin from Norway and Sweden who are among her best citizens. The condition of low morals often met with in other mission fields is not met with to any great extent in the newer settlements of Wisconsin. It is largely a lumbering country. As the timber is cut down and made into lumber the land is cleared and changed into farms, making homes for many people. In these new settlements are the places where preaching, Sunday schools and religious services of various kinds are really wanted by the people.

Many of the people are poor and can-

not pay what is demanded of them by some preachers of some denominations. As a result they have no preaching services and very few Sunday schools in rural districts. Here are many people without Christ and without religious instruction of any kind. Here are young people and children, some having never attended Sunday school. It's the Brethren's opportunity.

There is much interest being taken in Northern Illinois in the mission work of Wisconsin. I am glad to be a member of the Mt. Morris College Missionary Society and am glad to say that we as a society are studying Wisconsin as a mission field, are striving to arouse an interest in others. We shall place a missionary in this field at an early date and it is no striking prophecy to say that the Sunday schools of Northern Illinois will also be supporting a missionary in this field.

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J. Kurtz Miller, 5901 3rd Ave., Brooklyn, N. Y., is a Worker who Knows not Fatigue nor Discouragement. This Spirit Combined with the faithful Efforts of those about him, and especially Elizabeth Howe, is Bringing forth good Results as these notes show:

About 275 persons were present at our special Christmas services.

Our work for 1905 has opened up with a good interest. Had a very interesting audience on New Year evening. Text for the occasion was Col. 3:9, 10. "Put off the OLD MAN—put on the NEW MAN."

We are asking the Lord for great things for this year in His work at this place, and we feel confident He will not withhold anything that is for the good of the cause here.

Isa. 45:11 is becoming a very precious text to us. "Thus saith the LORD, the Holy One of Israel, . . . Ask me of the things that are to come; concerning my sons, and concerning the work of my hands, command ye me."

The following has been sent us during December for the Brooklyn churchhouse:

California.—Susie Forney, $3.50; Inglewood church, per Eld. B. F. Masterson, $15.00.

Iowa.—Nora Spring, S. S., $2.00; Grundy Center S. S., per J. E. Jones, $20.00; Pleasant View S. S., $1.00; S. E. Miller, $3.20.

Idaho.—Nez Perce S. S., per Mattie Buck, $5.00.

Indiana.—Manchester S. S., $5.00; Eel River church, per Emanuel Leckrone, $5.50; Mexico church, $7.00; W. H. Gauntt, $2.50; Primary Dept., North Manchester S. S., $5.00; Frank Fisher and Family, $5.00; F. W. and Mary Lammedee, $1.00.

Illinois.—West Branch Sunday School, per Barbara Gish, $5.00; Henry E. Gerdes, $5.00; Woodland church, $7.50; M. Flory and wife, $8.11; A. L. Furnly, $1.00; D. W. Barkman and wife, $2.00; A. D. Stutzman, $10.00.

Maryland.—Ann Maria Wolf, $10.00, Beaver Dam, $11.50; Woodbury church, $4.00; Sisters of Union Bridge, $7.62; S. C. Powell, $1.00.

Minnesota.—Worthing church, $4.36; A. J. Miller, $1.00.

Michigan.—Geo. C. Everding and wife, $1.00.

Nebraska.—North Beatrice church, $2.40; Eld. J. A. Stouder and wife, 50 cents.

New York.—Mrs. B. Lindsay, $5.00.

Ohio.—Salem church, per A. Solenberger, $14.40; Hickory Grove, per J. F. Snell, $11.85; Palestine church, $3.10; Louisa Davidson, $5.00; Jennie Klepinger, $1.00; Bear Creek church, $6.50; A Brother, $50.00; C. M. Binkley, $6.15; W. P. Lentz, $5.00; Mr. and Mrs. John Klopfenstein, $1.00.

Pennsylvania.—Mrs. Henry Shellenberger, $10.00; Eld. H. S. Zug, $5.00; Verna A. Bashor, $5.00; Manor Sunday school, $2.00; Fannie L. Moore, $4.00; Katie Shull, $1.65; Minnie Howe, $5.00; Sarah Howe, $10,00; E. M. Howe, $20.00; Emma Vandyke, $5.00; D. G. Hendricks, $20.00; Lizzie B. Becker, $8.50; Jacob W. Rosenberger, $5.00; A Sister, Little Swatara, $1.00; A Brother, Elizabethtown, $5.00; A Sister, Union Deposit, $5.00; Marn N. Palmer, $2.00; Emma K. Seltzer, $2.00; Jacob R. Kratz, $1.00; Ella S. Moyer, $1.00; Amanda and Sallie R. Kulp, $2.00; A Sister, Palmyra, $2.00; Kathyron Moyer, $1.00; Ella S. Moyer, $1.00; Mary A. Holm, $1.00; Sarah M. Griffin, 50 cents; A Brother, Philadelphia, $10.00; Class No. 5, Altoona, $7.00; Bertha M. Wisner, $1.00; Barren Ridge S. S., $12.00; Emma L. Miller, $1.00; Emma N. Cassel, $1.00; H. K. Miller and wife, $3.00; Eld. J. B. Shisler, $1.00; A. Spanogle and wife, $55.00; Amanda R. Kratz, $5.00; Anna M. Brunner, $10.00; John S. Musser, $2.00; J. Shelly, $1.00; Anna Martin, $3.00; Amanda R. Cassel, $1.00; Mary Styer, $1.00; Sarah M. Degler, $1.00; J. A. and H. A. Buffemyer, $1.00; Sister James, $1.00; Sisters' Missionary Circle of Myersdale, $5.00; Bro. and Sister Stover, $2.00; Katie Hoffman, 50 cents; Geo. H. Sherman and wife, $2.00; Etta R. Smith, $5.00; J. M. Booz, $1.00; Mable M. Blouch, $3.00; Jacob A. Price, $1.00; W. G. Nyce and wife, $2.00; Eld. H. Crouthamel, $5.00; D. H. and Lettie Shuss, $6.20; Sarah Fluke, $1.00; A. M. Shelly $1.00; Anna E. Shank, 50 cents; Everett church, $4.28; Mary W. Cassel, $1.00; D. B. Booz and wife $2.00.

Missouri.—St. Joseph Mission S. S., $5.00;

Smith Fork church, $1.50; Hattie Yeck, $1.00.

Virginia.—Botetourt church, per C. W. Kinzie, $51.36; Roanoke City church, $10.81; Earl Sanger, 50 cents; Emanuel church Sunday school, $5.38; D. V. and Lizzie Sharer, $2.00.

West Virginia.—A Sister, $3.00; N. W. Coffman and wife, $2.00; R. E. S. Strickler, $5.00; Beda J. Campbell, $1.00.

Wisconsin. — Chippewa Valley church, $3.00.

Kansas.—Mrs. Sue K. Masterson, $5.00.

The Lord knoweth how you have gladdened our hearts with these gifts. The church lot is now bought and paid for, so every dollar that you now send goes direct toward the building of our much-needed churchhouse. Pray for us, and send us your help as the Holy Spirit lays it upon your heart.

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J. H. Morris Tells of the Missionary Enthusiasm which Is Awakening More and More at Manchester College in Indiana.

Every one knows when a man is interested in missions because he cannot hide it. When a college is interested in missions, some fruit will be shown; some one will be sent out into the field; some one will be gathering dear souls into the fold.

The missionary spirit of Manchester College becomes apparent when we know that several of her former students are now in the fields as active missionaries. Three of those who lately sailed for India were at one time members of this school. Several others are in active work as home missionaries. One of these is Sister Mattie Cunningham at Palestine, Ark. She writes as follows: "Many times does my mind go back to Manchester College, and among other things that are pleasant to recall are the memories that cluster around the Bible Society. Methinks again of the missionary programs; of the needy condition of the poor, benighted, neglected people who know not the love of God, as pictured on the canvas of our minds; and of the appeals made for the laborers in the Master's harvest field. Oh! so often the call came to me, and there was such a longing in my heart to go that when the hat was passed for missionary collections, I sometimes wished that I could put myself in and go with the money." She did not go to the mission field because it was her duty but because she couldn't stay away. What a noble example for others to follow.

We will quote a few more lines from her letter to show her feelings toward the Bible Society at this place. "I sincerely thank you for the donation of five dollars to assist us in building our meetinghouse. I feel that I owe to the Bible Society debts that God only can pay. The prayer of my heart is that I may be of as much help to others as the Bible Society has been to me."

We do not know how many of the present students are contemplating missionary work but some are working along that line of work. Of those that are here now we sincerely hope that there may be several earnest workers for Christ's harvest field.

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Pres. J. E. Miller Writes of Mission Work done in the College at Mt. Morris, Ill:—

The Society has been holding its regular monthly meetings with a very good attendance. The programs have been sufficiently varied to add new interest each time. At the meeting last night reports were given by a number who were here attending the special Bible Institute. Each one was assigned a subject that had to do particularly with his own field. In this way we learned something about Iowa, South Dakota, Wisconsin, Southern Illinois, and Asia Minor. Several other topics were also discussed.

The Mission Band has been doing some telling work among the surrounding churches. They have been well received in every case and something substantial for missions has been the result of each of their visits. The Society has been in correspondence with others with reference to forming an Inter-Collegiate Missionary movement. The possibilities of such an organization would seem to be great.

D. W. Kurtz Reports Increased Interest at Juniata College with the Opening of the New Year:—

Our new term opens with many new students. We hope to enroll these in our new mission classes which will study Mott's "Evangelizataion of the World in this Generation." The classes in the "New Era in the Philippines" will be continued till they finish the book. Our Mission Band will study "The Call, Qualifications, and Preparation of Missionary Candidates" in addition to the regular mission classes.

Since our last report our Band held three meetings in the Klahr church at Queen, Pa., three in the Clover Creek congregation; three at Stonerstown and Raven Run and during the holiday vacations nine meetings were held by several members who went to their homes. Five of these meetings were in Ohio.

The direct results of these meetings have been the awakening of greater interest in missions, the formation of several mission classes, more prayer for missions and a sympathetic study of the subject in general. God alone knows what the full fruitage will be. We pray daily that the seed sown may bring rich rewards.

On Dec. 18 our Band was increased by two more who made an absolute surrender of their lives by signing the Student Volunteer Card. Let us all remember Christ's command "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest," and let us also pray daily for those who are willing to go as well as those who have gone.

Wm. K. Conner Tells Most Beautifully of the "Feasts" in Missions Enjoyed at Bridgewater College, Va.

Surely there are many good things in the last Visitor. Whose pulse is not affected by reading it must have a heart that is beating for its own benefit alone. Let us "cling to the Bible" and as we move along what a momentum we shall have in five years.

At a recent program the "Missionaries' Christmas" was presented. We were made to feel that somehow the missionaries get more real Christmas than any one else. Well, they deserve it. At the same program we were directed to the student's "Supreme Decision." We were impressed with the fact that without doubt the supreme calling in life is the one that is attracting the fewest applicants for positions. Life positions too, and under a king; remarkable opportunity for promotion and development; finest chance in the world for success; why do not many make this "Supreme Decision"?

First meeting of the Band for the new year was inspiring. The elements were wild without, but that did not disturb the feasting that was going on in the Band room. The table was richly spread with choice viands from the heavenly larder. Harlan P. Beach helped us in the preparation and tasty arrangement of the food. As we were helped to the various good things we were made to feel that "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." We are looking forward to other feasts. We extend an invitation to all to feast with us. "Except ye eat my flesh and drink my blood ye have no life in you." "The Word was made flesh." Hence the study of the Word will clothe with flesh the dry bones and imbue with life the languid being.

Sister Lizzie Pellet (pronounced Pellâ), Wife of Bro. Pellet Tells of Mission Work in Geneva, Switz., and how they Appreciate the Publications of the Brethren. Brother and Sister Pellet are Active Workers in Geneva, while Bro. Fercken is Pushing in the same Interest at Montreal, France:

Dear Brother:—

It is a real treat each month when the postman brings us the Visitor. It

is a very welcome visitor, in the true sense of the word. Reading its contents, we feel to be in contact with all who participate in its writings so interesting. Especially do we value English literature, it being scarce in Switzerland.

In turning over the pages of the Visitor we become so familiar with its illustrations.

We were pleased to see the homes of dear Brother D. L. Miller and Brother and Sister Berkebile. Their visit together with the Brethren accompanying them, was a source of great blessing to us. We so often think of the few days, they were with us. It was not necessary to be long with either of them to realize the spiritual atmosphere.

Here in Switzerland we are engaged in no easy task. We have the work of our Lord and Master to heart, and we dare believe our efforts are not in vain in the Lord.

A few months ago we had the pleasure of giving a Bible to the maid who was with us. She is a Roman Catholic, but became so interested in our work, she said she would always value her Bible, and tell her two cousins, (Priests in the Catholic faith) of the precious truths she now possesses. She had never seen a Bible before coming in our home, it being forbidden by the Priest.

Bro. D. L. Miller has Written a Letter to the Mission Rooms, not Thinking of any part Appearing in public, but Containing such interesting news for all that the Editor is Taking the liberty of Extracting pretty freely for the benefit of the Readers of the Visitor.

I find myself wishing for money to help on the work here. If our Committee (I wish he had said church.—Ed.) could see the work here and feel it as it comes to me after an absence of six years and see what has been accomplished and what the outlook for the future is, I feel very sure there would be a greater effort than ever made to forward the work.

Take for example the industrial work, carpentry and weaving. Brother Jesse Emmert is a practical machinist and carpenter and as good a man as you can find anywhere. He is at the head of the industrial work. If you could see the tools he has to work with, cutting all the lumber used, out of logs, with handsaws, making chairs, bookcases, bedsteads, desks and other things with only the crudest of hand tools you would feel like I do, and that is that $500 ought to be sent here by return mail to be used for providing tools, turning lathe and circular and rip saws so that in some measure he might have the machinery and tools necessary to turn out finished material. He cannot now keep up with the orders and turns away work because he does not have the facilities to get the necessary things.

So deeply am I impressed with this need that I am tempted to give up my trip to Africa and use the money here. But I am sure there is no need of this. For there is money to do this and the other too. Money put into tools is not given away. What product is made by them is sold and it will help to make the industrial work self-supporting. It is a move in the right direction and is educating the hand to work while religious instruction and mental training is going on. It is to be the solution of the problem in India as Booker T. Washington is making it the solution of the negro problem at home.

Think of what has been done here in a few years! I am writing at a table made by our orphans and sitting in a large arm chair made by them also. At this place 259 have been baptized and now there are fifty-eight applicants. We ought to raise our voices in constant praise to God for what He has done for us in this field.

We are quite well and happy. W. R. Miller and Jesse Emmert are at Jalalpor to-day. The first of January the District Meeting occurs here. I have put my

letter of membership into the Bulsar church and am now one of them. May God bless and keep you all.

(It is hoped these lines will move a a goodly number to send in a contribution for the tools for the India work,—should too much come it will be used for the work in India anyhow. Contributions should be sent to the Gen. Miss. & Tract Committee, Elgin, Ill.—Ed.)

Sister Nora Arnold Lichty, we are glad to say, is Improving in Health, according to latest Reports, and every one will be glad to read her Letter:

Just one year ago to-day, Nov. 30, if I remember correctly, we had a missionary meeting on board ship. We were just five days out from Bombay and on the last day of the month we thought it would be nice to have a missionary meeting. There were so many missionaries on board, some of them returning and some going for the first time. Those who were returning gave us some of the experiences which they had on the Indian mission field. Some things that were told us then we could not appreciate as we do now and as we will in the future. I am glad that I am in India and have been here for a year. I am glad that I will not need to start at the beginning but sometimes I think I am at the beginning in some things, but then not quite so far back. I am on middle ground. Progress is slow with me especially in the language but I hope it is sure. This week I am taking a rest from study but I wanted to see a few other places and I think it is just as well. I had never been to Vulli, the place of our work. I am well pleased with the place and hope that we may be of use in that part of the world. It does not make so much difference to me as to where I live and in what kind of bungalow it is, just so it is a protection from heat and rain. But the thing that I am concerned about is the work and my fitness for it. There is so much to be done among the women. As yet very little work has been done among them. They are ignorant and need to be taught, and I believe that if we want to save India we must reach the hearts of her women. It is the women who are more superstitious and who hold tenaciously to their religions. This is because they are uneducated. The men, as a rule, have more education and have learned that there is not so much in their heathen ways.

We are all enjoying this trip to the fullest. The Divan seems very obliging and very glad that we should call on him. He is very much in sympathy with our work and will do all in his power to help us. He said he remembered the good work of Stover and McCann during the famine. Sadie will return to Anklesvar to-morrow and I will not go back until the last of the week. I am enjoying the good air that I get up here so I think I will stay with Dan at Vulli. It is nice to live out in a native house. It is fixed up real good but if we live in it for good we must fix it more so it will be a better protection.

This can be done with little expense. The other evening I said it put me in the mind of play house work for we had such a few things to get along with. Sadie enjoyed it, too. She is the right kind to go with on such a trip. The ox cart rides, native houses and so on are just fun for her. These alone are enjoyable and then when we know that we are about the Lord's business we are yet the more joyous.

This afternoon we called on the Divan in his office. He is very kind and did everything to make it pleasant for us. He talks very intelligently and an hour spent with him is not in vain for he can give one much information. At half past five he sent his carriage and we had another nice drive into the country. Nothing to see only the drive but it was very nice indeed. It is a treat to us to ride behind a good team

of horses for when we go it is usually behind a team of bullocks. Bullocks are all right as long as they go and do not act stubborn. When they want their way they are like some people, they are bound to have it.

We are a curiosity to these people. The little boys come and stand and look in at us. I suppose we are rather curious looking to them. Then, too, they know that we are not government officials but mission people. But I must close for this time, God bless the church at home.

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S. P. Berkebile Tells of his first Impressions of India in a way that will Appeal to many:

Now something about our first glimpses of India. We are so thankful to our Father in heaven that He has brought us safely here. While tossed upon the ocean wave, and while among many people in many a land His protecting hand was o'er us all the time. Our journey was a pleasant one indeed and we feel that it has been very helpful to us to be able to visit our European missions and to travel in the land where Jesus trod.

We were glad when we could join the missionary party at Port Said and feel that soon we would be to our new home.

We were so glad to land at Bombay and meet the old workers here. There is a joy, a peace, a perfect happiness that we can not express or explain in being here. With a room whose ceiling is brown rafters like our barns at home, floors of a cement made of cow-chips and earth, rats in the walls and keeping the night-time noisy with their busy raidings in the grain overhead, a bed which has no springs or mattress,—only a quilt spread over the ropes and a bricked up place in the corner of the room where we stand on the floor and take our cold bath, the water running out the side of the room where a brick has been removed, a walk of nearly a half mile to our morning, noon, and evening meal, and many other things that seem queer and new to us, we feel a happiness and a nearness to God that we never felt so much before. One thing so nice about the place here is the beautiful scenery. We are one and one-half miles from the sea, a river is about a quarter of a mile away and the railroad is quite close. The natives are so very friendly and we can scarcely be patient long enough to get the language for we are so anxious to talk to them.

I thought I had some idea of what is needed in India; but with all we can read we can not begin to imagine half what India is like or what it means for them to know Christ. If I could bring a native Christian woman and a native heathen woman and put them on a high place and call all the dear ones of even our own Brethren church to look at them and see what Christ does for these people there would, I'm sure be much less spent for luxuries and much more for missions. No one who knows by being here and seeing things as they really are could ever begin to tell the need as it really is for it is so great, too great to be expressed by tongue or pen. O, if our people in America knew what their money does for heathen India they would not regret that they give some for missions; but they would wish they had more to give.

May we who have come have grace, power and strength to multiply the money given by those who support us, a hundredfold. But may the increase be in many many souls gathered for the Master's kingdom. We feel that we are only weak workmen in the vineyard but as we go about our daily duties may our home ones send many prayers to God for each penny that is sent that it may be used for the great soul-saving cause.

As we toil on the field here we know that we are representing those who are working at home to keep us here, and every soul we may help to know Christ is a soul added to the record of those who help to keep us on the field.

We hear from Father and Mother

Miller every few days but it is so hard to be separated from them for we have learned to love them so much. They have been so kind to us. The doctor is hustling as usual. I hardly see how he can get through with work as he does.

Yours in the Cause,
Steven Berkebile.

W. B. Stover, 70 miles from Bulsar at Ava-in-the-deep-forest, Tells of the New Field about to be Occupied by the Brethren in India:

Here I am in the densest jungle I ever saw, five days' cart-journey from home.

We are a little company of three native Christians, our cart driver and myself, and I think I can speak for the house when I say we are all doing well and rejoicing in spirit.

All but the poor cart driver, who is living on the lean of the land, and is having a tough time of it. He is our Mungalo, who sticks to his caste from first to last, and for clothes he is making his skin do.

Once I would have given him credit for clinging admirably to his religion. Now I know what the trouble is however. He is afraid lest his caste will fine him or otherwise punish him, if he eats anything from our table or drinks water we have touched.

So, poor fellow, he continues with us, nibbling at a little hard bread now and then. Until the third day out, he was living on what he put in his pocket when he left home.

The other day I confidingly put a couple pieces of bread in his pocket. He smiled so expressive a smile and so broad that I allowed myself to think he would eat it. But when I was out of sight he fed it to the bullocks.

On your map you can follow us part way. We came to Bilimora, then east to Chickli, Kuthroat (they are changing that name to Pratapnugger, which is some better than Kuthroat), Bansda, Waghai, Pimpri and Ava. From Bilimora to Bansda it is 29 miles, and from Bansda to Ava 29 miles—From Bulsar to Bilimora 12 miles. Total 70 miles.

From Kuthroat—Pratapnugger—to Waghai is the native state, with town of the same name Bansda. About a half mile from Waghai we cross the river and get into English territory again.

The road is as good as a Maryland pike to Bansda, then the jungle begins and road gets worse and worse. And it gets worse and worse to Ava while the jungle constantly becomes more dense.

But some of the jungle scenes are beautifully picturesque. The trees and vines, the thick clusters of bamboos, the rocks the hills and ravines and streams and occasional little wild flowers all serve to make one think of God and and rejoice to be living.

I am so glad that I'm living in this present age, and so glad that I have come to know the Lord, so glad for his Spirit that is in me, and so glad that I can be counted as one among His servants! Ava as I like to spell it, Ahwa as Government puts it, and Ahuwah as the native calls it, is a little jungle town of about twenty poor huts, in the very center of the Dang Forests.

The Dangs cover about 1,000 square miles, and have a population of about 25,000. The last census gave it as 18,000, but I am credibly informed that the statement of increase is reliable.

Until a few years ago Bhil rajas managed this country and were a terror to all good works, but now Government has taken charge and things are quite hopeful.

At the present time there remain in the Dangs five Bhil rajas and nine little Bhil chiefs, all under the hand of the British though.

I visited one of these rajahs day before yesterday. He had not much about him of what Americans usually associate with rajahships. Poor fellow, he may not have been expecting company.

His house was the merest hut, and he

seemed a bit ill at ease in my presence. He has two wives. Had four, they tell me, but two got away. I hope to visit him longer next time.

It was such a walk for about four miles through grass higher than one's head betimes, up over mountain ridges, down through gullies and on up again.

Ava is 1,600 feet above sea level and is beautiful for location. Yesterday after visiting a village three miles away, after dinner we climbed to the top of a hill just east of Ava, and O! the beautiful view from there. Twenty miles to the east lay the range of mountains dividing the Dang country from Kandesh and Nasik and what a noble range it is, with Mt. Saler and Mt. Gaulan each nearly a mile high!

And at our feet, seemingly, the ups and downs of the thickly-wooded hills and valleys all the distance between. It is a sight well worth seeing and begets within one thoughts and feelings not intended to be put on paper.

This country of the Dangs is very unhealthy, I am told again and again, but Ava is the center and healthiest place in it.

The dense jungle makes the nights cold, and last week I wished much for my overcoat, but I do not mind it much now. Waghai is worse than Ava though, and perhaps I shall want it again soon after we turn our faces homeward.

Now, we are here on business, on "the King's business," and not to see the country. We hope soon to open a small school here, and I trust this will be the beginning of a great work. The field was never riper, and as I see it, never was a place more needy of the Gospel. I pray this may be in point of numbers our Uganda.

But we can not tell. There is a deal of hard work ahead and much privation for the missionary.

Yet now is the time to strike. Not a man of the 25,000 can write his own name, and Government asks us to come in and open some mission schools, promising to stand by us on the matter of school buildings, and otherwise showing us the warm side of welcome.

Already to Ava the mail daily comes. The Dang Dewan (Sec. of State) resides here and seems a splendid man. A Government doctor had just come four days previous to our coming, and a distillery too is here. It is licensed by Government and can sell only in the Dangs. Its monthly output is 2,000 to 3,000 gallons. They make two grades of liquor from the mowra flower, No's. 25 and 60. These sell at 25 to 50 cents per gallon respectively and Government takes half the sale price in tax. We will have this fiend to fight from the first.

We have among these people scattered here, about 6,000 Bhils and 19,000 Kokonis'. These latter are like Bro. Ebey has to deal with, which with those between us, will I estimate, make a tribe of at least 50,000 simple people for our prayers to save.

And the Bhils, with those in Bro. McCann's field and between us make, I guess, another 50,000 to work for. And we are in the midst of them to save. May the Lord hear our prayers, and set his seal of approval onto our labors.

Government has just completed 141 little huts, rest-houses, in as many villages, which are open to us in touring. But in the rains there can be no coming and going. There is no daily mail then. The postman swims the rivers when he does come then.

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I say not that we must forsake other distant fields of duty. I only say that there can be no other duty at all comparable to the duty of saving our country. None that God so manifestly imposes. What less than a romantic folly could it seem to any sober mind if such indeed were the alternative to be pouring out our mercies into the obscure outposts of heathenism and leaving this great nation, this brightest hope of the ages, to go down as a frustrated and broken experiment.—Dr. Bushnell.

Acknowledgments.

All things come to Thee, O Lord,
And of Thine own have we given Thee.

Offerings are asked to sustain missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their services free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of General Missionary and Tract Committee, Elgin, Illinois.

The General Missionary and Tract Committee acknowledges receipt of the following donations during the month of December, 1904:

WORLD-WIDE FUND.

Indiana—$261.15.

Northern District, Congregations.
Portage, $13.50; Pleasant Hill, $10.00; Baugo, $3.45, ... 26 95

Individuals.
R. B. Bollinger, South Whitley, $12.00; Levi Zumbrum, Columbia City, $5.00; Levi Hoke, Goshen, $1.25; I. L. Berkey, Goshen, $2.66; Christian Stouder, Nappanee, $8.10 Daniel Whitmer, South Bend, 66 cents; A. C. Kindy, Middlebury, $3.00; Mrs. C. C. Wenger, South Bend, $3.22; Samuel E. Good, North Liberty, $1.47; E. W. Bowser, North Liberty, $1.91; Peter S. Troup, Warsaw, $2.00; S. B. Reppert, Fremont, $12.73; M. D. Neff, Milford, $13.33; Mary A. Johnson, North Liberty, $10.00; David Steele, North Liberty, $1.50; Mrs. Eunice Early, South Bend, $7.30; N. H. Shutt, Lima, $1.08; Thomas Cripe, Goshen, $5.00; D. B. Hartman, South Bend, 82 cents; Susan Schrock, Middlebury, $11.65; Mary Lammedee, North Liberty, $3.53; John S. Kauffman, Nappanee, 53 cents; David Nihart, Middlebury, 50 cents; Mrs. Lottie Hummel, South Whitley, 50 cents; Haman Hoover, Milford, $4.65, ... 114 39

Middle District, Congregations.
Bachelor Run, $20.40; Union City, $13.80, ... 34 20

Sunday schools.
Burnetts Creek, $6.19; Lancaster House, $5.55, ... 11 74

Individuals.
Daniel Karn, North Manchester, $3.75; W. S. Toney, Walton, Marriage Notice, 50 cents; A. E. West, Ankeny, $2.50; Benj. Bowman, North Manchester, $1.50; Frank Fisher, Mexico, $1.50; Barbara Clingenpeel, Bringhurst, $1.20; Isaac Shultz, Huntingdon, $1.20; Eli Fonts, Peru, $1.50; James K. Cline, Markle, $6.00; Peter Figert, Roann, $3.00, ... 22 65

Southern District, Congregations.
Nettle Creek, $8.35; Beech Grove, $7.00; Four Mile, $6.26, .. 21 61

Individuals.
Amanda Widows, Hagerstown, $1.00; Levi S. Dilling, Hagerstown, $1.00; Susan Metzger, Mulberry, $1.45; Catharine Bowman, Hagerstown, $1.16; S. D. and Lina N. Stoner, $25.00, ... 29 61

Ohio—$241.31.

Southern District, Congregation.
Lexington, $2.25; Lower Stillwater, $31.00, ... 33 25

Individuals.
Sidney E. G. Coffman, Trotwood, $3.00; Elias Stauffer, Arcanum, $1.20; J. W. Fidler, Brookville, 50 cents; Jno. H. Rinehart, Union, $1.20; G. F. Royer, Brookville, $7.20 Wm. Klepinger, Dayton, $3.00; Mary Ackerman, Hillsboro, $6.00; W. C. Teeter, Dayton, $1.20; D. W. Kneisley, Dayton, $3.00; John O. Warren, West Milton, $1.20, ... 27 50

Sunday school.
Union, Minnie Bright's Class, $13.75; Katie Flory's Class, $10.75, 25 50

Northeastern District, Congregations
Chippewa, $4.60; Danville, $21.10; Mohican Church, $17.11, .. 42 81

Individuals.
M. W. Printz, White Cottage, $6.00; Minerva Printz, White Cottage, $2.50; G. H. Shidler, Ashland, $3.00; Jacob Leckrone, Glenford, $1.50; John Dupler, Thornville, $1.20; J. R. Spacht, Williamstown, $5.30; Mr. and Mrs. G. M. Weidler, Ashland, $6.00; George Good, Calla, $1.00; Mrs. Barbara Worst, Ashland, $1.00; Sadie, Wertz, Seville, $2.50; Lydia Wertz, Lodi, $1.50, ... 39 50

Northwestern District, Congregations.
South Poplar Ridge, $7.00; Lick Creek, $24.00; North Poplar Ridge, $8.00, ... 39 00

Individuals.
S. D. Baker, Latchie, $1.00; Jacob Leedy, Lima, $10.00; Barbara Newcomer, Bryan, $3.00; Oro E. Young, Sidney, Marriage Notice, 50 cents; Samuel F. Miller, New Lebanon, 80 cents; B. F. Snider, Bellefontaine, $1.20; Samuel Bame, deceased, Williamstown, $5.00; David Fultz, Rushville, $3.15; David Berkebile, Delta, $1.20; Edith Sellers, Bryan, $1.50; Barbara Newcomer, Bryan, $1.00; William Musser, Bryan, $1.00; Hazel Smith, Bryan, $1.50; Mary Brenner, Edgerton, $1.00; J. W. Lehman, Defiance, $1.20; Henry and Walter Lehman, Defiance, $1.50; Lydia Farmer, Upper Sandusky, 50 cents, ... 34 75

Pennsylvania—$213.84.

Southern District, Individuals.
Ella G. Famous, Jeffersonville, $1.00; Barbara Leiter, Greencastle, $1.00; Rebecca Miller, Hampton, $5.00; Isabella, F. Price, Oaks, $3.30; Elizabeth Fahrney, Deep River, $2.50; Ezra Fahrney, Deep River, $2.50; Amanda K. Miller, Spring Forge, $2.00; Maggie K. Miller, Spring Forge, $2.00; Mrs. John Royer, Mercersburg, $1.00; Martha E. Hege, Williamston, $1.00; Geo. R. Diehl, Upton, $1.00; Retiza Ebersole, Upton, $1.00; Jacob Beeler, York, $2.00; C. F. & B. Shultz, Mummasburg, $2.00; John Lehner, Upton, 65 cents; Alice Thimmer, York, $5.00; John F. Sprenkle, York, $15.00; D. E. Brown, East Berlin, $10.00, ... 57 95

Middle District.
Missionary Meeting at Lewistown, 83 cents; Martinsburg Missionary and Temperance Association, $6.33; Missionary and Temperance Meeting at New Enterprise, $9.67, ... 16 83

Individuals.
Adam Frederick, Woodbury, $2.00; Nancy J. Madison, Birmingham, $1.50; Annie E. Miller, Woodbury, $6.46; A Brother, $9.25; John H. Smith, Swales, 80 cents, ... 26 01

Eastern District, Congregation.
Lancaster, ... 7 10

Individuals.
A. M. Kuhns, Union Deposit, $4.25; Abram S. Hottel, Philadelphia, $5.00; Gabriel King, Richland, $2.50; David Kulp, Pottstown, $6.75; George S. Rowland, Mountville, $31.25, ... 49 75

Western District, Congregations.
Pike Creek, $7.54; Dunnings Creek, $5.00, ... 12 54

Sunday school.
Pike, ... 5 76

Individuals.
Joel Knagey, Myersdale, $3.00; C. J. Miller, Somerset, $2.40; Two Brothers, $2.50; Mrs. J. E. Burget, New Castle, $1.00; H. H. Reitz, Elk Lick, $7.00; S. J. Miller, Myersdale, $6.00; D. J. Fike, Myersdale, $16.00, ... 37 90

Illinois—$195.51.

Northern District, Congregations.
Rock River, $26.00; Cherry Grove, $11; Sterling, $3.36; Yellow Creek, $8.80, ... 49 16

Sunday school.
Silver Creek, ... 5 21

Individuals.
A Brother, Elgin, $5.00; Jennie S. Harley, Mt. Morris, $1.20; J. B. Lutz, Shannon, $5.00; Galen B. Royer, Elgin, $5.40; Belle Whitmer, Lanark, $1.00; J. H. Moore, Elgin, $1.20; Wm. Lampin, Polo, $5.42; D. E. Eshelman, Avon, $1.00; Serilda J. Gates, Girard, $2.60; D. U. & S. E. Berkman, Franklin Grove, $3.33; Charlotte Colwell, Kewanee, 75 cents; J. M. Lutz, Mt. Morris, $1.08; A. L. Clair, Mt. Morris, $1.20; A. Sword, Lanark, $2.00; W. R. Thomas, Mt. Morris, $1.00; Collin Puterbaugh, Lanark, $5.82; Mary C. Fisher, Pearl City, $5.41; Daniel Barrick, Byron, $2.50; College Stock, Mt. Morris, $1.53; C. G. Binkley, Maryland, $1.15; A. L. Moats, Dixon, $1.20; Mrs. J. L. Meyers, Franklin Grove, $30.00; Margaret LeFevre, Chicago, $2.50; Esther Vroman, Wheaton, $1.90; Benj. Swingley, Mt. Morris, $4.58; William Wingerd, Lanark, $14.00; Philip H. Graybill, Polo, $1.25, ... 109 02

Southern District, Congregation.
Pleasant Hill, ... 3 60

Individuals.
J. M. Masterson, Chatham, 50 cents; J. J. Shively, Cerrogordo, $5.00; Francis Snavely, Hudson, $2.50; Elizabeth Herricks, Cerrogordo, $8,33; John Arnold, Lintner, $1.00; J. W. Stutzman, Girard, $1.56; David Blickenstaff, Cerrogordo, $9.58, ... 28 47

Iowa—$169.06.

Northern District, Congregation.
Kingsley, Friends and Neighbors, ... 17 50

Individuals.
C. Frederick, Grundy Center, $6.00; H. F. Maust, Ireton, $1.37; H. F. Maust, Ireton, $6.00; Jacob S. Albright, Eldora, $18,30; J. H. Grady, Waterloo, $3.00; Edward Zepf, Grundy Center, $5.50; Elizabeth Kile, Grundy Center, $3.30; Henry Kile, Grundy Center, $5.50; Fernand Zepf, Grundy Center, $11.00; Jacob Lichty, Waterloo, $5.50; Levi Miller, Fredericksburg, $3.75; L. L. Hess, Eldora, $1.00; H. S. Sheller, Eldora, $5.50; G. A. and E. S. Moore, Eldora, $1.10, 76 82

Southern District, Congregation.
English River, ... 35 45

Individuals.
Elizabeth Gabble, Richland, $1.00; R. E. Burger, Allerton, $2.50; Daniel Niswander, South, English, $3.00; W. G. Caskey, Corning, $1.20; Jacob Keffer, New Virginia, $1.20, ... 8 90

Middle District, Congregations.
Panther Creek, $4.00; Cedar Creek, $7.50, ... 11 50

Individuals.
C. B. Royer, Dallas Center, $3.33; John Weigle, Waterloo, $6.00; J. R. Miller, Robins, $1.15; Vinton Artz, Beaman, $.55; Frank Rhodes, Dallas Center, $6.66; C. J. Reitz, Maxwell, $1.20,..... 18 89

Maryland—$152.53.

Middle District, Congregations.
Welsh Run, $22.50; Fred. City, $12.23; Broadfording, Christian Workers, $3.20, ... 37 93

Individuals.
W. S. Reichard, Hagerstown, $3.00; W. E. Roop, New Windsor, marriage notice, 50 cents; D. Victor Long, marriage notice, 50 cents, ... 4 00

Eastern District, Congregation.
Pipe Creek, ... 22 00

Individuals.
Elizabeth Roop, Union Bridge, $11.10; Sallie Wingard, Oxford, $3.00; Annie K. Stover, Union Bridge, $15.00; Elizabeth Roop, Union Bridge, $15.00, ... 44 10

Western District, Congregation.
Maple Grove, ... 14 50

Individual.
J. E. Gnagey, Accident, ... 30 00

Kansas—$115.11.

Southwestern District, Congregations.
Wichita, $5.70; Eden Valley, $5.25; Walton, $5.82, ... 16 77

Individuals.
Elizabeth Vaniman, McPherson, $10.00; Eliza Flock, McPherson, $22.92; Mrs. N. J. Ulrey, Pratt, 50 cents, ... 33 42

Southeastern District, Congregations.
Grenola, $4.22; Verdigris, $5.89; Osage, $12.64; Grenola, $8.31; Altamont, $3.75, ... 34 81

Individual.
John W. Fishburn, Overbrook,.. 2 30

Northwestern District, Congregations.
Victor, $6.50; Pleasant View, $8.40; 14.90

Individual.
Lydia A. Humphry, Russel, .. 50

Northeastern District, Congregations.
Navarre, $4.00; Abilene, $5.07,.. 9 07

Sunday school.
Dickey, ... 1 34

Individuals.
W. B. Price, Wamego, $1.50; Geo. A. Fishburn, Overbrook, marriage notice, 50 cents, ... 2 00

Virginia—$87.72. ... ...

Second District, Congregations.
Lebanon, $1.00; Limeville, $17.00; Manassas, $5.87, ... 23 87

Individuals.
Jno. S. Flory, Charlottesville, $1.10; Jas. R. Shipman, Bridgewater, $1.50; Lizzie F. Showalter, Rockingham, $1.20; D. F. Long, Bridgewater, $6.00; Jos. F. Driver, Timberville, $1.40; J. M. Garber, Mt. Sidney, $1.20; D. Saylor Neff, Quicksburg, $1.50; D. F. Long, Bridgewater, $3.00; John A. Showalter, Cherry Grove, $4.40; J. N. and Hettie Smith, Broadway, $1.45; B. W. Neff, Mt. Jackson, $7.25; Daniel Flory, Broadway, 70 cents; B. F. Glick, Weyer's Cave, $6.00; Bettie Good, Keezletown, $1.50; W. H. Sipe, Lilly, $14.50; A. Flory, Penn Laird, $2.00, ... 54 70

First District, Congregation.
Pleasant Hill, ... 3 15

Individuals.
I. S. Heddings, Midland, $1.00; Eld. B. W. Neff, Mt. Jackson, $1.00; Mary E. Neff, Quicksburg, $1.00; J. H. Garber, New Market, $1.00; J. T. Layman, New Market, $1.00; J. Frank Good, New Market, $1.00, ... 6 00

Missouri—$87.75.

Northern District, Congregations.
Rockingham, $46.40; Smith Fork, $6.50; Honey Creek, $2.15,.. 55 05

Individuals.
S. B. Shirkey, Norborne, $3.35; Mrs. I. N. Taylor, Bolckow, $2.00; Mollie L. Taylor, Bolckow, $2.00, 7 35

Middle District, Individuals.
O. Perry Hoover, St. Louis, $12.00; Reuben Weller, Rich Hill, $2.50; Walter Weimer, Jerico, 25 cents; Nettie Weimer, Jerico, 25 cents; Mary Weimer, Jerico, $2.50; 17 50

Middle District, Congregation:
Mound, ... 7 85

North Dakota—$78.90.

Congregations.
Williston, $10.35; White Rock, $25.05; Rock Lake, $25.50, ... 60 90

Sunday school.
Hebron, ... 10 00

Individuals.
Barbara Brown, Stark Weather, $4.00; J. A. Weaver, Bowbells, marriage notice, 50 cents; J. M. Fike, Fessenden, $3.00; John McClane, Knox, marriage notice, 50 cents, ... 8 00

California—$67.28.

Congregations.
Lordsburg, $14.25; Glendora, $24.50, ... 38 75

Sunday school.
Tropico, ... 10 00

Individuals.
Andrew Shrively, Lordsburg, $5.00; Jas. T. Thomas, Inglewood, $1.50; Grace Hileman Miller, Lordsburg, $3.00; Magdalena Myers, Los Angeles, $4.58; Three, Tropico, $4.00; Mary R. Moler, Winters, 75 cents, ... 18 53

West Virginia—$66.39.

Second District, Congregation.
Sandy Creek, ... 5 00

Individuals.
Sarah C. Waybright, Stover, $3.00; Annie E. Ross, Simpson, $5.00; Sarah E. Newlon, Grafton, $1.00; J. F. Ross, Simpson, $9.34; Peter Biser, Headsville, $1.20; Catherine Harper, Onega, $8.50; R. E. Reed Morgantown, 40 cents, 28 44

First District, Sunday school.
Maple Spring and Glade View,.. 26 95

Individuals.
Moses Fike, Eglon, $5.00; Seamore Hamstead, Eglon, $1.00, ... 6 00

Idaho—$31.14.

Congregations.
Nezperce, $20.00; Idaho Falls, $4.30; Nezperce, marriage notice, 50 cents, ... 24 80

Individuals.
T. N. Beckner, Nampa, $4.43; Sarah J. Beckner, Nampa, $1.91,.. 6 34

Washington—$35.05.

Congregations.
Sunnyside, $10.50; Tekoa, $14.70, 25 20
Tekoa Christian Workers, ... 4 60

Individuals.
Six members of Sunnyside, ... 5 25

Oregon—$23.83.

Congregation.
Mohawk Valley, ... 2 50

Individuals.
A Brother of Mohawk cong., $2.50; D. B. Eby, Sunnyside, $1.20; D. B. Eby, Sunnyside, $9.58; Mary E. Rhodes, Talent, $1.05; John Secrist, Myrtle Point, $7.00, 21 33

Nebraska—$12.95.

Congregations.
Octavia, $4.00; Exeter, $3.87, .. 7 87

Individuals.
J. J. Kindig, Roseland, marriage notice, 50 cents; Conrad Fitz, Boulder, $2.50; Mr. R. I. McConnell, Sidney, $1.00; Hannah Good, Holmesville, $1.08, ... 5 08

Colorado—$12.48.

Congregation.
Rockyford, ... 12 48

Oklahoma—$10.50.

Individuals.
Emanuel J. Smith, Ames, 50 cents; Mrs. Minnie Rhodes, Thomas, $1.00; John Gsipe, Thomas, $1.00; C. W. Boyer, Kildare, $5.00; H. H. Ritter, Guthrie, $3.00, 10 50

North Carolina—$10.15.

Congregation.
Flat Rock, ... 10 15

Michigan—$6.00.

Sunday school.
Sunfield, ... 4 00

Individuals.
Joseph W. Smith, Woodland, $1.00; Retta Price, Buchanan, $1.00, ... 2 00

Wisconsin—$5.86.

Congregation.
Wordens church, ... 1 00

Individual.
M. D. Looker, Viola, ... 4 86

Tennessee—$6.30.

Congregations.
Knob Creek, $3.30; Pleasant Valley, $2.50, ... 5 80

Individual.
R. M. Gross, Rogersville, ... 50

Minnesota—$4.75.

Congregation.
Morrill, ... 4 75

Florida—$3.13.

Individuals.
Wm. H. Main, Ft. Drum, $1.05; Margaret Baker, Keuka, $2.08,.... 3 13

Alabama—$2.00.

Individual.
Jas. M. Stover, Bay Mannette, 2 00

District of Columbia—$1.20.

Individual.
Lizzie Knepper, Washington, .. 1 20

Total for the month of Dec.	$ 1901 89
Previously reported	10578 53
Total for the year so far ...	12480 42

BROOKLYN MEETINGHOUSE.

Pennslyvania—$438.84.

Eastern District, Congregations.
Elizabethtown church, $45.48; Indian Creek, $55.10; Mountville, $23.97, ... 124 55

Sunday school.
Royersford, ... 10 00

Middle District, Congregations.
Woodbury, ... 21 09

Fairview, ... 6 30

Individuals.
Susanna Rouzer, New Paris, $1.00; Mrs. Geo. W. Replogle, Woodbury, $4.00; Alice Baker, Curryville, $5.00; Rosa Teeter, New Enterprise, $2.00; Amanda Sollenberger, New Enterprise, $1.00; Eld. David A. Stayer, Tatesville, $5.00; Eld. Chas. Buck, New Enterprise, $5.00; Eld. J. B. Miller, Woodbury, $5.00; Mrs. Fluck, Woodbury, $2.00; W. H. Brumbaugh, $1.00; L. H. Brumbaugh, Clover Creek, $1.00; A. B. Burkett, Clover Creek, $2.00; Isaac Burkett, Clover Creek, $2.00; Sister Galley, Martinsburg, $1.00; A. B. Mock, Martinsburg, $5.00; J. H. Crofford and wife, Martinsburg, $10.00; Daniel Shelly, Shellytown, $8.00; Jacob Koontz, wife and daughter, New Enterprise, $10.00; David Wineland, Clover Creek, 25 cents; Elizabeth Hoover, Martinsburg, $1.00; S. M. Shriver, Martinsburg, $2.00; W. L. Wineland, Martinsburg, $1.00; Jerry Clepser, Martinsburg, $5.00; Mary M. Galley, Martinsburg, $2.00; Sarah Galley, Martinsburg, $3.00; Andrew Brumbaugh, Martinsburg, $2.00; James E. Mock, Curryville, $2.00; Adam Pote, Baker's Summit, $5.00; John B. Pote, Baker's Summit, $2.00; Isaac L. Snyder, Maria, $5.00; I. C. Stayer, Woodbury, $1.00; R. R. Stayer, Woodbury, $5.00; A Sister, Woodbury, $1.00; J. C. Stayer, Woodbury, $5.25; Elix Sell, Loysburg, 50 cents; Henry Koontz, New Enterprise, $5.00; Sarah Detwiler, New Enterprise, $1.00; Dan S. Guyer, New Enterprise, $1.00; Elizabeth Guyer, New Enterprise, 50 cents; David L. Hoover, New Enterprise, 50 cents; John S. Guyer, New Enterprise, $10.00; Jacob S. Guyer, New Enterprise, $10.00; Samuel Snyder, Loysburg, $5.00; John S. Baker and wife, Loysburg, $10.00; Barnett & Hoover, Roaring Springs, $5.00; Charles Barnett, Roaring Springs, $1.00; D. B. Maddocks, Roaring Springs, $2.00; A. J. Detwiler, Larke, $5.00; D. M. Replogle, Drab, $6.00; Andrew Detwiler, Drab, 50 cents; Joseph Sollenberger, Williamsburg, $1.00; J. S. Bechtel and wife, Williamsburg, $2.00; Jane Smith, Williamsburg, $2.00; Emery Brumbaugh, Williamsburg, $5.00; A. S. Bechtel and wife, Williamsburg, $2.00; Geo. Beach, Shellytown, $1.00; David Shelly, Shellytown, $5.00; John Wineland, Shellytown, $1.00; N. J. Shelly, Shellytown, $1.00, ... 195 50

Western District, Congregations.
Summit Mills, $18.15; Elklick, $32.65; Spring Run, $1.00; Dunnings Creek, $5.00, ... 56 80

Individuals.
Mrs. J. E. Burget, $3.00; Hannah Puderbaugh, Martinsburg, $1.00, 4 00

Sunday school.
Meyersdale, ... 4 53

Individuals.
Julia Sprenkle, York, $5.00; John F. Sprenkle, York, $5.00; Ella G. Famous, Jeffersonville, $1.00; Wm. H. Blough, Somerset, $5.07, ... 16 07

Ohio—$38.36.

Northwestern District, Congregations.
Silver Creek, $9.30; Greenspring, $13.00, ... 22 30

Individuals.
Bernice Clay, Pioneer, 60 cents; Ethel Dukes, Old Fort, $1.20; Mrs. S. D. Baker, Latchie, $1.00,.. 2 80

Southern District, Individuals.
Jennie Klepinger, Dayton, $2.00; Chas. and Effie Miller, $1.04, ... 3 04

Congregation.
Loramies, ... 5 22

Northeastern District, Congregation.
Danville, ... 10 00

Individual.
J. H. Kurtz, Poland, ... 5 00

Illinois—$34.52.

Southern District, Congregation.
Pleasant Hill, ... 28 77

Individuals.
S. W. Stutzman, Girard, $3.75; A Sister, Mt. Morris, $1.00; Susie Sheckler, Ellisville, $1.00, ... 5 75

Indiana—$29.90.

Northern District, Congregations.
Pine Creek, $9.10; Turkey Creek, $8.62, ... 17 72

Individuals.
J. C. Miller, Topeka, $1.00; Mrs. Lottie Hummel, South Whitley, 50 cents, Mary M. Mishler, Nappanee, $2.52, ... 4 02

Middle District, Congregation.
Union City, ... 2 25

Individuals.
Daniel Snell, Sidney, ... 2 00
Mary Garber, Portland, ... 1 00

Southern District, Congregation.
White church, ... 3 00

Kansas—$25.07.

Southeastern District, Congregation.
Monitor, ... 23 07

Northeastern District Congregation.
Vermillion, ... 2 00

Michigan—$18.00.

Congregations.
New Haven, $10.00; Bethel, $8.00, ... 18 00

Virginia—$17.00.

Second District, Congregation.
Limeville, ... 17 00

California—$15.25.

Congregation.
Lordsburg, ... 14 25

Individual.
John Renner, Long Beach, ... 1 00

Iowa—$6.55.

Southern District, Individuals.
Anna Flory, $2.05; A few members from near Ollie, $2.00; Libbie Helsel, Derby, $1.00; Anna Kob, Garden Grove, 50 cents; Jemima Kob, Garden Grove, 50 cents; L. M. Kob, Garden Grove, 50 cents,.. 6 55

Maryland—$6.42.

Edgwood Mission, ... 6 42

Oregon—$2.50.

Congregation.
Mohawk Valley, ... 2 50

West Virginia—$3.00.

Second District, Individual.
J. F. Ross, Simpson, ... 3 00

Total for the month of Dec. $ 635 50
Previously reported 1911 65

Total for the year 2547 15

INDIA ORPHANAGE.

Virginia—$63.32.

Second District, Congregation.
Midland, ... 4 43

Snuday school.
Barren Ridge, ... 22 34

First District, Congregations.
Maple spring and Glade View, $35.55; Topeco, $1.00, ... 36 55

Iowa—$53.50.

Middle District, Individual.
Mary J. Walker, Adel, ... 50 00

Congregation.
Panther Creek, ... 50

Northern District.
Grundy Center Sunday school and reading circle, ... 3 00

Pennsylvania—$52.50.

Western District, Sunday school.
Manor, ... 5 00

Individual.
B. F. Clark, Meyersdale, ... 16 00

Southern District, Individuals.
John F. Sprenkle, York, $16.00; A Sister, Carlisle, $1.00; Gorah Attich, Mechanicsburg, 50 cents, 17 50

Middle District, Individual.
Lizzie Balsbaugh, Hanoverdale, 7 00

Congregation.
Spring Run, $1.00, ... 1 00

Eastern District, Individuals.
A Brother, Philadelphia, $5.00; A Sister, Vernfield, $1.00, ... 6 00

Maryland—$40.49.

Middle District, Sunday school.
Spring Run, $1.00, ... 1 00

Broadfording Christian Workers, 16 00

Individual.
A Sister, Hagerstown, ... 1 00

Western District, Individual.
J. P. Miller, Englar, ... 16 00

Kansas—$23.40.

Northwestern District, Individual.
Mrs. E. E. Riddlebarger, Scandia, ... 10 00

Southeastern District.
York District Missionary Society, ... 4 00

Southwestern Dis. Sunday school.
Slate Creek, ... 1 40

Individuals.
Mr. and Mrs. B. F. Stutzman, Conway, ... 8 00

Indiana—$25.20.

Middle District, Individuals.
John Flora, Bringhurst, $1.80; Roy L. Eikenberry, Bringhurst, 75 cents; Charley Albaugh, Bringhurst, 35 cents; Floyd Landis, Bringhurst $2.00; Carl Johnson, Bringhurst, $2.25; Silas Wray, Bringhurst, $1.00; Hiram Wray,

Bringhurst, $1.00; Truman Clark, Flora, $1.00; Russel Hawkins, Bringhurst, $1.00; Elsie Mosier, Bringhurst, $1.00; Russel Hood, Flora, 75 cents; Alice Moss, Bringhurst, $1.00; Edna Eikenberry, Bringhurst, 75 cents; Mary Clingenpeel, Bringhurst, 20 cents; Mary Viney, Bringhurst 25 cents; Mary Harter, Bringhurst, $2.00; Grace Clingenpeel, Bringhurst, $1.00; Ruth Garrison, Bringhurst, 35 cents; Bulah Hood, Flora, 25 cents; Gladis Viney, Bringhurst, 25 cents; Burl Clingenpeel, Bringhurst, 20 cents; Edith Kuhn, Bringhurst, 65 cents; Cola Clingenpeel, Bringhurst, $1.25; May Clingenpeel, Bringhurst, 85 cents; Nettie Clingenpeel, Bringhurst, $1.50, ... 23 40

Northern District, Individual.
Mrs. Arthur Long, North Liberty, ... 1 80

Ohio—$24.60.

Southern District, Sunday schools.
West Dayton, ... 17 00
Greenville, ... 4 00

Northwestern District, Individual.
Geo. W. Eavery, Lima, ... 2 60

Northeastern, District, Individuals.
Birdella A. Printz, White Cottage, ... 2 50
Barbara Worst, Ashland, ... 1 00

Missouri—$12.05.

Middle District, Individual.
Albert Snowberger, Leeton,.... 8 00

Southern District, Congregation.
Dry Fork church, ... 4 05

Oregon—$9.40.

Congregation.
Mohawk, ... 2 50

Individuals.
Nellie and Fernie Root, Norway, ... 4 40
Anna Royer, Shedds, ... 2 50

Illinois—$8.00.

Southern District, Individual.
Martha E. Lear, Cerrogordo, .. 8 00

California—$5.00.

Individual.
Belinda Riley, Tropico, ... 5 00

Nebraska—$4.00.

Congregation.
Octavia, ... 4 00

West Virginia—$3.50.

Second District, Congregation.
Chestnut Grove, ... 2 00

Individual.
Nan A. Breakiron, Fairmont,.. 1 50

Colorado—$.70.

Sunday school.
Rockyford, ... .70

Total for the month of Dec. $ 328 16
Previously reported 2457 43

Total for the year so far 2785 59

INDIA MISSION.

Pennsylvania—$51.01.

Eastern District, Congregation.
Lancaster City, ... 10 20

Individuals.
A Brother, Philadelphia, $5.00; A Sister, Vernfield, $1.00, ... 6 00

Middle District, Congregation.
Raven Run Christian Workers, 8 00

Individual.
Rufus Replogle, Roaring Springs, 8 75

Southern District Congregation.
Pleasant Hill. 10 00

Western District, Sunday school.
Walnut Grove, ... 8 06

Illinois—$11.80.

Northern District, Congregation.
Waddams Grove, ... 11 80

Colorado—$5.37.

Sunday school.
..Rockyford, ... 5 37

Indiana—$2.85.

Northern District, Sunday school.
Guernsey Union, ... 1 85

Individual.
A Brother, North Liberty, ... 1 00

Missouri—$3.00.

Middle District, Individual.
Susie Forney Puterbaugh, Cameron, ... 3 00

Oklahoma——$5.00.

Individuals.
M. E. Trout, Norman, $4.00; N. B. Nelson, Hastings, $1.00,.... 5 00

Iowa—$4.00.

Middle District, Congregation.
Panther Creek, ... 4 00

Canada—$4.00.

Individuals.
W. T. Hollenberger's children, Nanton, Alta., ... 4 00

West Virginia—$3.77.

First District, Congregation.
Greenland, ... 2 02

Sunday school.
Lindside, ... 1 75

Ohio—$5.50.

Northeastern District, Individual.
Birdella Printz, White Cottage, 2 50

Northwestern District, Individuals.
Christian Krabill and wife, Rebecca, ... 3 00

Virginia—$3.00.—

Second District, Individual.
N. D. Cool, Winchester. 2 50

First District, Congregation.
Topeco, ... 1 40

North Dakota—$1.50.

Sunday school.
Eureka, ... 1 50

Arizona—$.95.

Congregation.
Glendale, ... 95

Total for the month of Dec. $ 102 65
Previously reported, ... 1495 29

Total for the year so far,... 1597 94

PALESTINE MEETINGHOUSE.

Minnesota—$21.00.

Congregation.
Root River, ... 21 00

Ohio—$14.00.

Southern District—Individuals.
Daniel Bock, $10.00; Martha

Keeley, Frankfort, $3.00; Jennie Klepinger, Dayton, $1.00, ... 14 00

Indiana—$11.44.

Northern District.
Rock Run Christian Workers,.. 11 44

Nebraska—$7.00.

Individual.
Barbara M. Nickey, Alvo, ... 7 00

Pennsylvania—$6.00.

Eastern District, Individuals.
A Sister, Vernfield, $1.00; A Brother, Philadelphia, $5.00, ... 2 00

Virginia—$5.00.

Second District.
Timberville prayer meeting,... 5 00

California—$3.00.

Individual.
Stephen Yoder, Los Angeles,... 3 00

Iowa—$1.80.

Northern District, Sunday school.
Greene, ... 1 80

Illinois—$1.00.

Northern District, Individual.
Susie Sheckler, Ellisville..... 1 00

Total for the month of Dec. $ 70 24
Previously reported, ... 219 54

Total for year so far,..... 287 78

SOUTH AMERICA MISSION.

Pennsylvania—$12.84.

Eastern District, Congregation.
Lancaster City, ... 12 84

Washington—$1.10.

Teoka Christian Workers, ... 1 10

Total for the month of Dec. $ 13 94
Previously reported, ... 22 50

Total for the year so far,.....46 44

CHINA MISSION.

Pennsylvania—$5.00.

Southern District, Individual.
Joseph Sprenkle, York, ... 5 00

Total for the month of Dec. $ 5 00
Previously reported, ... 87 32

Total for the year so far,.... 92 32

JAPAN MISSION.

Pennsylvania—$5.00.

Southern District, Individuals.
Joseph Sprenkle, York,..... 5 00

Total for the month of Dec. $ 5 00
Previously reported, ... 87 32

Total for the year so far,.... 92 32

CHURCH EXTENSION FUND.

Illinois—$1.97.

Southern District, Individual.
Elmer J. Stauffer, Woburn,..... 1 97

Total for the month of Dec. $ 1 97
Previously reported, ... 3 00

Total for the year so far,.... 4 97

AFRICA MISSION.

Pennsylvania—$1.00.

Eastern District, Individual.
A Sister, Vernfield, ... 1 00

Total for the month of Dec. $ 1 00
Previously reported, ... 10 00

Total for the year so far.... 11 00

Corrections.—In November report under World-Wide Fund $3.40 should have been credited to Eliza Hilkey, Laurel Dale, W. Va., instead of Greenland Cong. $5 to Claude B. and Alice C. Miller, New Paris, Pa., instead of Dunnings Creek. Under Brooklyn Meetinghouse Fund Peter Knavel and John B. Miller should have been credited under Western instead of Southern Pennsylvania, and $5 should have been credited to a sister, Louisville, Ohio, instead of Geo. S. Grim. Under India Orphanage, Pittsburgh church should have been credited under Western instead of Eastern Pennsylvania, and $9.40 should have been credited to Lizzie U. Grim's Sunday-school class instead of Lizzie U. Grim.

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REPORT OF CHICAGO MISSION FOR DECEMBER, 1904.

Receipts.

By balance, ...$36 39
Henry Stahly, Nappanee, Ind., ... 75
Mr. and Mrs. Clayton Stahley, Nappanee, Ind., ... 2 25
Christian Workers' Meeting of Fairview Cong., Pa., per A. J. Detwiler, Larke, Pa., ... 4 00
E. A. Squires, Wawaka, Ind., ... 2 00
Martha Morse, and Mother, Lodi, Ohio, ... 2
Shipshewana church, Ind., per Daniel Bollinger, ... 5 60
Mr. and Mrs. William Horner, Baltic, Ohio, ... 1 00
Des Moines Valley church, Ankeny, Iowa, per A. E. West, ... 6 00
Nevada, Ohio, church, per Mrs. J. L. Guthrie, ... 8 00
Dry Valley S. S., Maitland, Pa., per D. E. Richard, ... 1 77
"A Sister," Sunfield, Michigan,.... 1 00
Special for freight charges..... 36
M. L. Moyer, Goshen, Ind., (special), 1 00
Lancaster City church, per E. W. Hagen, Mountville, Pa., ... 2 50
David Clem, Walkerton, Ind.,..... 2 00
Barbara Gish, Roanoke, Ills., per J. E. McCauley, ... 10 00
H. H. Johnson, Pleasant Lake, N. Dak., (special), ... 1 00
"A. S," Mt. Morris, Ills., ... 2 00
J. F. and Debbie Hantz, Abilene, Kans., ... 5 00
Chippewa Cong. of Creston, Ohio, per Mrs. D. R. McFadden, ... 9 90
"A Sister," Elizabethtown, Pa., ... 2 00
Jos. H. Dillon, Floyd, Va., ... 2 00
Jos. Sniteman, So. English, Ia., ... 10 00
Lizzie Johnson, Greer. Ia., (special), 5 00
R. E. and Sarah Burger, Allerton, Ill., 2 50
Nezperce, Idaho, S. S., per Mattie L. Buck, ... 5 00
H. E. Gerdes, wife and daughter, of Coleta, Ills., (special), ... 6 00
Reading Circle of the Grundy Center, Ia., church, per Mrs. C. L. Graham, ... 55

"A Sister," Cabool, Mo.,	5 00
Hannah Dunning, of Denbigh, N. Dak., (special),	50
Sisters' Mission Circle of Panora, Ia., per Lora Caslow, Yale, Ia.,	2 10
S. F. Sanger, So. Bend, Ind.,	25
Irene Replogle's S. S. Class, Huntingdon, Pa.,	1 50
Sisters' Aid Society of Lower Stillwater church of Dayton, Ohio, per Ida E. Etter,	5 00
Peter Brubaker, Worthington, Minn.,	50
W. P. Lentz, Herring, Ohio,	5 00
"A Sister," Philadelphia, Pa.,	1 50
Martha Morse, Lodi, Ohio,	1 00
Sale of comforter,	1 50
Primary S. S., Mt. Morris, Ill., per Nelson Shirk,	1 10
Lewiston, Pa., S. S. per Maude. L. Rudy,	1 62
Amanda R. Cassel, Vernfield, Ohio,	1 00
Samuel and Jane Badger, Panther, Ia.,	2 00
Enid Early, Elgin, Ill.,	1 26
Alice A. Roddy and her niece and nephews, Johnstown, Pa.,—Owen Hofecker, $1.00; I. Merle Hofecker, $1.00; Cora E. Hofecker, 75 cents; Lloyd H. Hofecker, 50 cents; Myron L. Hofecker, 75 cents; Roy Q. Hofecker, 50 cents; Glen M. Hofecker, 50 cents, and Alice A. Roddy $1.00,	6 00
Industrial School,	4 36
	$178 76

Paid Out.

Living fund,	10 40
Rent,	10 00
Gas,	1 05
Industrial school,	10 07
Incidentals,	10 21
Help to poor,	22 20
Support for workers,	22 00
Carfare for mission visits,	75
	86 68
Cash on hand,	92 08
	$178 76

Cora Cripe.

660 S. Ashland Ave., Chicago.

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PERPLEXING QUESTIONS.

Missionaries are confronted with some very perplexing questions which the church at home does not meet. The following is a good illustration of one of them. In the Baptist Missionary Magazine Dr. Mason of Assam, India, asks the following question and then offers some comments, parts of which are the following:

"What shall be done with polygamous converts? Evidently it is not a local question, nor one that is satisfactorily or generally answered. And in my opinion the cause of Christ suffers because of it. As for myself, I have strong opinions as to the fruits of these different practices; but such opinions are not what are wanted. We would like, if possible, the plain direction of Scripture. Is it to be had? I know that there has been no little thought on this subject by missionaries and missionary organizations. Will any such tell us whether there is any scriptural ground for requiring a man to separate from such wives, either with or without their children? The whole tenor of Scripture on the subject of the separation of husband and wife is strong—so strong it seems to me, that a missionary should have strong Scripture support to lead him to even share in the responsibility of causing such separations."

Further on in the article reference is made to Lamech, Ishmael, Jacob and David having more than one wife. Speaking of these instances the writer says: "Do not understand me to imply that such a relation is ideal, or that it is of God's plan. On the contrary the New Testament seems plainly to show that each man should have but one wife, and no Christian is to marry a second wife. But here we are dealing with another class of people, with men who had formed this relation before they knew God, and who in many cases did it, I believe more innocently than did the patriarchs. God knew we should have this question to meet, and for this reason left, as it appears to me, instruction in the New Testament. For Paul, when writing to the Corinthian Church regarding Christian converts from heathenism in their relations to those whom they had previously married, lays down a principle for 'all the Churches,' and says, 'In any case people should continue in the state of life which the Lord has allotted to them, and in which they were when God called them. This is the rule I lay down in all the Churches.' 1 Cor. 7:17. I quote from the Twentieth Century New Testament, because the language seems simpler and I do not suppose anyone will dispute the accuracy of the rendering. The New Testament in Modern Speech gives it, 'Whatever the condition in which he was living when God called him, in that let him continue.'"

General Missionary and Tract Committee.

D. L. Miller, Mt. Morris, Illinois, 1905.
John Zuck, Clarence, Iowa, 1905.
S. F. Sanger, South Bend, Indiana, 1906.
A. B. Barnhart, Hagerstown, Md., 1904.
H. C. Early, Keezletown, Virginia, 1904.

Organization.

Chairman, D. L. Miller, Mt. Morris, Ill.
Vice-Chairman, H. C. Early, Keezletown, Va.
Secretary and Treasurer, Galen B. Royer, Elgin, Illinois.

All correspondence for the Committee should be addressed to its office as follows: The General Missionary and Tract Committee, Elgin, Illinois.

The regular meetings of the Committee are the Monday before the convening of Standing Committee at Annual Meeting, and the 1st Tuesday in November.

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OUR MISSIONARIES.

Name and address of missionaries under the direction and support of the General Missionary and Tract Committee, with the year entering the service.

Postage on all letters to those outside of the United States, 5 cents for every half ounce or fraction thereof.

India.

All letters to the following in India should be marked "B. B. Ry."

Berkebile, S. P., Dahanu,.....1904
Berkebile, Nora E., Dahanu,.....1904
Blough, J. M., Bulsar,.....1903
Blough, Anna Z., Bulsar,.....1903
Ebey, Adam B., Dahanu,.....1900
Ebey, Alice K., Dahanu,.....1900
Eby, E. H., Jalalpor,.....1904
Eby, Emma H., Jalalpor,.....1904
Emmert, Jesse B., Bulsar,.....1902
Lichty, Daniel J., Anklesvar,.....1902
Lichty, Nora A., Anklesvar,.....1903
Long, Isaac S., Jalalpor,.....1903
Long, Effie S., Jalalpor,.....1903
McCann, S. N., Anklesvar,.....1897
McCann, Eliz. G., Anklesvar,.....1897
Miller, Eliza B., Bulsar,.....1900
Miller, Sadie J., Bulsar,.....1903
Quinter, Mary N., Bulsar,.....1903
Pittenger, John M., Jalalpor,.....1904
Pittenger, Florence B., Jalalpor,....1904
Ross, A. W., Anklesvar,.....1904
Ross, Flora M., Anklesvar,.....1904
Rowland, Gertrude E., Bulsar,.....1904
Stover, W. B., Bulsar,.....1894
Stover, Mary E., Bulsar,.....1894
Yeremian, O. H., Dahanu,.....1903

Sweden.

Vaniman, A. W., Malmö,.....1901
Vaniman, Alice, Malmö,..... 1901

France.

Fercken, G. J., Montreal (Ain),....1899
Fercken, Mrs. G. J., Montreal (Ain), 1899

Switzerland.

Pellet, A., 2 Pont Neuf., Carounge, Geneva.
Pellet, Lizzie, 2 Pont Neuf, Carounge, Sweden.

United States.

Cripe, Cora, 660 S. Ashland Ave., Chicago, Ill.,.....1895
Garst, N. N., Seven Springs, N. C.,..1901
Hoff, E. B., 1315 Monticello Ave., Chicago, Ill.,.....1904
Howe, Elizabeth, 5901 Third Ave., Brooklyn, N. Y.,.....1894
Miller, J. Kurtz, 5901 Third Ave., Brooklyn, N. Y.,.....1902
Overhultz, J. A., Blichton, Fla.,....1901
Sanger, Lula, 660 S. Ashland Ave., Chicago, Ill.,.....1904
Van Dyke, Dr. G. H., 185 Hastings St., Chicago, Ill.

are treasurers of their respective districts. Also to congregations, Sunday schools, etc., supporting some special one on the field.

YOUR DONATIONS

May be sent with money to the Brethren Publishing House, if you are writing them at any rate. In this case write the mission letter on separate sheet. Otherwise, to save labor, send mission funds direct to

GENERAL MISSIONARY AND TRACT COMMITTEE,
Elgin, Illinois.

Use This Blank.

Amount enclosed, $..... For..World-Wide fund, $.....

In what form..... India Mission, $.....

India Orphanage, $.....

Church Extension, $.....

..... $.....

Donated by .....

Address, ...

In ..... congregation

To be reported in Visitor thus.....

.....

According to terms advertised herewith please send the Missionary Visitor as follows:—

Name. (Write Plainly.) Address.

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Report of Chicago Sunday School Extension Fund.

Canada.—Wolsley S. S., per Ray Peters: William Gilead, $2.00; Alice Peters $2.00; Ray Peters, 50 cents; Roy Peters, 50 cents; Iva Peters, 25 cents; Dewey Huffman, 10 cents; David Huffman, 10 cents; Sidney Huffman, 10 cents; total $5.55. Laurelview S. S. Welsley, Canada, per D. Warren Shock, $5.65.

Oklahoma.—Thomas S. S., per Mrs. C. A. Dodd, Thomas, $8.70; Guthrie S. S., per A. P. Neher, Guthrie, $1.65; Loon Creek S. S., of Huntingdon, per D. W. Paul, $3.05.

California.—Harry Gilbert, Los Angeles, 40 cents; Irene Marry, Los Angeles, 20 cents.

Texas.—Manvel S. S., per Lydia M. Moore, of Manvel, $6.90; San Angelo S. S., per Maria Zirkle, $1.00.

Arizona.—Glendale S. S., per Frank Weigold, of Glendale, $5.53.

Colorado.—Haxtum S. S., per E. Bamford, of Haxtum: Effie Kinzie, 25 cents; Maud Kinzie, 30 cents; Mattie Kinzie, 25 cents; Pearl Kinzie, 25 cents; Mary Kinzie, 40 cents; Glen Murray, $1.00; Mamie Murray, 25 cents; Belle Murray, 25 cents; Jessie Murray, 25 cents; W. L. Bamford, $1.00; Lettie Bamford, 30 cents, total, $4.50.

Illinois.—Girard S. S., per E. I. Brubaker, of Girard: Alta Blocker, 50 cents; Fredia Fite, $1.00; Oscar Burkett, 10 cents; Ray Fite, $1.00; Paul Bechtold, 55 cents; Ray Bechtold, 55 cents; Sarah Shutt, $2.00; Ethel Garst, 50 cents; Icy Rucker, 20 cents; Ray Rucker, 20 cents; Naomi Harshbarger, $1.00; Irvin Riffey, 50 cents; Roy Vaniman, $2.50; Pearl Heckman, 50 cents; Vinna Brubaker, $1.00; Jennie Burkett, 10 cents; Percy Brubaker, $1.00; Effie Neher, $1.00; Harper Vaniman, $1.00; Effie Brown, $1.00; total, $16.20. Gertrude and John Boyer, Rockford, $1.40; Loyd Peffley, Rockford, 50 cents. Pleasant Hill S. S., of Virden, per Irvin J. Brubaker, $21.75; Hudson S. S., per Ida L. Blough, $9.66. Shannon S. S., per J. W. Fox: Bessie Wingert, 50 cents; Katie Wingert, 50 cents; Earl Boyd, $1.00; Nora Boyd, $1.50; Ruth Knorr, 75 cents; Annie Kreider, $1.00; Orville Fox, $1.25; Gertie Plock, 60 cents; Homer Weigle, $1.00; Otis Lutz, 50 cents; Alma Plock, 60 cents; Vera Lehman, 50 cents; Ruth Fox, 50 cents; Maud Wingert, 50 cents; Harvey Weigle, $1.00; Edith Boyd, 50 cents; Merle McNutt, 50 cents; Roy Knorr, $1.00; Marie Knorr, 75 cents; Mary Montag, 50 cents; total, $13.55. Allison S. S., per E. J. Fowler, $2.55; Silver Creek S. S., per Mrs. Bertha Gaffin, Leaf River, $2.12; Harrisburg S. S., per Jacob F. Graybill, $3.06; Cerrogordo S. S., per David Heckman, $29.56; Sugar Creek S. S., of Chatham, per Effie Horner: Alice Horner, 75 cents; Ada Gibson, 55 cents; Ruth Horner, 60 cents; Roy Miller, 40 cents; Ray Horner, 60 cents; Robert Miller, 40 cents; total, $3.30. Mrs. Rosie M. Lind, Astoria, $3.40; Bertha Lehman, Franklin Grove, $2.00; Elwyn Speaker, Rockford, $5.00; Mansfield S. S., per Rufus Robinson, $19.94; Big Creek S. S., per Manda Ridgely, $2.00; Naperville S. S., per Ira Sollenberger, $7.25. Panther Creek S. S., of Roanoke, per Amos Yoder: Oliver Kendig, $1.00; Blanch Wolf, $1.00; Charles Wolf, $1.00; Jessie Switzer, $1.00; Orma Switzer, $1.00; Harry Eller, 50 cents; Ira Eller, 50 cents; Belle Nofsinger, 85 cents; Lottie Kendig, $1.50; Forrest Caulley, $1.00; Ira Bryant, $1.00; Nora Bryant, $1.00; Laura Bryant, 50 cents; Lela Yordy, $2.50; Laura Yordy, $2.50; Anna Redmuis, $1.50; total, $19.20. Milledgeville S. S., per Joseph B. Wine: Dannie Freachelle, $2.50; Guy Wine, 75 cents; Ida Fierheller, $2.50; Elmer Smith, 75 cents; Ray Myers, $1.00; Laura Turner, $1.00; Grace Fike, $1.00; Cora Wine, 75 cents; Ida Livengood, $1.00; Alta Turner, 50 cents; Hazel Turner, 50 cents; Bessie Fike, 50 cents; other contributions, $5.00; total, $17.75. Girard S. S., per Mrs. S. B. Watson: Clarence Stead, 50 cents; Anna Stead, 50 cents; Lettie Stead, 50 cents; Grace Stead, 50 cents; Loren Stead, 50 cents; Gail Brubaker, 50 cents; Eva Brubaker, 50 cents; Lolo Brubaker, $1.00; Truman Brubaker, $1.00; Delpha Hastt, 50 cents; Usel Hastt, 50 cents; Francis Spurling, 50 cents; Roy Roesch, 50 cents; Nellie Roesch, 50 cents; Freddie Roesch, 50 cents; Susil Roesch, 50 cents; Mrs. E. B. Munes, $2.00; total, $11.01. Woodland S. S., of Leesburg, per J. A. Ruth, $2.55. Palestine S. S., per Ethel Stoner: Lawrence Seymour, $3.00; Martha Swinger, $1.75; Laura Swinger, $1.45; Ward Black, 55 cents; Wreathe Black, 25 cents; Maud Black, 25 cents; Joe Weller, 25 cents; total, $7.50.

Iowa.—Dumont S. S., per George H. Allen; Cecil Burn, $1.70; George H. Allen, $2.30; Frank K. Allen, $2.50; Anna M. Allen, $1.76; Hattie E. Allen, $1.50; M. R. Pyle, 50 cents; Barbara Sonafrank, $1.00; Elsie A. Pyle, $2.00; Henry Pyle, $2.00; Clarence Pyle, $1.05; Pearl Pyle, $1.65; Mary Pyle, 50 cents; Wm. H. Allen, 85 cents; total, $20.11. Panther Creek S. S., of Adel, per S. W. Book, $21.10. Panther Creek S. S., of Adel, per Lawrence Walker: Carrie Myers, $1.05; Iva Wicks, $1.00; Mabel Myers, $1.00; Orva Myers, $1.50; Ethel Crouse, $1.25; Galen Stine, $2.50; Roy Wicks, $1.00; Clarence Wicks, $1.00; Ruby Myers, $1.00; Gerty Wicks, 70 cents; Elsie Keeler, 30 cents; Laura Walker, $1.00; Earl Walker, 75 cents; Clara Walker, 75 cents; Ralph Badger, $1.50; Dillie Crouse, 75 cents; Roy Book, $1.25; Harvey Spurgeon, $1.00; Etta Spurgeon, $1.00; Ira Badger, 50 cents; Lee Myers, $1.00; Ray Wicks, $1.00; Ollie Reiste, $1.00; Lillie Badger, 90 cents; Willie Stanley, 25 cents; Ray Stanley, 10 cents; Eddie Reiste, $1.12; Bessie Reiste, 50 cents; Merton Messamer, $1.12; not classified, $2.95; total, $31.74. Loren Gishel, Batavia, 50 cents; Floyd Glotfelty, Batavia, 50 cents; John Burger, Batavia, 50 cents; Sadie Burger, Batavia, 50 cents; Grundy Center S. S., per J. Edwin Jones, $3.75; Mrs. H. Kentz, Hebron, $1.00; Pleasant View S. S., of Tipton, per Sadie K. Myers, $9.75. Silver Lake S. S., per A. R. Metz: Dan Myers, $1.00; Marie Garrett, $1.00; Earl Rensberger, 50 cents; Mabel Rensberger, 50 cents; Roy Rensberger, 50 cents; May Book, 50 cents; Myrtle Book, 50 cents; Anna Metz, $1.00; H. I. Metz, $1.00; Jessie I. Metz, $1.00; A. R. Metz, 50 cents; collection, $5.25; total, $13.25. G. A. and E. S. Moore, Eldora, $25.00; Grundy County church, per G. A. Moore, of Eldora, $31.00; Eldora S. S., per May Albright, $5.50. Ivester S. S., per Cynthia Miller: Glenn Sheller, $1.25; John Sheller, $1.25; May Dennis, 50 cents; Ralph Dennis, 50 cents; Fay Wilder, 25 cents; Howard Wilder, 20

The Missionary Visitor.

Vol. VII. MARCH, 1905. No. 3.

The Mission Element of the Brethren Schools

By the Editor.

Almost within the compass of a year it has been my privilege of meeting and conferring with the mission societies at five of our Brethren's schools. The five include those institutions where the mission idea first took real hold among the students.

One of the striking features of these classes, bands, or societies, as they choose to call themselves, is their oneness of purpose, spirit and life. Were it possible to bring them all together in one meeting they would at once feel at home among themselves, because of this unanimity of life which they are all leading. And I have reason to believe that, as far as the organization has been effected in the schools not visited, the same spirit prevails there; so that the observations hereafter will be applicable to all mission classes in our Brethren's schools.

The month of January is "Bible term session." It is a time of hard work, much to attend to, and as a rule a deep spiritual life pervades the entire time. The only word of caution I would give at this point is expressed in those lines so beautifully set in song,

> Take time to be holy,
> Talk oft with the Lord.

Perhaps they would be applicable to many during these busy days. Service is but an expression of love for our Master's love and our salvation through His grace; but surely He is not pleased to see us work ourselves "out of breath" for Him. His business requires haste, but not that kind.

In meeting and noting the characteristics of these "enthusiasts" for missions, as some would dub them, I am impressed with the following:

1. Their loyalty to Christ.

This is especially true of those who have signed pledge cards stating their willingness to "go" as soon as called. Say what one will about these young brethren and sisters otherwise, they are willing to do one thing that a large part of the church if asked would positively refuse to do, i. e., Go. Instead of bringing together a whole lot of excuses why they should not go, most of which have no more merit in them than did those Christ made mention of,—instead of asking for reasons why they should go, these workers say, in fact, "The Master says, 'Go'; I am ready to do His bidding. I know no reason why I should not go as soon as I am in the eyes of the church ready to go."

Should some one question their soundness along doctrinal lines, it may be possible that here and there is one who has not as clearly defined lines of conviction as he should have. But, perhaps, if we could go back into the life of him who points out these weaknesses, we should find his own life at the same age no better established than are these. But this is no excuse for unsoundness. These devoted workers are on a surer way of becoming all around "sound" than are many others who are inactive

in church life and will fall away after awhile from the faith. The love for souls, the sin of a wicked world will drive these to a deeper life in Christ Jesus. His word will make them pure. Its obedience will bring them joy, give them power over sin, and they bid fair of being the most level, and true and able members in the church of to-morrow.

2. They are workers for Christ.

Perhaps right here is where some criticism, if such there is, is lodged against some of them. "He is too pushing;" "She is too spiritual" and so on. Now, brethren, can one push too hard? Yes, if they push to the hurt of those earnest, aged ones who no longer move as rapidly in life as do the younger ones. God forbid that any volunteer should thus push. I am sure they do not mean to do it. If they appear "beside themselves," a lost world bestirs their whole being and they can hardly wait till they see all men saved. Has such a feeling made you sleepless, restless in the Lord? I have in my possession letters in which some of these dear ones of God have wept as they wrote, declaring how they cannot sleep because of the burden that is on their hearts for the souls of others. Now go back in life's experience when some business project would not let you sleep and then you will know a little of what a struggle is within them.

Workers? No student applies himself closer, no one puts in more hours according to strength, no one makes more sacrifices, no one is more willing to do more if he can. They carry their school work, and over Sunday go out to adjoining congregations and render in the spirit a missionary program that stirs hearts wherever they go.

3. They are spiritual in life.

Of this I am well satisfied from personal contact with them. Blessed were the seasons of prayer we had together at Bridgewater, Huntingdon and Canton this winter and McPherson and Mt. Morris last year. They asked for a conference, and it always closed with prayer if time would permit. I asked about their private devotion and find that practically all spend at least half an hour in Bible reading and prayer all to themselves, besides attending the services which are found at our schools. Their spare moments are not spent in giddy talk, idle twaddle, but either in reading the life of some hero of missions or talking with some fellow student about Christ or the work of missions. In this, perhaps, they put many old in Israel to shame.

4. They are self-sacrificing.

This they show first when they put the service of the Master on any field above all things else of earth. Home, friends, ambition to get along in the world, laying by for a rainy day—these and kindred features of life which are today robbing the church of talented young men and women,—have tempted these members too. But they have overcome and are overcoming. They are not perfect. They are all flesh and blood. They have passions and worldly desires just like every one else. But perhaps there is no body of workers in the church that is making a greater, and more sincere and determined effort to overcome all through Jesus Christ than they are. Their spirit and attitude is to remove every thing from their lives that will in any way interfere with the free course of the Gospel in every heart they may reach. This is but natural. This is but the spiritual solution of all worldliness—to become fired with a love for souls.

It is to be regretted that there are those, who make a pretense of this same spirit and yet because of their lives, are a deep concern to the church. This is a "show" of the missionary spirit; the real Christlike spirit will carefully avoid disruption and seek unity. It will have nothing for sin, be hard on it whereever it is seen, yet deal with every sinner in love and not in hardness.

Thank God for the missionary spirit in the church everywhere. Praise His

Name for those who are willing to go,—thereby taking upon themselves a special refining so as to be fit for the Master's service. In this day when young men are turning to make money, get rich, seek the gains of this world, it is a blessed thing to see hearts voluntarily setting themselves apart as called of God

To go wherever He wants me to go
And be whatsoever He wants me to be.

But the call is not more to these mission classes than to every member of the church. The difference is not in the call, my brother, my sister. IT IS IN THE ACCEPTANCE OF IT. These are accepting it. How about you?

Our India Work as it Is.

As all the readers of the Visitor know Eld. D. L. Miller and wife are now in India. They have handed in their church letters and are members of the Bulsar congregation. They are a part of the Brotherhood on the other side of our earth. They attended the District Meeting and Bro. Miller acted as moderator. He has written to the Committee at home a detailed report of what he sees and knows of the mission work in India, and in a condensed form it is published herewith so that all may enjoy the benefit of his report. The report is of more than ordinary interest.

Bulsar, India, Jan. 6, 1905.

Dear Brethren of the Missionary Committee,—

I am herewith sending you a brief report of the work in India. I have now been here a month, have visited all the mission stations, have attended the District Meeting and a meeting of the Executive Committee of this side and we have had extended interviews with all our workers. I had a strong desire to get at the inside of the work and to know more of its administration, and the amount of money expended in houses and land, cost of keeping the orphans, the amount paid to native workers and other items that I did not know concerning the work. Because I had a desire to know these things, I feel that it would be of interest to each member of the Committee to have the information contained in this report.

First we express our gratitude to our Father for the safe and pleasant journey He has given us and the good health that has been ours. Since leaving home last year, Aug. 4, we traveled nearly sixteen thousand miles, visited all our mission stations in Europe and India and have enjoyed the best of health. Surely the Lord has been good to us, and we magnify His Holy Name.

I am giving you as near as possible the money invested in bungalows or houses at our stations where buildings have been erected.

The figures for the support of missionaries and native workers, teachers and helpers are accurately given. They are taken from the pay roll for the quarter ending Jan. 1, 1905.

The items entered for the keep of horses and oxen may need this explanation. The horses and bullocks are the property of the native helpers and are used in their work in traveling from village to village and by agreement the feed for the animals is provided for them.

In one case the land for the house is donated by the States and a tax of fifteen rupees is to be paid on the pair of bullocks.

It will be noticed that land can be had at a nominal cost. But the taxes which are based on the land are in excess of the cost of the real estate. This is done to prevent speculators from acquiring large bodies of land and allowing them to lie uncultivated. It is the single tax proposition advocated by Henry George.

The baptisms reported are as follows:

Baptisms in India.

Anklesvar,	580
Bulsar,	285
Jalalpor,	61
Total to Dec. 31, 1904,	926

Of these about as many remain faithful thus far as would be found among the same number in the homeland. Owing to the fact that in Anklesvar there are not sufficient workers to look after those baptized, a large number who applied for the rite have not been received into church fellowship.

Anklesvar,

The Workers in India.

Four American workers, and two dependents,	$ 1100 00
Six native helpers and teachers,	272 00
Taxes and other expenses,	122 08
	$ 1494 08

Vullia, Raj Pipla State,

Two American workers,	500 00
Eight native helpers (used at five branch stations),	472 00
Taxes and other expenses,	105 00
	$ 1077 00

Jalalpor, Surat District,

Six American workers,	1500 00
Seven native helpers and teachers,	332 00
Rent and water privileges for ten schools,	132 00
	$ 1964 00

Bulsar,

Nine American workers and three dependents,	2400 00
25 native helpers and teachers,	926 65
Rents, taxes, and other expenses,	124 00
	$ 3450 65

Dahanu,

Five American workers and five dependents,	1550 00
Three native helpers,	204 00
Rents, etc.,	85 00
Estimated cost of Dispensary,	500 00
	$ 2339 00
Caring for about 350 orphans, approximately,	5000 00
Total annual current expense of India mission,	$15324 73

Investments already made in lands and houses.

At Anklesvar,	$ 4367 50
At Vullia and branch station,	252 85
At Jalalpor,	2018 00
At Bulsar,	3431 65
	$10070 00

It is to be observed that the Dispensary is a most successful venture. The total number of patients prescribed for, counting no one twice, is 7,999. While counting all prescribed for, or the number of prescriptions for the year, the amount is nearly double stated above. Forty-one major operations were performed, each of which required use of chloroform. Some of the operations were very critical. Dr. Yereman is certainly making a success of his work. He speaks understandingly to the natives in three languages, Hindustanee, Mahrattii and Gujerati, although he has been here but one year. He has put no time on the study of the language because he was kept busy with his patients. He received from patients treated for the year about rupees 300 and would have received more but the Committee here thought best not to charge for medicine. At the last meeting it was decided to charge, and this may go far toward making the work self-supporting. The dispensing of medicine opens the way for the preaching of the Word and it is believed here that the dispensary will be a most helpful auxiliary to the mission work.

Immediate steps will be taken to locate four new stations for the new workers who came out last fall. I suggested that this be done at the earliest possible date, as it will help the new missionaries in getting the language, for they will be away from all English-speaking people and at the same time, while getting the language they become acquainted with their field and with the people among whom they are to work. In this way they will gain a year in time.

The greatest need of the work is trained native Christian workers. In the orphanage and schools are some bright boys and in a few years we shall have more workers than we now have. A hundred could be used and directed by the missionaries we now have on the field.

May the richest blessings of our heavenly Father be your lot and portion in all your work for good.

Yours in Christ,

(Signed) D. L. Miller.

The Spirit's Power in Wales

By H. E. S., London.

[Bro. A. C. Wieand, of New York, made a special effort to secure this article for the "Visitor," sending it as coming from "the very best sources." He further states, "I trust and pray you may be able to find room for it." In the February "Visitor" a short editorial notice was given of this wonderful movement, and it is now a great pleasure to publish this detailed account. The revival is not along denominational lines, but the Spirit moves, no one can determine how, for only its blessed results mark its pathway.]

"The Glory of the Lord shall be revealed, and all flesh shall see it together,—for the mouth of the Lord hath spoken it."

January 2, 1905.—I went to Swansea, joining by invitation Mrs. B. and her niece, Miss D. Left London 4:30, reaching Swansea at 10 P. M. Met at station by Mrs. Eardley, from Brentwood, who with her husband had gone the Friday previous, so longing for "The Fire." She took us to the "Grosvenor Hotel"—a very quiet street—where we found mistress, servants and all filled with deepest interest in the mighty move and in turn attending the meetings. All day the Eardleys had failed to get inside the building, and were picking up the wounded souls in the street.

Tuesday, the 3rd, we thought we would try Ebenezer Chapel, and started before 11:30. We wanted to see the face of the young evangelist, whom God is using so mightily. They said he would be there at two o'clock. We were among the first to arrive and took the seat next the "Big Pew," where soon gathered the grey-haired ministers, elders, clergymen, etc., over forty stood or sat there. The song, so marvelous in Wales, began as soon as we entered, and the voice of prayer in Welsh and English also. Very soon not a corner was left empty,—deep galleries all round. The pulpit alone was empty. Even Roberts had not arrived. But no one missed him or referred to him, except in prayer that he might be upheld, hidden in God's mighty hand. Waves of prayer broke over the multitude,—waves of praise. Welsh was no hindrance. God was there. His wondrous presence filled the place.

At 2:30 a quiet little group slowly made their way through the crowd, and a tall thin figure stood behind the big Bible on the pulpit,—two dear girls seated behind him,—modest, sweet and unassuming. Evan Roberts' face was lit up with the joy of the Lord. The meeting swept on unconscious of his presence. A pause came. He said a few words of the glory of God, and was interrupted by a hymn, started in the gallery. He smiled afresh and joined in it, "Obey the Spirit of God." "Fix your hearts on Jesus." "Forget all else." "Worship the Lord! How great—how wonderful He is! then he broke off into Welsh.

It is impossible to write about the meetings. It sounds confusion, but there is no sense of confusion. People praying aloud all over the Chapel, and other voices bursting forth with song,—such as we never heard in England. That meeting did not break up until 5:10. We had no sense of hunger or weariness. Both the dear girls spoke shortly. One gave her simple testimony to the wonderful change conversion had made—not two months ago. The other an appeal to sinners to come to Christ, and amid it all souls were coming, numbers decided for Christ that afternoon and stood up confessing Him.

We returned again at 6:30. None of the evangelists came at all. No one entered the pulpit, but the meeting swept on. We stayed till 10,—the Eardleys till 11, and many confessed Christ. I can only describe it all as the **breath of God,** sweeping through again and again, bowing all hearts—men and women weeping,

praising, interceding, testifying, faces illuminated, hearts broken with the love of Christ, heaven opened!

Wednesday, the 4th.—We started at 8:30. Reached Newport 11:30. Found the move had begun there. Took a train about 12 and ascended the mountains to Abertillerie, where special meetings were held for two days by Sydney Evans.

Right amid the coal mines and glorious scenery! We found rooms in Bush Hotel, the best in the little place. The others did not want to take ladies in and looked rather grimy. No notices anywhere of the meeting. No advertising! No placards! All so delightfully natural,—costing nothing. We took some lunch—wandered out. "Yes, there would be all the Chapels open, we could go where we liked."

"Where would the evangelists be? When would they come?" "Oh sometime—would be in all the chapels, but the meetings would go on just the same all the time."

"The wind bloweth where it listeth and thou hearest the sound thereof," etc.

The mountain winds were blowing around us—we climbed the steep little streets searching for the chapels when we saw scores of people coming down a steep street. We joined them. "Oh," says one dear old woman, "it's all wonderful, my dear. A thousand have come to Christ already, and this is the first day anyone has come our way. The miners in the pit are being saved every day. Come along to Ebenezer. That's where I be going." So on we went, and Ebenezer was filling fast. Every town seems to have its Ebenezer and as we entered people were entering praying, others singing that wonderful praise hymn "Diolch Iddo," (Thanks be to God). Now we had the loud miners' voices rolling out the bass and tenor. I never heard such singing. No hymn books, no Bibles, no organ played. But it was such a glorious meeting,—men, women and children. Refined and rough. The shops were closed early and evidently the gathering was an important one. I don't know how to tell you of those two days. I have seen the glory of God; I have wept for joy, I have wept for shame that I so little know the Holy Spirit and these boys and girls, young men and maidens are learning in a few days what I have learned so slowly or may have scarce learned now.

Every chapel has the large Bible in Welsh or English on the desk, in the big pew, in the pulpit, and each one stepped up there and turned the pages and read aloud. I could write many sheets, but you will see in the "Christian" and the "Life of Faith" (English periodicals) much more. I will tell you of some things that especially struck me. Everyone was free. The joy of the Lord rested on their faces and the peace of God. They obeyed the Holy Spirit. Prayer was to God and there seemed no confusion when members prayed together. One could pour out one's heart unconscious of all around. The hymns and prayers were constantly going on together. One remarkable time I shall never forget. A little girl's voice in the gallery started "I need thee, O, I need thee; Every hour I need thee." The whole gallery burst into the refrain and at the same time many voices below burst into prayer in Welsh and English. It seemed as if waves of song and waves of prayer broke over the building. The same words over and over, "I need Thee, O, I need Thee." Now from one side of the gallery and then the other, and then all over. Then the song began below and a prayer from the gallery till the voices grew softer and softer like lonely echoes melting away amid prayer and praise until the whole mass of people arose and sang: "Diolch Iddo" as only melted hearts can sing.

Soon he pleaded with the unsaved and tears and sobs broke in amid the song. It was a wonderful day. The young evangelist had arrived, Sydney Evans, and his companion, Sam Jenkins, a beau-

tiful singer with such a shining face, Olwen Davies, a dear girl, so simply unconscious of herself. She read Acts 2nd chapter in the power of the Spirit, making a few simple remarks and O! how she pleaded with the unsaved. Evan Roberts' little sister of fifteen years, her hair hanging down her back, sang and prayed and spoke a few words of testimony. A Miss Rees sang very sweetly gospel messages; miners spoke, prayed and sang. Jack Jones, saved five weeks back, an awful drunkard, gave a lovely testimony and John John sang a solo from the gallery. The prayers, so simple, "O, Lord, my mate's just come in, save him, Lord, he was swearing fearful this morning," "Lord, there is my father, save him, Lord;" "Save my mother," etc., etc. Again and again the refrain "For you, I am praying, I am praying for you," in Welsh or in English, or "Throw out the life-line, some one is drifting away."

We returned for another meeting at 6:30 and did not leave until 10:45. The place was packed and overflows in other chapels. We learned a new lesson that evening of the sensitive presence of the Holy Spirit. A minister was officious, excited, restless, tried to guide, kept speaking, when a pause came and the Spirit was grieved and the Power left the meeting. It was very solemn. The children got restless, the babies cried; the singing lost its power; the dear young evangelists felt it; looked pained. Sydney Evans got up and said: "The Holy Spirit is grieved, humble yourselves. All go out that want to leave. Let us bend and break before the Lord." Several left and the prayer broke forth in deep confession and in about half an hour the Blessed Presence returned. Souls were saved. The whole atmosphere changed.

The next day prayer meetings were held throughout the morning in one chapel. Mr. and Mrs. Eardley joined us from Swansea. At two we went to Ebenezer chapel and the scenes of yesterday were again repeated. In the evening three of us went to a Welsh chapel. Mr. and Mrs. Eardley went back to Ebenezer. In both places we had a marvelous time. I shall never forget that evening. For three hours the meeting swept on in Welsh,—yet no sense of weariness, or that you did not understand,—you did understand, the Presence of the dear Master. Testimonies broke forth with tears from some, prayer swept over the place. At 9:30 dear little Miss Olwen Davies entered and said, "O, what a beautiful presence of God is here; O, how beautiful. Dear sinners you can come at once to Jesus. He is here. The chapel is full of His presence." She went into the pulpit with Sam Jenkins and Miss Rees—(they had all come from a large chapel on the hill). For these first hours no one had led the Welsh meeting, but once a fine young man had pressed to the front with a shining face and opened the Bible at Acts 2 and had spoken with the Holy Ghost power (in Welsh).

A fresh hymn now broke forth and as Miss Davies stood with the open Bible waiting, a sweet little girl of five years climbed to the pulpit stairs and stood in front of her. It was a sweet sight. She with her earnest face watching the gallery, which was crowded with rough men and the wee child looking grave and solemn. The song ended and the little voice alone sang so sweetly a Welsh hymn and quietly slipped down the steps, her father taking her on his knee. Then Miss Davies read Luke 15, the Prodigal Son and pleaded with the dear wanderers. "Come to Jesus," was sung in Welsh. She slipped away and entered the gallery and for half an hour the battle was on, all in prayer below, then some one called on all to rise who had decided for Christ. It was a blessed moment. They were rising everywhere and giving their names. "I am Mary so and so I have just come to Christ:" "Mr. So and so wants to confess Christ;" "My mate has just come to Christ." "Mrs. So and so has just come to Christ—her husband was saved this

afternoon." "I yielded myself, spirit, soul and body to Christ." What wonder that "Diolch Iddo" broke forth again, and then more prayers for still more were broken down.

One very rough man, Jack John, saved three weeks ago read his testimony in a hymn, which Miss Rees took up and sang in Welsh, with great power. We had to leave at 10:45. People were still pressing in. Oh these are glorious days, beloved ones! Take courage! You, too, will see His salvation. After twelve o'clock in the still night air the song of a multitude of voices broke upon us. From one of the chapels they were scattering. "Guide me, O Thou Great Jehovah," in English and then in Welsh, swept past the hotel, and "Abide with me" broke forth from down the valley. I looked out but could not see the singers. At one o'clock Mr. Eardley was knocked up by a bell boy, begging him to come to the manager of the hotel, "for he was in an awful way, upon his soul." He was soon by his side. He found a fine young man about 30, trembling and weeping and "bell boy" No. 1 very drunk in his room. Mr. Eardley turned him out for he was ready to fight him. The lad who called knelt weeping too. The manager said it was the singing woke him and then in the darkness some one in white came three times to his side and said, "It's not too late for you to be saved." He was awfully frightened. He struck a light but no one was there, and then he roused the bell boy to fetch Mr. Eardley. He was in dead earnest, but absolutely ignorant of the Word of God, but after an hour of explaining and pleading the Word of God he came to Christ. The next morning when we came to the coffee room he appeared with a shining face, in his shirt sleeves, to shake hands with us. "I saw your faces yesterday, ladies, when you came in, and could not tell what was on your faces so different to other folks who come here. I know now."

We had a blessed meeting at Newport in a Welsh chapel. Such a lovely testimony from a dear old minister who for twenty-five years has prayed every day that God would visit his people. Just the same freedom of the Spirit was there and at ten o'clock all turned out for an "open air" multituden gathering, as we moved on, and one had such a feeling of the Presence of God over the busy town that we noticed it in the day amid the busy traffic and praised the Lord. Yes, Newport, Cardiff—Swansea are all moving under the mighty hand of God.

Now we have been busy preparing for the little band to go forth to China, to carry the tidings there.

I send you all Zech. 10:1; Joel 2:23-28:29; Hag. 2:5 and a verse of a hymn of my childhood long forgotten that sang again in my heart in Wales.

I am glad I ever saw the day—
  Sing glory, glory, glory,
When first I learned to sing and pray,
  Glory, glory, glory.
'Tis glorious foretaste makes me sing,
  Of glory, glory, glory;
Then praise my Savior and my king,
  Like those who sing in glory.

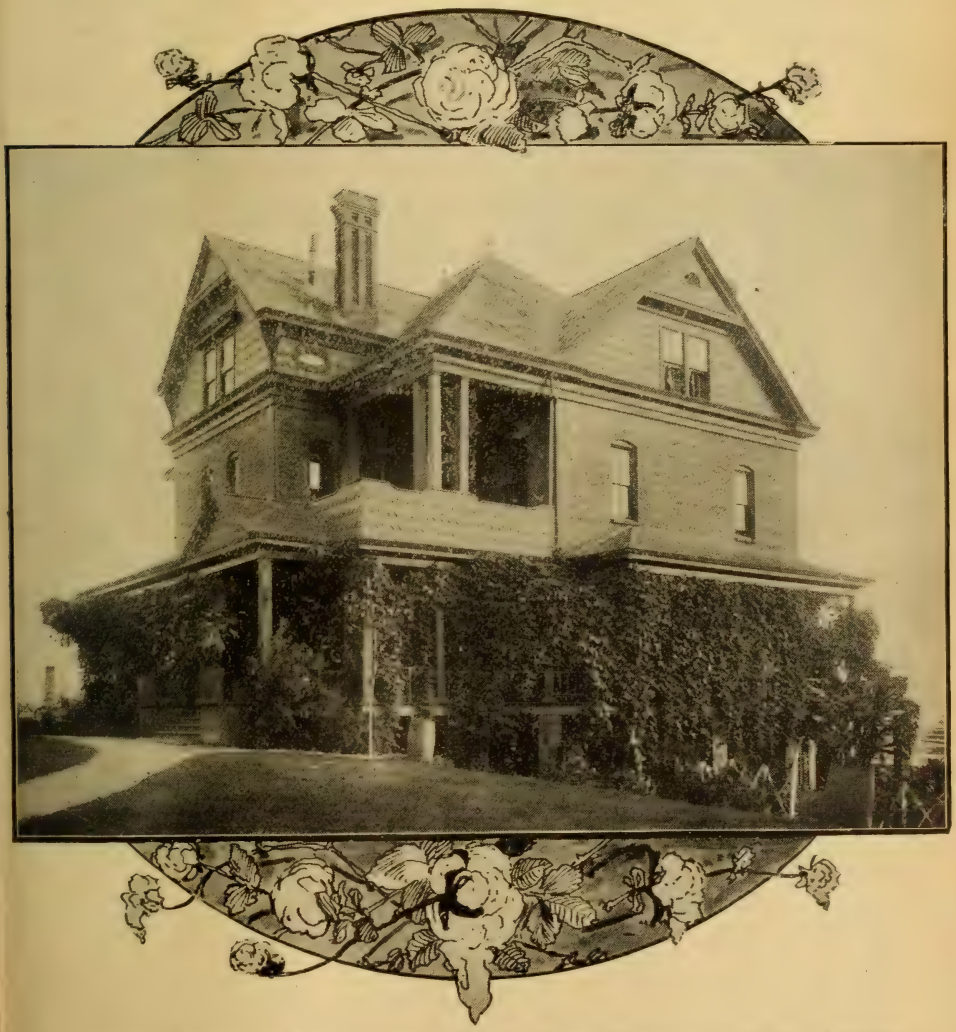
The Advancement of Colored Women.

By Mrs. Booker T. Washington, Tuskegee, Alabama.

[Every one keeping abreast with the events of the day has not failed to grow familiar with the name Booker T. Washington, the founder of that wonderful industrial institute at Tuskegee, Ala., which has done and is doing so much for the colored people of the United States. It is a special favor that the "Visitor" is permitted to give to its readers this intensely interesting article on such an interesting phase of missions in the Southland. The article appeared first in the "American Missionary," published

by the American Missionary Association, but was not illustrated. Mrs. Washington very kindly loaned from her personal collection photographs with which to illustrate the article in the Visitor and the editor is sure she will have the hearty thanks of every reader for this favor.]

"There are two million six hundred thousand adult women illiterates in this country," says a recent Southern writer. To be sure, this does not mean that all of these women—mothers of our boasted American civilization—are Americans of color, but it does signify that a very large majority of this number belong to what some people call the "child" race. As long as this state of things exists, there will be sore need of help in the form of time, strength, patience. I say patience because I sometimes fear that many people who were at one time interested in the education of colored people have grown impatient. They do not regard the strides made by us as sufficiently rapid. They want to see us do



Home of Mr. and Mrs. Booker T. Washington, Tuskegee Institute, Alabama.

in thirty or forty years what the rest of the people of our country have taken hundreds of years to do. They imagine that we ought to be more capable than other races, and why? Simply because they do not stop to think of what we have had, and still have, and will have, for years and years, to overcome.

My interest is in the race at large—men, women and children, for all must somehow pull up together; but I am here to-day to speak especially for that part of the race to which I belong—the woman, the mother—the one who more than any other is held accountable for the rearing, the honest development of the child, the citizen, the father; the mother of the coming generations, the mother living in these days when more is expected of us, and ought to be.

There are 8,840,789 colored Americans in our country. 4,447,568 of this number are females. These women live in all parts of the country all the way from Maine to Mississippi, on plantations, in the smaller towns, in our great cities. Many of these are intelligent, many more are ignorant. Some are well off in this world's goods, some are exceedingly destitute, some so beyond your conception. Last spring I came upon a woman about fifty years of age. She seemed much older. She had been struggling with the care of a consumptive daughter who had just died, leaving three small children for the grandmother to care for. This woman lived in a small, open, "mud daubed" cabin, with no windows at all. She had no furnishings except her two beds and a few things to cook with. The children were all too small to be of the least help. The woman had a cow which she had sold for a coffin. She worked every day, when she had the strength, for fifty cents. Out of this she paid her rent, a dollar a month, fed and clothed these children and herself and a deaf and dumb son. I met this woman the last of June. She said: "Mrs. Washington, I get along very well, but I wish I had a biscuit. I have not had one since Christmas." To my query: "What have you had yesterday and to-day?" she answered: "I have had some sweet potatoes." This story of hungering for a piece of flour bread went straight to me. But back to my sentence unfinished. Some of these women are good, just as pure and true as any woman can be, despite the fact that a woman could write in one of our reputable journals and declare that she cannot conceive of such a thing as a virtuous colored woman. But, alas! some of these women of my race are bad. They are only human.

We can make no proposition which will hold absolutely good of these and many essentially different groups of colored American women. It is a task which I shall not undertake. A task to which Burke referred when he said no man can indict a whole race of people. We cannot find the average colored woman any more than we can find the average woman in other races. The most any student will be able to do will be to estimate the size of the various groups of colored women. This is not even sufficient. The influence, efficiency, significance of one superior woman's life may be of far more value than that of a dozen drudges, and hence the statistical method could not do justice to this very human problem. Statistics negate individuality.

The census each year brings to us information that testifies to the gain in the life and activities of the colored population and of colored women especially. In the last census 1,095,774 colored youths attended our schools over the country, 586,767 were young women; 27,858 women against 28,268 men were enrolled in school from two to three months. 160,231 women as against 136,028 men attended school from four to five months, and 227,546 women as against 187,173 men attended school six months and more. These figures only bring to our minds the already established truth that girls attend school more continuously than boys.

There are a hundred public high schools for colored young people. The census shows the enrollment of 3,659

girls as against 2,974 boys in elementary grades, and in secondary grades 3,933 girls, 1,634 boys. In these schools 154 girls were enrolled in the Business Course, 792 in the Classical Course, 1,098 girls in the Scientific Course. In the Industrial Training Courses there were 709 girls and 550 boys; 501 girls graduated and 177 boys finished in 1900 and 1901 from the High School Course proper.

In the secondary and higher schools of the race there were 13,306 women and 9,587 boys in the elementary grades; 7,383 women and 6,164 men in the secondary grades; 740 women and 2,339 men in the Collegiate Course. In secondary and higher schools there were 17,138 colored students receiving the Industrial Training, of whom 11,012 were women.

These young people in black have not accomplished these results on "flowery beds of ease." The men and women of the older generations, the mothers and fathers of yesterday, have not been able to give them the home lessons necessary to the quickest development. They have, by the sweat of their own brows, aided by the great hearts of the North, helped themselves to get the education and the standing which they now have in many communities of our country. Many of our young women have worked their way through the schools, working during the summer in cotton fields with their parents; doing laundry work with their mothers; sewing for the neighborhood; doing domestic work for others or teaching the ordinary country schools. More careful training at home would have done much to better fit these young people to meet the great questions confronting them in their life's service.

Our schools are increasing every year, and the number of trained colored women is steadily and surely growing larger, and just in proportion as the women who have had the advantages of time and money and heritage come up, so shall we also come up. We want our friends to trust us; to stand by us yet a little longer; to feel that we shall by our work for others of all races, in part, at least, repay them for their efforts for us.

There is next the question whether the young colored woman coming out from the school shall be able to maintain in her life the ideals she has conceived from her school and her teachers. She

Colored Young People who Will be Heard from Later in Life.

does this by building up in the communities where she lives or works a society of her own; by getting together small groups of women and girls and trying to bring these up to see the light as she has been led to see it.

If one should take the time to go into the homes of these women, whether single or married, he would find broadening of the family circle, tasty furnishings, order, cleanliness, softer and nicer manners of the younger children, a more tender regard for parents, a stricter idea of social duties and obligations in the home. You may not weary of an illustration. Some years ago a young colored girl was living in a small Southern town. Her mother and five children lived in a house with a big room and a kitchen. This girl could not, would not, be satisfied. She finished the little town school course, was examined, taught a country school for two years, saved enough money to go off to school.

By the aid of friends like yourselves, she was graduated. Her first thought was her home, her mother, her brothers, and sisters. She began to teach in winter and dressmake in the spring and summer. She finally purchased a piece of land and put upon it a good substantial house of five rooms. A garden was made, a flower-yard was kept in order—in short, a home was created. To-day the old mother still lives; she—the daughter—still works. The brothers and sisters are all men and women who have followed the example of this older sister. Who can doubt the influence of such a woman? And, right here, I wish that our friends would take the time to see some of these homes. No one has the right to judge of a people by what he sees on the corners of the streets or at railroad stations. We find the best of other races at home, in schools, in places of business, in churches—so with all races.

There is another class of women who need special attention—the women of the plantation. You who sit here cannot picture their social condition forty years ago. There was no status for the plantation woman except as a commodity. Mind, soul, body were bound in chains. To her there was no light, no home, no marital ties except perhaps in a few rare instances. Her daughters, born in the poverty-stricken cabin in the dawn of freedom, have come up through the days of toil, of wrong, of contumely without the first opportunity to educate hand, head, or heart. "Stolid, stunned," they have lived far back on the old plantations in their miserable cabins. The mother, unable to impart the first teaching that would have made for the development of strong, sturdy, honest womanhood, cannot be held responsible for the spark of light that has failed. The black mothers on the plantations to-day "have lived the same lives their mothers have lived," and it is to them that the gospel of cleanliness, of true motherhood, of purified homes has been given and is being given by the daughters of the American Missionary Association.

Ten years ago on one of these plantations a daughter of the A. M. A. cast her lot, hoping to bring life, and light especially, to one hundred and fifty benighted women and children in the quarters of the place. Men whose time had been bought of the county by the planter were working out debts that were never paid; and the women and larger children, half clothed, half starved, helped in the cotton fields. The smaller children were left in the cabins to eat from the pan on the hearth the remainder of the daily meals of bacon and corn bread, yellow with soda; and the little ones, left to themselves, came up untaught in the first principles of right living. In an unused cabin, proffered by the owner of the plantation, this young woman began her work. Broken places in the roof were mended, the rough boards on the inside of the cabin whitewashed, the floor scrubbed as clean as possible, and after the home-made, chintz-covered box furniture was arranged, she was ready to begin her lessons of life.

The conditions surrounding her might have appalled a fainter heart. She visited the unkept cabins to find the mothers willing to send their children to the Sunday school. The parents were anxious to learn to read and write in the night school to be opened, and not many weeks afterward the children's and parents' schools were well patronized. That was the beginning. The mothers began to deposit money to buy homes; children were decently clad. The years have passed and not a cabin on the plantation is without its garden of vegetables. This was unheard of ten years ago. The settlement school has grown. The teacher lives in a three-room cottage. A small truck farm is run by the children of the school, and many a prize has been given for fine fruit and vegetables raised by the efforts of the young people. Near the school is another cottage where one

Upper Left.—"Plantation Settlement School Conducted by a young Woman Graduate of Tuskegee." Upper Right.—"Homes Owned by Thrifty Colored Villagers." Lower Left.—"A School Founded by a young Woman Graduate of Tuskegee and Supported by Her Efforts." Lower Right.—"Sewing Room Connected with a School Founded by Tuskegee Graduate, at Mt. Meigs, Alabama."

of the first patrons of the school lives on a ten-acre lot that is well cultivated by the widow and her children. A daughter of the people, she is a fitting object lesson of thrift and industry, and the time is coming when the lessons learned in the tiny, worn-out cabin will be springing up bearing good fruit unto everlasting life.

Another young woman educated by the Association vowed to devote her life to helping others as she was helped to see the light, and for twelve long years she has been laboring in the thickly-settled country districts of one of the States of the Black Belt. Beginning at the fountain head of the homes in her locality, she has worked out for the mothers of her school children an ideal home life that is telling most wonderfully on the social life of the community. A mother of mothers, she is working to develop the best in those who are lovingly dependent upon her for sustenance and direction of their homes. Their counselor is their banker, and she has received many a nest egg that has developed and grown into sums that have paid for snug homes in the village.

I cannot forbear giving one more instance of another daughter of the Association who, by earnest, steady effort has established a flourishing school of five hundred pupils in one of our Southern cities. The course extends from the Kindergarten to a Normal Course for training teachers, and every year thirty and forty young men and women enter the ranks of the workers, or step into higher schools of learning to better fit them for the battle of life. A mission Sunday-school of 300 children, a day nursery, sewing schools, among the slums, district visiting, are among the outside interests of the busy worker, who believes with her whole heart that "inasmuch as ye have done it unto the least of these, ye have done it unto Me."

In the city and country the status of our women is rising. Comparing yesterday with to-day, we thank God for the advancement. The efforts of our young women who have sat under the teachings of the A. M. A. are making for the advancement of those who have been without educational privileges, and slowly but surely the good work is radiating. Especially is this true as seen in the improved home life where good seed has been sown.

Better knowledge of the laws of health is disseminated by the thirty-five women doctors who are actively engaged in a warfare with the inherited weakness of the race. Four hundred and twenty-eight nurses have joined the ranks of workers, and I feel that the needs of the race are in a measure being met, with better homes, skilled physicians and nurses, who, in their relation to the homes and the mothers of the race, will aid materially in the development of sound bodies fit for the indwelling of the better soul.

If we can have these skilled physicians and nurses along with our training in other directions, we shall not disappoint our friends. Education is becoming more practical everywhere and among all peoples. So it should be. It was very natural that the colored fathers and mothers felt that they had worked for years and when freed their children must not do so. They naturally forgot that they had not worked—they were worked. There is a great difference between working and being worked. It is a great privilege to work, to be independent; and no human being worked as an ox or a horse, simply carrying out the plan or conception of another man's mind, can measure up to any worthy standard of manhood or womanhood. If our young people are to do the best for themselves, they must be taught along with their literary studies the beauty and strength they may gain in conceiving and perfecting a piece of work. If geometry does not make it possible for a farmer to build his fences straight, to lay off his lots correctly, it is not of the greatest value

Oblong Picture.—"At Home on the Plantation"
At Top.—"Big Meeting Day in Alabama."
Middle.—"A Country Home and its Owners. Plantation of 300 Acres Paid for."
Bottom.—"A Plantation Settlement Worker and Her Class."

to him. If chemistry and physics do not teach him the handling of the soil, the value of manures, etc., it has failed just to such an extent. The young women coming out from our schools, in order to meet the larger opportunities of community work, must be educated, and this means that they must be careful teachers. Teachers of cooking, of the arts of dressmaking, millinery and weaving, are in demand, and the time will come when our public schools will need women who can act as well as think. These two things were never intended to be separate. In these later years educators and friends are coming to see this.

Many people make the claim that the young women do not use their education for others. They are not willing to come into a house and run the kitchen even after they have had the science which makes the work less a drudgery. They are not anxious to take charge of a nursery in a home even after they have learned the kindergarten lullabies which are the delight of the children. But can you not see that one reaches a far greater number of others by going into a district and having classes in cooking of twelve and fifteen throughout the day than she does by confining herself to one small kitchen? And is it not natural for her to long for this bigger and broader field of usefulness? And so it is with the nursery, the laundry and other professions.

We need even larger numbers of women for our schools and communities. We are still looking to friends to help the A. M. A. to carry on its work. It cannot fail, for it already has gone too far to fail. I repeat again that we shall not prove faithless to our trust. We hold the destiny of the race in our hands and we shall try to be what you expect of us. We want your confidence. We want you to have faith in us as women, determined to be the standard-bearers of a people chastened and beaten and sore.

Putting before you the advancement of our women in their lives of preparation for service to the race, we have shown the number coming from our secondary schools; we have told of those taking professional training, the better to help in the survival of the fittest of the race, and we have given instances of the practical work being accomplished by a few among hundreds of others of our women.

By the intelligent manipulation of steam power to-day, the three-days' journey of ten years ago between the North and the far South has been shortened to forty-eight hours. If, through the disadvantages of the past we have made a start that is telling for the general advancement of our womankind, through the efforts of the workers of to-day, we shall soon reach the goal. For with the mothers of the race trained to meet the responsibilities of home and family ties; with the children forging the links that combine the education of heart, mind and hand; with thousands of the race maintaining comfortable homes of culture and refinement, we shall have faith in the possibilities of a people that have come up through hard trials.

To the American Missionary Association and its numerous auxiliaries scattered throughout these United States her daughters owe a debt of allegiance; above all to the sainted pioneers of the Association who suffered ostracism and sacrificed their lives in the beginning of the work for the uplift of the freedmen. And again, the daughters of the bondsman pledge themselves by united effort to work for the redemption of their despised race, and they pray earnestly that members of the American Missionary Association, to-day working so zealously to frustrate the onslaughts of the enemies of the race, may continue to extend a helping hand to the thousands reaching out after a better life.

The advancement of the women of the black race of America is assured. By the tremendous educative influences of the twentieth century, an epoch will soon be reached in the history of the black race of America that will be marked by the advancement of its women to the highest plane, and a consequent uplift of the masses of an outcast people.

Our Missionary Reading Circle.

By Elizabeth D. Rosenberger.

Secretary of "Our Missionary Reading Circle," and author of thoughts and comments on the Christian Workers' topics in the "Inglenook," Covington, Ohio.

[This is a strong plea for deeper interest in the reading of Missionary books as planned by the Circle and should not only be read but heeded by every member of the "Visitor" family.]

Since we have moved from the "Missionary Visitor" into the "Inglenook," we have often thought of coming back here occasionally to greet old friends, and talk over the interests of the Circle, and Christian Workers' meetings. What is the Circle? What are the Christian Workers doing? These questions are put to us day by day. We feel that the organization has a claim upon the recognition of our churches everywhere. We are under the direct supervision of the Missionary and Tract Committee; also of our Annual Conference. An arrangement more fair, better hedged in from all possibilities of trouble to our churches can hardly be conceived. The Circle has enlisted twenty-seven hundred people, which means a couple thousand new voices and workers, in many of our churches. They are aggressive workers. The enthusiasm of one man might wane, but the zeal of a multitude is self-perpetuating.

There is many a church in our Brotherhood where the children were not willing to go to church, where the Sunday-school teaching was of such a low grade that the older pupils who were well instructed in our day schools would criticise their Sunday-school teacher. When such is the case, the only way is to appeal to the religious sense of our children and ignore the shortcomings of the teacher; do not permit the children to leave the Sunday school. But it is so much better, if, by organizing a study circle on missions, you then begin to conduct meetings. The Sunday-school teachers have frequent opportunities to discuss topics, new life and enthusiasm are everywhere. The practical stimulus from this Circle reaches every member of the church, and every corner of the Sunday school.

Our Circle has adopted three courses on missions, all of them interesting and inspiring. The Christian Workers' course cannot fail to appeal to our boys and girls. We are gleaning the best plans to carry on this work, and they will prove valuable to you. The Circle is a constant inspiration along lines of larger giving, more earnest missionary study, more thorough Bible study, deeper personal piety, and many forms of Christian work. In all these lines of work it never crosses the sentiment of a single church, but only seeks to stimulate our young people in religious effort.

Our new circulars will make it all plain to you. Send for some; we want to reach many in this year of 1905, who have failed to respond before. Come over and help us; we need you.

We have often read the story of the priests who carried the ark of the Lord, and the entire host of Israel followed them across the dry bed of the river Jordan. God required of these men the faith that would actually wet their shoes in the turbulent flood. He also chose a time when the river was at flood-tide. The trouble with so many of us is that we are not willing to trust the Lord; we are waiting for it to grow easier before we take up our duty. Suppose Israel had waited until the dry season to tiptoe over on the stones of the shallow stream? They would have found all their enemies drawn up in battle array on the opposite bank ready to fight to the bitter end. Should we not have as

much confidence in God? Oh, I am afraid that too many of us want the river-bed dried up before we will press our feet to the brim. We need workers who are not afraid of the turbulent Jordan tide. Will it be pleasant? Will it be easy? Are you sure it will be a success? If you can answer all these questions in the affirmative you can easily get scores of workers to follow you. But the men and women who ask only, "Does Christ bid me to do this?" and then go right on with the work,—these are scarce. James Russell Lowell says:

"The longer on this earth we live
And weigh the various qualities of men,
The more we feel the high, stern-featured beauty
Of plain devotedness to duty.
Steadfast and still, nor paid with mortal praise,
But finding amplest recompense
For life's ungarlanded expense
In work done squarely and unwasted days."

We want the Circle to be composed of men and women who will not shrink from the cross, who will do hard things, and brave discouragements for Jesus' sake.

In the Open Door.

By D. W. Kurtz, Huntingdon, Penna.

[This article clearly sets forth the call of God through the "open doors" in every land and the Macedonian cries "come over and help us."]

Last month we gave a few of the commands of Christ and tried to show by His life and teaching that it was the plan of God from the beginning to redeem fallen humanity through human agency. The people for whom this generation of Christians are responsible are living now. Who are they? Where are they? Can we reach them? Can we take their strongholds of vice, idolatry and sin? Who are the Joshuas and Calebs who believe that God is with us and we can take them? Is the door open to these people? Let us see.

Japan was opened to western civilization fifty years ago. Commercialism, education and war entered and transformed her. The church was slow. Through education she turned away from her idols and the church not being present to offer her the Truth, she turned to Atheism. The door was almost closed to Japan till this late war with Russia has marvelously opened it again. It gave the Christian soldiers a chance to show their mettle and demonstrate their superiority. It took away opposition to the colporteurs and Christian associations who distributed thousands of Scriptures to soldiers. The generals of the armies and rulers have been delighted with the new movement and added their influence. The new awakening in Japan is the ripest time to establish Christianity. Japan's strategic position in influence and leadership in the Orient makes this a crisis for the church. God has opened the door; it will not remain open long. The 46,000,000 Japs must hear the Gospel now, if they are ever to have it.

Fifty years ago China was opened by the Lai-ping rebellion, much as Japan is now. Thousands of people threw away their idols and the Christian church was invited to establish churches in each discarded heathen temple. God stayed the sun in the heavens to let the church rise to her opportunity but she would not. The day passed and during the shades that followed the heathen temples were rebuilt and the gods set upon their pedestals to leer down upon their ignorant worshipers. It cost the lives of

188 missionaries and thousands of native Christians to open that door again in the Boxer Uprising. China is once more open and her 400,000,000 souls are accessible to the consecrated missionary.

India is under the English flag and her enormous population of 290,000,000 people are open to the missionary. Caste, child-marriage, widowhood, ignorance and famine have characterized India with the one word "Death." There is still only one missionary in India to every 75,000 souls. God has opened India to the missionary.

Less than six years ago it was a crime to own a Bible in the Philippines. The Filipinos were under the Spanish misrule for four centuries. Catholic extortions, vices and corruptions made them curse the God whom they pretended to worship. To-day they have banished their friars, renounced the Catholic church and are fast turning to Atheism unless the Protestant church meets the crisis. No field is wider open, more needy, more promising nor harder to work unless taken now: "Work while it is yet day."
have brought together a motley crowd of ing field. The growing enterprises there have brought together a motely crowd of all races from all climes with as many languages. This compels them to learn a common language for practical purposes. The country being under English control, they learn English. The missionary can here tell the story in his own tongue. Let not the church make the mistake in Australia as she has in most places, by waiting till her door of opportunity is closed by other interests. Australia is open to-day; she will not be to-morrow.

Africa, the Dark Continent, has 165,000,000 people. Except on a few islands by the sea, Africa has the most degraded conditions of mankind on earth. The Boer war has been a great blessing to the mission cause in Africa. European countries are having and getting control of most of its territory. The building of railroads and commercial enterprises are great helps for the missionaries. The Soudan, with its 85,000,000 souls, is open to evangelization. But the Christian church has been standing back until Mohammedanism has entered this ripe field and has already won 3,500,000 to its faith. Africa, opened by the heroic efforts of Livingstone, Mackay, Pilkingdon and others, appeals to us to continue their noble beginnings. God has opened every door in Africa to the consecrated missionary who takes God with him.

Let us come closer home. South America (pop. 37,500,000), Mexico (pop. 13,500,000), Central America and the West Indies are our neighbors. These Spanish countries are in as bad a condition as any heathen country, even though the Catholic church has taught them for centuries. They are the most priest-ridden countries on the earth. Extortion, vice, corruption and ignorance have made the name of Christ a horror to them. Ten years ago the Protestant missionaries were mutilated and burned in South America. To-day active work is done in every state. Most of the governmental opposition is removed. The only difficulties for this needy field are those common to most fields. God has marvelously opened these countries the last few years.

If we add together the population of the heathen lands, we get about one billion heathen or two-thirds of the entire human family. Is this all? There are thousands of immigrants coming to this country each year; many of our mining districts are veritably heathen; only one-third of the population of our large cities ever go to church; the 9,000,000, Negroes of our Black Belt; and the many unconverted people within our own church limits are all Mission fields. There are 140,000,000, Christian converts in the world. It is to these that Christ says, "Go ye therefore and make disciples of all the nations" "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." "Ye are my witnesses." "Say ye not there are yet four months then cometh the harvest? behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest." Shall we delay any longer when our Lord says, "The harvest truly is plenteous but the laborers are few, pray ye therefore the Lord of the harvest that he send forth laborers into his harvest"? God has opened every door. He commanded us to possess the land. Can we do this? The next article will be "Giving."

Our First Christmas in India.

By John M. Pittenger, Jalalpor, India.

[This interesting article was written especially to the Sunday schools and members of Southern Ohio who are supporting Bro. Pittenger on the field. But every reader of the "Visitor" will be glad to share the message and will appreciate the fact that it is presented to Southern Ohio through these columns.]

No doubt many of you remember that we told you last summer that we hoped to spend Christmas in India. The Lord has granted us our wish and our hope has been realized.

When we spoke to you about it, we thought we would pass the day with the boys and girls in the orphanage. This we did not do, as all the boys and girls have been removed from the orphanage here at Jalalpor to the orphanages at Anklesvar and Bulsar. This was done in order to make it possible for the missionaries to help as many boys and girls as they can and also as much as possible.

Two weeks ago we had the pleasure of seeing the boys and girls in the orphanage at Bulsar where Bro. Stover lives. Sometime I want to tell you all something about them. Now I am to tell you about our first Christmas here in India.

Since Christmas came on Sunday this year, it seemed to be doubly sacred and beautiful. Before the day came, Bro. Isaac Long and his wife, Effie, had decided that we would spend the day in a neighboring village called Machard, where the Mission is supporting a native Christian worker named Umtha. At this village a school is kept, taught by native teachers, two in number, who are heathen.

When we arrived at the schoolroom, the teachers and pupils were already there. A few pupils came later. In all, as I counted, there were fifty-three. Could you have been there, you with us would have said that it is a strange schoolhouse,—teachers, and all connected with the school.

Many of the boys had only a shirt on for their dress. Only a few girls, six I think, were present. Umtha's little girl was the only one who was dressed like little girls in America. The others wore the native dress for a girl. This is called a sari and the girls and women of India look well in them.

The pupils all sit on the floor. There is no desk for them or their teachers. When we arrived at the door, all present rose to their feet, said their salaam or "good morning," and then sat down again, when Bro. Long told them they had stood long enough.

Following our arrival we heard them recite under the "head" or first teacher. The teacher would read or sing a few words from the book and then the pupils would sing them after him. This heathen teacher is compelled to teach from Christian books and so gives to the pupils under his care, truths about our dear Savior and His work and love. All the while he is drinking them in also In this way it is hoped that some seed may be sown that will bring forth fruit in later years.

Umtha soon came and with him as leader the school sang two songs. Then Bro. Long talked to them about God and Jesus and what they have done for all men. Prayer was offered and the school was dismissed for the forenoon. Then we went to Umtha's home, where we met his wife who is a Christian also. Theirs is a happy home because Christ dwells there. On either side of them lives another family. Neither one of these know Christ as yet. They are dirty and filthy. Umtha and his wife are the only Christians in this village where about 1,100 dwell.

The patelle or mayor of the village came to the school while it was in session. He seemed well pleased with it and expressed his approval of the work to Bro. Long. He invited us all to call on him at his home which we did. While there he asked us to drink tea with them. He asked us questions about our homes and customs and we asked similar ones of him. Here nearly two hours were spent very pleasantly. Will you not pray with us that this man "with all his house" may become followers of the dear Savior who has done so much for us? It would have a wonderful influence upon all in the village for bringing them to Christ, should their chief officer accept him. He is a Mohammedan and may be hard to reach but: God works great wonders through the prayers of His people.

Sister Long, Florence, and Bro. Eby went back to the school in the afternoon when a short session was held, at which Sister Long talked to and prayed with the children and gave them some of the small picture cards given out to the Sunday-school scholars as an illustration to the lesson. These cards were sent from America by some Sunday-school, and they will be the means of doing much good.

Maybe you are wondering how we went to the village. We walked. And was there no snow? No, that never falls in this part of India. A Chrismas without snow and a roaring fire in the stove seems like a strange thing but so it is here. Indeed, the sun shines so warm that it was thought best not to come back home during the middle of the day.

This is harvest time here and we saw people reaping their crops as we passed along the road. These people know no Sabbath or the Christmas which is so dear to us.

On our way out to the Machard we passed through a village where the people still worship idols. We stopped at one of the temples where the monkey god is worshiped. We were shown this god, and a horrid ugly thing it is. Oh, dear workers in the homeland, could you see one of these wretched temples and its much more wretched god, you would then know more how to appreciate the goodness, beauty, and power of the God whom we claim as ours!

In the afternoon Bro. Long and I saw several temples in another village. In one of these we saw two gods that were still more horrible than the one seen in the morning. Oh, how great is the need for Jesus in this dark, heathen land!

Dear workers, I cannot express to you my thankfulness for the great favor you have conferred upon me in making it possible for me to come to this benighted land. My first Christmas among them has shown me so many reasons why we should all be here trying to tell them about Him, whose birth is celebrated so joyously on this day among Christians. It would be a great privilege, indeed, could I now see you face to face and tell you more fully of the darkness and ignorance in the midst of which these poor people live. The story would be a very, very sad one, could I tell you as I see and feel it.

Daily, yes hourly, there comes to us all, the assurance that you are praying to God for our guidance. In turn this gives us so much comfort and strength to pray for the work and workers at home. Let us all learn to be more fervent and united in prayer, for we are told that "the effectual fervent prayer of a righteous man availeth much." Pray, oh pray that India and all the world shall be saved by and for Jesus!

Our voyage was a very pleasant one during its entire course. Seasickness came to us who are poor sailors. The first sight of India's shores was a very welcome one, for we had been on the deep more than four weeks. The three weeks since our landing have been very busy and happy ones. Our study of the language is progressing nicely. Oh, that we had the language, so that we could talk to the people!

Our home is a pleasant one and we have every needful comfort. May the year 1905 be one of rich blessings for these benighted people, because we, working together, have wrought much for them through Jesus Christ our Lord.

Dec. 29, 1904.

More About the Philippine Field.

By J. S. Flory, Los Angeles, Cal.

[Some practical suggestions for the congregations on the Pacific coast, which if carried out would result in a great good.]

Ever since the Philippine Islands came under the government control of the United States I have been impressed with the fact that it is an open field ready to receive Christian missionaries, and a field where mission efforts would receive the sanction of government aid, so far as to bid the work God speed in the elevation of the people to a higher standard of moral loyalty to God and man. As a rule, those first on the ground secure a lasting foothold. The religion of Catholicism in those islands is of so distasteful a nature that the better classes may be soon so educated as to arise in their moral nature far above it and will readily accept something of a nature to bring to them peace, harmony and happiness.

The subject needs no argument. We can see, at a glance, a great field there for mission work. The Pacific coast country lying nearer those islands than any other territory where the Brethren are organized, we would suggest that the matter be considered by our people here in the West, and some concert of actions be inaugurated, looking to the inaugurating of missionary work in those islands.

Doubtless there are young men going out from our Sunday schools, here in California, Oregon, Washington, and Idaho, who are imbued through and through with the missionary spirit. Let them be encouraged to become volunteers in the work of going to the Philippine Islands as schoolteachers, and thus become acquainted, as Bro. Yundt suggests, with the language and customs of the people. Let them enter upon the work of organizing the young men into associations of a moral and religious character at such time when not employed by school duties. Then let the congregations and districts back up those missionaries with means to carry on regular mission work as opportunity offers. The matter of finance will not be wanting if the work is entered into with faith, and supported by prayer and Christlike sacrifice. Let the work once be started and there will be such an inflow of assistance that will be mighty in lifting humanity to a higher plane. Blessed will be the brethren and sisters who will be at the beginning of an onward movement to help those islands to become the kingdoms of Christ.

Los Angeles, Cal.

The Kindly Sense Indispensable to a True Missionary Spirit.

By Rebecca Bowman, Harrisonburg, Va.

[Unique is this plea for a better life on the part of those who would bear the message of salvation to others. Let it inspire every one to strive after that plane of living to which the Master pointed when He said, "Be ye perfect."]

This disposition is one which ever strives to reduce into oblivion all angularity and rudeness of the outward appearance in the steadfast purpose to discern the beautiful gift within.

Jesus, during His ministry among men,

frequently commanded, "Judge not," and just in this connection St. Paul reminds us that "we have this treasure" (that is, the light of the knowledge of God) "in earthen vessels that the excellency of the power may be of God and not of us," for thus saith the Lord, "My strength is made perfect in weakness."

So it is not by chance that this treasure is found in earthen vessels, but a wisdom different from ours has ordained that this best of all gifts,—the Christ spirit,—should rest within a thing so perishable, so easily destroyed, for the simple reason "that the exceeding greatness of the power may be of God and not of ourselves."

And here we must open our eyes to a surprising revelation. Human life, beheld in an ordinary sense, is only clay, its frailty, its small value makes an earthen vessel a most striking figure. Hence, a kindly regard for loveliness—of soul, the inward beauty, must be acquired and is altogether essential to life. If we look upon appearances only, we will be apt to despise the very traits most worthy of our love and esteem, for it frequently happens that the best it possesses is confined in its most unattractive forms.

In the words of Pastor Wagner, "The good within humanity is worked out through gropings, struggles and sacrifices, even disfigurements, which make it misjudged and misunderstood. In its holy of holies dwells sorrow whose beauty is not of a kind designed to flatter the sight. Like the rosewindows of old cathedrals, time-stained and dust-covered without it needs to be contemplated from within.

"We need to learn—once for all—that under his weakness, and even his stains, every child of man, however despised, however forsaken, however lost, holds within him a hope of God in essence indestructible. And then we must learn to perceive the inner beauty of those whom life has maltreated, deformed, mutilated as though by blows." Doing this, we will have only love and compassion for the mistakes and failings of others, only pity, only a sincere desire to reach out and uplift and comfort the erring ones.

Oh, let us, then, out of pureness of heart, forget the rude vessels of clay, learning to discern the higher beauty, and let us earnestly cultivate the kindness that pardons, the glance full of pity, whose sweetness has made many souls rejoice, taking into account what manner of creatures we ourselves are; so shall we have inward joy and the blessed assurance of those who bear treasure in earthen vessels!

Missionary Sentiment.

By John M. Kline, Vienna, Va.

[The rapid growth of missions, the elements which brought it about, and the blessed results are briefly outlined here, in an interesting way.]

The missionary sentiment of the Brethren church is fast developing, as every one can plainly see. If it continues for another decade at the same rate as it has in the past decade, the results can hardly be realized. I remember fifteen years ago a missionary sermon was scarcely heard. A missionary collection was only taken up at some of the popular churches. Missionary Reading Circles we seldom heard of. Now it is different. Everything is missions. We still find some who are opposed to the missionary spirit, and why is it? It is not because of dishonesty, or selfishness, but because of a lack of education

along missionary lines. There is not a command in all the Bible that is more plain and simple than "Go ye."

The Circle meetings and missionary bands are great helpers in moulding missionary sentiment, because nearly all of our young people are connected with them and they are sure to accomplish great good for the future mission of the church.

There are great opportunities for mission work and there seems to be a lack of efficient workers. There seem to be few compared with the demand.

Then, again, we think there is no greater developing power for the missionary spirit than the good monthly "Missionary Visitor." It is so brimful of good things that one cannot help but imbibe the Spirit of the blessed Master. The real urgency of the call of our dear Savior for the evangelization of the world should again of itself be sufficient to resurrect every dormant power to a real consecrated self-denial life for the great work. We should not look upon this great theme as simply a privilege, but a real duty, just as obligatory as any other command. Then, as we realize the great responsibility resting upon us, as individuals, let us pray the Lord for spirit and wisdom, that we may be able to enjoy greater progression along spiritual lines, and that we may not be willing to relax until the dear Father draws a halt and says, "It is enough. Come up higher." Let us be faithful until death. We shall reap a glorious harvest if we faint not.

Feb. 5, 1905.

A Mid-Winter Mission Study Campaign.

By C. V. Vickrey,

Secretary of Young People's Missionary Movement in the United States, New York City.

Never in any one year of twelve months has there been one-half as many young people enrolled in the study of Christian missions, as there has been during the past three months. The popularity of the study has been a surprise even to those leaders who had most carefully prepared and planned for it.

But the real mission study season is just now approaching. There is no better time for the organization of a Mission Study Class than now. The holidays are past; vacations are ended, winter is on; the evenings are long, and a better use of them cannot be made than in the quiet study of the victories of prayer and of spirit-filled men out on the battle-line of missions.

Nothing except the study of the Word of God will do as much to quicken the wavering faith, or strengthen Christian purpose and character. The spiritual influence of mission study upon the individual life, and through that life upon the church and community, as well as upon the distant mission fields, is often most marked.

The Young People's Departments of a number of leading missionary boards are uniting at this time to secure the organization of a large number of mission study classes.

Most of the classes in the Young People's Societies will study one of the Forward Mission Study Courses. These courses consist of eight lessons, and a class organized in January, meeting once a week, will just have time to complete the course comfortably before the Easter season.

In addition to the earlier text-books of the Forward Mission Study Series, which included "The Price of Africa,"

by S. Earl Taylor, and "Princely Men in the Heavenly Kingdom," by Harlan P. Beach, there are two new text-books offered this year: "Sunrise in the Sunrise Kingdom," "A Study of Japan," by John H. DeForest, D. D., and "Heroes of the Cross in America,"—A study of home missions, by Don O. Shelton.

Special helps are prepared for the use and guidance of leaders, and every effort is made by the demoninational boards to give assistance that will make it possible for even the most backward class, to conduct a successful series of studies.

Persons who are preparing for a quickening of missionary interest and a deepening of the spiritual life of the local church and Young People's Society, should write to the Secretary of the General Missionary and Tract Committee, Elgin, Ill., for suggestions for the organization and conduct of Mission Study Classes.

Missionary Thoughts from the Life of Edwin Wallace Parker.

By Eliza B. Miller

Edwin Wallace Parker, Missionary Bishop of Southern Asia, was forty-one years a missionary in India.

He was an American but belonged to India. He lived for India, he sought in every way the welfare of her people, and he believed God had a future in store for her, a work for her people to do among the heathen nations. He loved his calling with an ardent but manly affection, and always regarded with manifest impatience the old-time ideal of the foreign missionary as a sad and lonely exile, enduring sore privations, and perhaps living in daily peril of his life.

Our brother was a worker. His capacity for work was indeed exceptional. Whether with brain or muscle, his ability to do solid work was so exceptional that his Hindustani brethren were wont to say that no one could take him as a model, because he stood above and beyond all ordinary standards. But it was not so much his conspicuous power of endurance that marked the man as his power of application. In the pulpit, in the bazaar, in the schoolroom, in long night journeys over rough roads, in the chilling nights and burning days, in close and wearisome study, in constant correspondence with all manner of people, in building and repairing all manner of structures, in carrying on his heart the cares and sorrows—and sometimes the sins—of hundreds, if not thousands, of persons in whom he felt a personal interest, in managing finances in which deficits were always inevitable, and, finally in that most difficult task, in holding through long years a post in which he was to bear rule and yet be the servant of all, our brother very seldom showed signs of weariness, and perhaps never complained that his burdens were heavy.

Our brother possessed the gift of leadership, a gift sorely needed in all the great mission fields of the world to-day. Position and authority do not by any means confer the gift of leadership upon men, but on the contrary, too often serve to make its absence conspicuous. In all great movements which require united effort, the presence of leaders becomes a necessity, and this rule is nowhere more apparent than in the great mission fields of modern times, but the

missionary leader must be a man of action, who goes forth with his brethren into the open field, and who knows from personal experience the nature of the work to be done and the best means to be employed in accomplishing it. Bishop Parker was a conspicuous illustration of this kind of leadership. He knew the work, for he had borne a part in nearly every kind of missionary work which had been attempted in North India.

Our brother was a practical man, and in nothing was this more apparent than in his missionary plans and missionary labors. He did not believe for one moment that he had been called to labor in vain or spend his strength for naught. He believed that God had given him a specific call to India to preach a living message to a perishing people, and that a faithful proclamation of this message would not and could not be in vain.

"Beating the air" was never a favorite occupation with Mr. Parker, although there are few missionaries who can say they have never done it. He was a man who generally brought things to pass, and he succeeded because he had definite ends in view.

He looked to the boys and girls of the church as its hope, and was confident that, if they could be rightly trained, they would be an arm of power in all efforts to promote the cause and the Gospel of Christ.

The expectations of the home churches are largely centered upon the missionaries they have sent out, but the missionaries themselves know well that the real work of evangelization must be done by India's own sons and daughters. The work of developing a native ministry is the most urgent and the most important duty that faces the missionary, and among the many problems pertaining to mission work none calls for a higher grade of ecclesiastical statesmanship than that which deals with the status of the native ministry.

Church discipline was a matter which made numerous calls upon the wisdom and patience of the presiding elder. Converts from non-Christian communities bring with them ideals and standards of morality in some respects unlike those that prevail in Christian lands. It is difficult to deal wisely with such cases. The missionary is often placed on the horns of a very painful dilemma. He dares not set the standard of Christian morality below the New Testament model, and he knows that in this land, where custom has greater authority than law, it is particularly desirable to begin right. But, on the other hand, he knows that even the most sincere converts are not yet emancipated from the authority of customs which in some things are absolutely forbidden to Christians, and that a strict administration of ecclesiastical law is more than these weak brethren can endure. Mr. Parker spent thousands of weary hours in dealing with such cases and trying to save the delinquents without being unfaithful to the church. To be utterly loyal to his Master and at the same time to show mercy to those who deserved punishment, was a difficult matter to one who had a tender conscience as well as a sympathetic heart. In the performance of each duty Mr. Parker learned much of that "fellowship of suffering" which Paul sought to realize.

Filipino Evangelists Supported by Filipinos.

By J. L. McLaughlin of the M. E. Church.

This is a second of series of articles the Visitor publishes to show that self-support and self-propagation is possible even among those from whom the average missionary would think impossible to gather any funds for church work.—The Editor.

In the development of our Philippine Islands work we have set the standard of "No American money for a Filipino pastor." This was established as the maxim of the Mission in the very beginning, when we were, indeed, small. When Dr. Stuntz arrived he heartily concurred in the plan, and we have tried to adhere strictly to it. A modification of the original form, "None of the Missionary Society appropriation for either settled pastors or Filipino evangelists," has been strictly adhered to and promises success in the future. Such special gifts as we can get for Filipino evangelists are expended in that way, always with the understanding that when such gift is expended we must revert to local means.

This has developed in the Filipino church an unusual degree of self-dependence and self-support. The Filipino church is practically a self-supporting church. It is more than that, it is a self-propagating church, and we believe that were we Americans to be removed from the islands at one stroke, our Filipino Methodist Episcopal Church would live and prosper. Some of the congregations would not do so. They have been nurtured too finely. They have not learned the real meaning of the promises of Christ. But others have. They have gone further; they have heeded the message, "Go," and they are going out, "without money and without pay," to proclaim the story to others.

Our hearts have been greatly cheered at the knowledge of this holy zeal for evangelism manifested in our churches. The most prominent example of it appears in Tondo Circuit, here in Manila. In this circuit there are some fifteen hundred members divided throughout the nine centers of services. There are seven chapel buildings erected, and in the circuit a central mass meeting each Sunday is held in the theater. About six months ago the members on their own initiative organized what they christened the "Ang Katotohanan," or "The Truth Society." The sole object of the society is the propagation of the Gospel in the places where the American missionary cannot go. The conditions for membership are: (1) The possession of a good moral character; and (2) the payment of a monthly pledge to the treasurer. It now has a membership of 216, I being the only foreigner enjoying the privilege, and the monthly dues amount to about $85, Philippine currency. With this amount they are supporting two of their number, faithful local preachers, for evangelistic work in the provinces. One, Valeriano Villanueva, has been working in the city of Bulacan for some months; the other, Nicholas Pajardo, is located in San Miguel de Mayumo, in Eastern Bulacan Province. Missionaries from Filipinios to Filipinios! A product of the true conception of the final message of Christ, and they are "beginning first at Jerusalem."

This circuit, from which these young men go forth, has never received a cent of American money in any form, excepting about $150 distributed among those chapels as grants in aid, and the salary which goes to one of their number as official translator, and who devotes his time to literary work on the Philipine Christian Advocate, and in the translation of tracts, etc. This circuit has not even had more than a very small part of the services of the American Missionary located in the city. It was here that the mass meeting was held on the occasion of the visit of Bishop Warren in Manila, when 1,800 Methodists on bended knees promised to do what they could to help evangelize these superstition bound islands. These men are keeping their word. This is the manner in which they are fulfilling it. The givers, moreover, are being abundantly blessed in the giving.

We believe this is the beginning of real self-support. With this spirit the Filipino church must succeed.—World Wide Missions.

Magnify Christ.

By Frank Coler, Norton, Kans.

The writer is a district Sunday-school secretary for Northwestern Kansas and Northern Colorado, a territory so large, so full of opportunities, and with such wonderful possibilities, that no one need be surprised at what is given here. This is a strong appeal for more active work.

Sunday, the blessed day. A certain poet has said that Sunday is the golden clasp that binds the volume of a week. The day for rest, religious culture and the development of the finer Christian graces. The long-looked-for day by the bright-eyed, eager children who enjoy breathing in the pure inspiring air of the better, higher and nobler life, when they can again assemble in the Sunday school to learn more about the blessed Jesus. And it is needless to say that it is good to go to the house of God. There we may study the Bible, the book of all books, the truth of which is permanent in heaven and earth, join in worship with our neighbors and find the best spiritual rest for a weary heart and the best inspiration for our work.

It is good to spread the knowledge of God and win men from worldly unbelief to joyful trust in Christ and peace in His forgiveness. For the deepening of our moral and religious character it seems that the benefit derived from the hallowed influence thrown around us, the Lord's day is the best time.

It is claimed that the countries that have most spiritual Sunday observances have the most domestic peace and the strongest influence among the nations.

The Lord's Day is certainly a sweet and restful time for deeds of mercy. We may visit our sick friends with such visiting as will make them better. We may carry bread to the hungry poor and praise the Lord, from whom all temporal and spiritual blessings flow. Many whose hearts are filled with goodness are sending clothing to those ill clad against the cold. We may gather their children into Sunday schools and give them a taste of the Christian love which is our true life.

Thus is it conducive to our souls' present happiness and eternal welfare while working out our destiny with fear and trembling to practice the golden rule, "As ye would that men should do to you do ye also to them."

It is said that four souls pass into eternity every time we draw a breath. Think of it! Oh think of it! Four precious souls, each one of more infinite value than this mundane sphere. Some die in anguish and deep despair, without that new hope that has sprung up in our hearts an eternal spring of joy, or the sweet peace of God's love for whom our blessed Redeemer suffered, bled, died, and rose again.

It is acknowledged by every prosperous and liberty-loving farmer that this year has been crowned with goodness and power. And now the harvest is past, the summer is ended and with the outgoing of another year, which is forever numbered in the past, with its joys and sorrows, anxieties and cares, achievements, sin, sickness and death, God exercises His prerogative in the disposal of His benefits.

All things, every living creeping thing, the cattle on a thousand hills and the fowls of the air have been put in subjection under His hand. From the beginning God showed His graciousness in that He put "all things in subjection under Him, leaving nothing that is not put under Him. But now we see not yet all things put under Him but we see Jesus who was made a little lower than the angels by the suffering of death crowned with glory and honor that He by the grace of God should taste death for every man."

This district is vast, extending from the sunny farms of our twenty-year-home, Kansas, to the dark, sinful mining regions of Colorado, embracing about forty thousand square miles of lofty peaks, undulating plains and five hundred thousand wandering souls, yea, our fellowman, likewise daily laboring for an earthly existence, our neighbor.

Far-away India has her millions of benighted souls in moral darkness, ignorance and superstition who know not that our blessed Savior brought from heaven a saving Gospel. Other countries together have their multiplied, teeming millions in the same distressing condition. Nevertheless this district has its thousands who have never heard about the Lord Jesus Christ, in whose hearts the day-star has never risen but who, away down deep in their hearts, have a miserable consciousness of sin and unrest. It is true they have ears, but in reality as yet have not heard. They have never been quickened. Alone they manifest little or no interest in the active Christian work. Great numbers, possibly, may even have a form of godliness and lean upon their lodge and the doctrines and commandments of men, which shall be rooted up and come to naught as certainly as an uplifted weed withers beneath the scorching rays of the noon sun, but deny the mighty, operating power of God to cast out devils and the blood of His lamb for sinners slain from the foundation of the world, for all generations, to cleanse from all sin. They are absolutely deaf to the wailing, lost souls of their fellowmen whom they see and labor with every day.

They are as indifferent about dealing out the bread and water of eternal life to the perishing multitude as the rich man was to heed the piteous cries of Lazarus at his door. What they do they do not as unto the Lord but as unto self. They are in a far country, away from a loving Father's care, dining upon the husks of carnality. They are spiritually dead in the trespasses of sin. In isolated parts of this district where there are no Sunday schools, children are imitating their ungodly parents. Is it not true that just in proportion as we learn to overcome evil forces with good, will there be less necessity for negative preaching?

Dear reader, are you a praying man or a praying woman? Have you sweet communion with God who loves you? Have you come contritely out on the Lord's side, and complied with the first principles of the doctrine of Christ (Heb. 6: 1-3) and thus say with the venerable apostle of old: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth." My dear young Christian brother or sister, if you are not doing so we wish we could say something that would encourage you to invite other mothers' sons and daughters, whom they so dearly love and desire to see saved, to come to the Savior by faith and obedience, and experience His redemptive power that you now enjoy in the conversion of your desires.

There is power in gentle earnestness. "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things." The God of love, mercy and justice has inspired us in His name to work in the realm of love and may He fill each one with truth and His spirit, that all may be profitable laborers in His vineyard and valiant soldiers of the cross. May every one of our heavenly Father's children be given a clearer conception of Jesus in His divine beauty and purity and innocence and love and sympathy that we may all with open face behold as in a glass the glory of the Lord and be changed into the same image from glory to glory and from strength to strength.

International issues are important and national issues are very important, but the work we are engaged in is much more important, because it extends throughout eternity. We see no lions in the way, no Mordecai standing in the gate. The work is great, grand and noble. Many are heartily interested in bringing souls to Christ, and building up souls in Christ by encouraging great piety and personal excellence, and sending out souls for Christ.

Praise the Lord. May His name be honored and magnified through the blessed privilege of self-denial and heralded abroad, that as the waters cover the sea, all may know Him from the least to the greatest, whilst in this vain fleeting world.

Blessed Christ, wherein we are weak, make us strong. Preserve us from the evil and guide us in the right. Baptize every legitimate, spiritual child of Thine anew in the clarifying element of Thy Holy Spirit, that the transformed golden character may shine out and many precious souls be translated from darkness into the marvelous light of heaven. Overwhelm us with Thy love.

Editorial Comment.

COMPARATIVE TABLE OF MISSION RECEIPTS.

For First Ten Months of Fiscal Years.

	1905	1904	Increase	Decrease
World-wide fund,	$14444 03	$17606 74	$	$3162 71
India Orphanage,	3228 53	2255 75	972 78	
India Mission,	1789 65	1437 17	352 48	
Brooklyn Meetinghouse,	2710 68*	701 36	2009 32	
China's Millions,	93 32	87 07	6 25	
Japan,	15 80		15 80	
Church Extension,	5 97	137 75		131 78
Colored Mission,	131 74	183 67		51 93
Palestine Meetinghouse,	295 68		295 68	
Africa,	14 25	73 00		58 75
South America,	46 44		46 44	
Total,	$22776 09	$22482 51	$ 393 58	

The above figures do not include funds raised by Districts for special workers. This will come in statement at close of year. It is very apparent, however, that there is, for some cause, a decided falling off of the receipts in the World-wide fund. The increase in receipts for the year, thus far, is not commensurate either with the growth in missionary sentiment, nor the prosperity which has been ours. Shall there not an offering yet be made before March 31, the close of the fiscal year, in keeping with our blessings?

MISSIONS A GOOD CURE.

Now people who do not believe strongly in missions will say, "This is too much." But not so, if the term is rightly understood. A love for saving souls everywhere within reach, at home and abroad, will cure about every ill the church member is heir to. If he is guilty of sin, he will confess so as to become a power in soul-saving. If he has been extravagant and foolish in his dress, his love for souls will prompt him to save to the uttermost that he may win more for Christ. If he is greedy for wealth, his love for souls will cause him to no longer trust in the "uncertain riches" but trust in God who never faileth; he will then be "rich in good works." He will have no time for worldly amusements, much less a desire for them. On, on he presses more earnestly each day, as the joy of soul-saving, Christ-serving becomes more real to him. Yea, he goes on until his one passion is Jesus, Jesus only. Such a life is cured of all the ills which make church discipline necessary. If you cannot believe this try it and prove it not so, rather than criticise it.

*This does not include amounts sent direct to Brooklyn. Bro. J. Kurtz Miller's reports have not carried a total. At close of next monthly report the amounts received in Brooklyn will be incorporated, which will increase the receipts for 1905 about a thousand dollars. The total received at both places for Brooklyn Meetinghouse to date, Feb. 1, 1905, is $5,823 13
Paid for lot, ... $4,400 00
Balance towards a meetinghouse on the lot, ... $1,423 13

OUR FIRST PICTURE.

Under date of Feb. 7 a sister from Ohio writes thus: "If not asking too much, might we ask that the picture of each of the India missionaries be put in the "Visitor," accompanied with a short biography of each. We very much appreciate the pictures of their homes."

Just a day or two, or perhaps three, before this came in, the editor received a photograph from Brother D. L. Miller in India, with the following on the back of it: "This photo was taken by Bro. I. S. Long, Bulsar, Jan. 2, 1905, at the orphanage Bungalow. All the missionaries except Sister Alice Eby are in the picture. I send it to you to keep for us until our return if the Lord brings us home."

The trust imposed by Brother Miller is not an unusual one, but the editor thought after the sister's request above that he could do no better thing than share the responsibility of "keeping" it with the whole "Visitor" family. He hopes this will be appreciated.

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WHAT GOD HATH WROUGHT.

One needs to go back but eleven years to the Meyersdale Annual Meeting, in 1894, and contrast that time with to-day and he will stand in surprise of what his own eyes may behold.

Then the Brotherhood had little experience in foreign missions,—just a little in the work in Europe. Now we have an experience of trying to plant the faith in other European countries, as well as a successful beginning in India.

Then three young members, inexperienced in missions, full of life, fuller of faith, stood trembling before a Brotherhood and begging for permission to go. To-day a band of twenty-six missionaries are in India, with four organized congregations, and a membership not far from a thousand. A District Meeting was held with no mean proportions in numbers and full of the apostolic spirit.

Then a "feeble few," of whom many feared they were "not sound in the faith;" now a body of workers over there in whom the Brotherhood trusts because of their struggles for the faith. They have not only shown their loyalty to the Truth, but have made sacrifices that many, many who have not gone would not make, because——dare we say?—of their lack of faith.

Then a Brotherhood, fearing lest the support of three would be burdensome; now a Brotherhood that does not look upon many times three as problematic.

Surely the Lord doth work! Bless His Holy Name!

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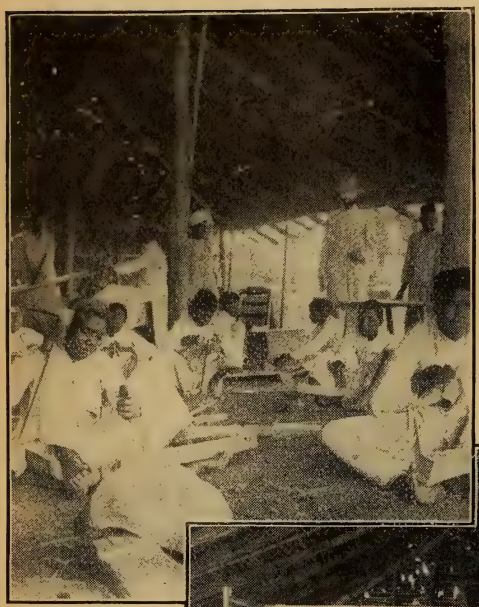
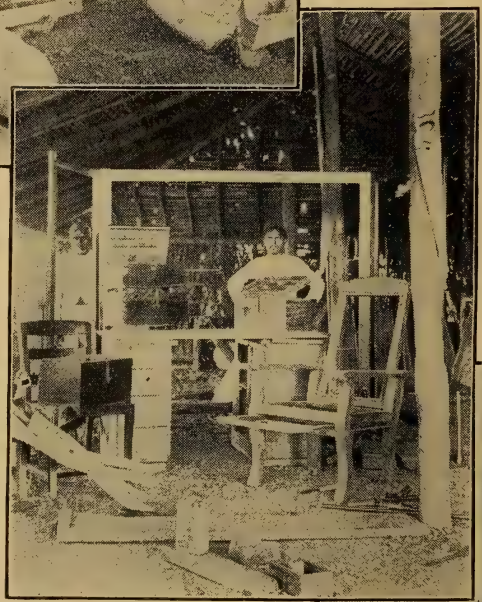
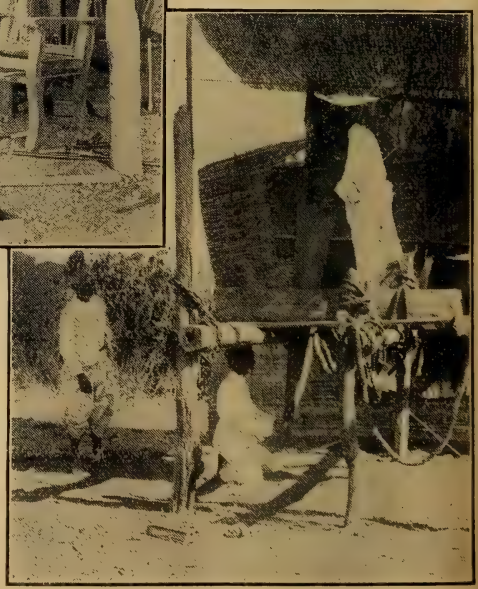
THE MISSIONARY SPIRIT DEPENDS ON THE MINISTER.

When the Annual Meeting recommended that one or two missionary sermons should be preached each year, it was a step in the right direction. But the time has come when a deeper life than this should prevail in the church. In fact, there is not a great deal accomplished if the "one or two" are preached and no more. The force is little for missions if that minister preaches the sermons from "duty" or obeying the decision of Conference. The decision is all right but back of it and down deeper in the minister's life must be a conviction concerning missions that breathes out in every moment of his life. The real missionary preacher does not have to preach very many "missionary sermons." His life is a missionary power, his speech betrays the Christ-spirit that is in him, and whatsoever he does is of the same influence. A church without a missionary pastor who lives what he believes will not have to say much about it until the whole congregation will partake more or less of the same spirit. And, anyhow, who among men, should be more of a true missionary,—soul-winning spirit,—if you please, than the minister of the Gospel?







AT BULSAR, INDIA.

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Lower, THE SAW-MILL.

Upper, CARPENTER SHOP.

Middle, PRODUCTS.

INDUSTRIAL WORK IN INDIA.

It is quite gratifying to note the interest which members have taken in supplying the orphan boys in India with proper machinery. A dear brother from Ohio in making this inquiry, shows his thoughtfulness:

What I want to ask is, What power, if any, have they to run such tools with? I should judge they would need a good saw mill. But the size of the mill and power would depend on the size of the logs they have to saw. Would they also need a planer and matcher?"

The accompanying illustrations show how they have been getting out all their boards thus far. How do you like it, Brethren? Would you prefer your place under or on top of the log? In the shade or out in the sun? It may amuse at first, but look at the serious side and think how much help these people need! Think, too, of the patient labor of our dear brother Emmert, having charge of this work, waiting until the boards are cut before going ahead with this work.

Answering the above questions the power will be "four-men" power. Neither steam or water power seems available at this time. Brother W. R. Miller, of Chicago, but now in India, and Bro. Emmert have devised some kind of machinery that four men can turn and thus

make power to run each machine for the present.

Bro. D. L. Miller, with others, tried to buy the machinery in Bombay, but could not find it. So they have written to the Secretary to secure it just as soon as he can from Barnes & Co., of Rockford, Illinois. If possible this machinery is to go forward within the next thirty days. The main parts in the shipment consist in a turning lathe, a circular saw, mortise and tenon machine, band saw, all equipped with proper attachments for a complete outfit. These are fitted so as to be used either with belt or foot power so that no matter what power may afterwards be set up, it can be applied to these machines.

The workers will be glad for this machinery and will not ask for planer and matcher now. Such work they will gladly do by hand.

If you will look into the one picture closely you will be able to see that even with their poor facilities, odd workshop, and so on, Bro. Emmert has been able to turn out some pieces of furniture that are a credit to his skill. In fact the Brotherhood may be assured no better mechanic could have been found for the place, for, instead of the ability being trained into him, he has inherited it all, and takes great delight in making use of this talent for the glory of God in India. He has a deep love for souls and carries the spiritual appropriately into his workshop.

We are sure that this phase of our mission work is just entering upon the borders of a great field of usefulness. What the final result will be through giving Christian boys employment that is useful, thus keeping them under the religious training of the mission for a number of years longer than otherwise, no one can tell.

It is hoped that many hearts will be stirred to contribute to help make up the upwards of $500 which will be needed for this machinery AT ONCE. The amounts received will be reported in the India mission fund, but applied to the buying of this machinery.

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IS THE SPIRIT COMING?

The article on page 131, from London describing the revival in Wales should be read with deepest interest. A movement that has started as this one has, moved along lines not in keeping with former forms of worship, as far as order of exercises is concerned, passing through cities and changing the lives of the poor and rich, the debauchee and the moralist, the layman and preacher alike, certainly commands the most reverent attention that a Christian world can give it. The fact that, in a few months, over 35,000 converts have stood up for Christ and the work seemingly has just begun, shows with what mighty power the Spirit is moving forward.

The manifestation is new to all Christendom. Never has the Spirit worked in such a manner in the memory of those living to-day. Some may be disposed to question the movement as being of God. We are commanded to "try the spirits" and this we should not neglect to do. But we also should be guarded how we speak of His work. Peter, seeing the manifestation was unusual in the home of Cornelius, did not reject Him, but was convinced that this was the spirit. Who understands the Spirit's workings anyhow? Like the wind, not knowing whence it cometh or whither it goeth, is His onward work in the world.

Since Pentecost the church has been under the dispensation of the Spirit. It may be said that in these later years she has slighted Him and grieved Him. As a result she has been powerless to win the world for Christ.

Now, then, when, in another part of the world, His out-pouring has brought blessings a thousandfold to many hearts, though it has not been done just the way "I think it should be done," let us not grieve Him by speaking in any way disparagingly about the good being ac-

complished. We, too often, "despise prophesying" in others and thereby grieve and "quench the Spirit."

A better course to pursue is to rejoice in His presence and power in Wales and pray Him to come in His might and power in our midst.

Is the Spirit coming? A strange question. A sad comment on the church of to-day. Yet, brethren and sisters, let us be frank with ourselves. His presence has been weakly seen here and there, not that He was not stronger, but we forbid His strength being manifested through our unwillingness to walk fully in the commands of the Lord. The best proof of this is that, in the last ten years or more, our accessions have but little exceeded our losses through death and unfaithfulness. A Spirit-filled body will be more obedient, and multiply more rapidly, thus pressing on to victory. The history of the church in all ages, when His presence was marked, proves this. Instead of being Spirit-filled there has been too much of the spirit of division here and there making many anxious hearts even among those who were not party to the division. All this drove Him more or less from us.

But He is coming again, bless the Lord for this assurance. Shall the Brethren church be waiting, longing, praying that, while on others He is calling, she shall not be passed by? Having within us the high purpose of apostolic practice, will He not be only too willing to fill our hearts? Whether or not we shall be able to account for revivals in other parts, such as Denver, Colo., Schnectady, N. Y., as well as Wales, God forbid that any brother or sister should assume the critic's attitude and drive Him farther away. Better rejoice in the blessings others receive and pray for His coming too.

The day is here, even now, when those who will walk in the commands of the Lord will be filled with the Spirit. Never more so than now. Yes, He is returning in power to the glory of God. Let every one now open his home and heart that He may abide with him to the blessing and saving of many souls.

HOW MUCH OF MY DOLLAR GOES TO INDIA?

Thus writes a brother from North Liberty, Indiana, concerning a dollar he sent to the India Mission fund:

"From my receipt I understand that I have my choice of 10 cents worth of tracts and the "Missionary Visitor" free for one year. The price of the "Visitor" is 50 cents, this making a total of 60 cents. I was made to wonder how much of that dollar would actually get to India as missionary money."

We are glad that this brother is interested in seeing what becomes of his dollar. Every one should be. We are also glad to say to him that every cent of his dollar reaches India. If he will read the financial report appearing in this issue he will find his dollar accounted for in full. Every dollar donated to India goes there without even being reduced by the expense of sending it.

How then are the "Visitor" and tracts sent? From money of the World-wide fund set apart for the distribution of printed matter. The Book and Tract Work had an endowment and it is still intact, the income from which was used for this purpose. If this fund falls short, to the extent the Committee deems profitable to the cause, do they draw on other parts of the World-wide Fund for the same purpose. By this same fund it is also made possible to send the "Gospel Messenger" for missionary purposes at fifty cents per year.

THE ANNUAL MEETING OF THE DISTRICT OF INDIA, JAN. 1 AND 2, 1905.

The meeting was held at Bulsar, India. Brother D. L. Miller sent the Visitor a

brief outline of the order of exercises, which was as follows:—

Sunday, January 1, 1905.

8:00 English Sunday school.
8:30 Gujerati Sunday school teachers' meeting.
9:30 Gujerati Sunday school.
10:30 Gujerati sermon. By Adam Ebey.
12:00 Dinner.
2:30 Informal Gujerati meeting.
3:00 Street preaching.
6:00 English sermon. By S. P. Berkebile.
7:15 Gujerati sermon. By S. N. McCann.

Monday, January 2.

8:00 Gujerati Workers' Meeting.
Vadil teruf Christi ni feraj. By Motio Becher.
Increased Opportunities to Self-supporting Christians. Ry Renchord Mahadev.
What a Christian Should and Should Not Talk About. By Dia Hasji.
Opposing Superstitions. By Natio Mahadev.
Fishers of Men, Matt. 4:10 By Daniel Hasji.
(Ten minutes given for each topic by speaker and ten minutes for after discussion.
9:30 District Meeting assembled.
12:00 Dinner.
2:00 District Meeting continued.
4:00 Sermon to Missionaries, by D. L. Miller.
6:30 Informal meeting, D. L. Miller in the chair.
General Growth of the Church at Home. By A. W. Ross.
Chicago Experiences. By Gertrude Rowland.
Around about Jerusalem. By Nora Berkebile.
How Can We in the Field, Best Foster the Work at Home. By E. H. Eby.
Relation of Old and New Workers to each Other. By W. R. Miller.
"I Will be With You Alway." By Mrs. D. L. Miller.
(Each speaker allowed five minutes only.)
Closing Hymn.

I love thy kingdom, Lord,
The house of thine abode;
The church our blessed Redeemer saved
With his own precious blood.

For his text to the missionaries Brother Miller used Acts 20: 28, "Take heed unto yourselves and the flock." Judging from reports it was a sermon equal to the unusual opportunity afforded our dear brother. But the sermon did not close the service. Brother Miller himself speaks of what followed in the following manner:

"Then we had a season of fasting and prayer for an outpouring of the Holy Spirit and for the success of the work in India. This lasted until nine o'clock and it was a blessed season of communion with God. No one present had ever attended a meeting of the kind before. We were on our knees at least half of the time, engaged in importunate prayer to God that all of us might receive in full measure the Holy Ghost and that a great work for the Lord might be wrought in India and in the homeland. It was a solemn season of waiting on the Lord and the Lord blessed us in the service. All felt stronger for the work and all were happy in the thought that there was power in prevailing prayer."

AN OCCASION FOR PRAYER.

The monthly presence of the "Visitor" should be the occasion for a special season of prayer. Every page of every issue, if looked at in the right light, suggests the need of prayer, and fittingly may the reader bow his head and heart and breathe a short but fervent invocation, as page by page he progresses through each issue.

Just think of its contents! Here are set forth measures and conditions which directly interest all the people of the earth, and determine their real happiness in this world, and final destiny in eternity.

Through these pages the church, established in the world to preach righteousness to all men, looks out upon earth's harvest fields and beholds how ready they are for laborers. Because of this there comes up a silent voice from each page, pleading in all tenderness and earnestness, "Brother, sister, pray the Lord of the harvest that He may send laborers into these needy fields."

In this light, then, the "Visitor" is no common reading matter, neither is it published with a view to entertain. Its very pages call loudly for fervent prayer, deeper devotion, purer life and greater consecration.

Oh, reader, hear you the call? Think of the many, many in the world within your reach, having souls just as plastic, just as deserving, just as precious

in the sight of God as yours, who long for the same light and love which you enjoy; think of these millions upon millions going the weary rounds of ignorance and sin and woe, dying, dying, dying without hope, while waiting for you to pray the Lord to send forth messengers bearing the tidings of great joy.

Jesus, on one occasion, said to his disciples, "As you go, preach." Is it presuming too much to say that in the same spirit, when you take up your "Visitor," to read He says to you as His disciples, "As you read, pray"?

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It came to Pandita Ramabai's ears that over here in America where woman is queen, some society women, having nothing better to do, have taken up with Satan's mischief for their "idle hands," and have been sitting at the feet of certain Hindu philosophers who advise them to substitute Hinduism for the teaching of Jesus Christ. We would not in the least minimize Ramabai's bitter scorn for the few foolish ones. We are only certain that they are few and will give no more serious attention to Hinduism than they previously did to Christianity. Pandita Ramabai points out the life of widows in that land of philosophy: "there are 23,000,000 of them and probably one-fourth are under twenty-five years of age. We have probably 70,000 little children doomed to live in widowhood, and there are 13,000 under four years of age. They have to work without much food being given to them; they have just one meal a day. Many of these poor little creatures commit suicide." Such an appeal as this would not unstop the ears of women who have never raised a ring-bedecked finger to help one drink-widowed American woman or whiskey-orphaned child. It is only women who are in earnest, women like unto Ramabai herself, who are ever converted to anything. Let these idlers and players in the market-place be scorned. They deserve it. They are not worth fear—hardly comment.

Rightly did the elders of the Methodist church in Conference last January at Wheaton, Illinois, urge that the best means of awakening a deeper missionary life is by personal work everywhere, as set forth in the following by them: That the Church may be thoroughly vitalized, we call for a clear and persistent statement of the great verities of revelation, attested by a conscious Christian experience. To this end let the ministry cry with trumpet voice and plead with persuasive love, and rest not till men repent. Every disciple of the Lord should recognize that to be His follower is to be in active league with Him for the conquest of the earth. Unceasing, individual, hand-to-hand work to save men, at home and abroad, is the divine command.

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Lord Cromer, the British Commissioner in Egypt, in a recent journey up the Nile, noticed a great contrast between the attitude of the natives in British territory and that of those seen in the Congo Free State. In the first case the people swarmed the banks, full of good-will; in the other they fled, full of terror. The experience was a curious confirmation of the charges of brutality against Congo officials.

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The Moravian station at Kailang, in Lahoul, has a "rest house," which is a refuge for Tibetan, Mohammedan, and other travelers in the Himalayas. The work is as benevolent and as disinterested as that of the old hospices in the Alps. Some true converts have been won through this gospel of deeds of love.

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We need more of the temper of the lame man who used to thank God daily for what the world would have called his misfortune: "For, had I not been lame," he would say, "I would likely have run away from God."—F. E. McFayden.

The Japanese diet consists of 379 members. Of these seven are Christians —one Baptist, two Congregationalists and four Methodists.

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For the first time in the history of the Wesleyan church there are over 1,000,000 scholars on their Sunday-school registers. The increase in the last three years was 36,000.

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The distillers of Kentucky met early in 1904 and agreed that the liquor output of that State for 1904 should be only eighteen millions of gallons, only one-third as much as it was in 1902. The reason given was that the spread of prohibition has seriously curtailed the demand.

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A Roman Catholic paper states that 15,000 priests, 5,000 brothers and 45,000 sisters of the Romish Church are laboring as missionaries in pagan lands.

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A missionary in Matabeleland, South Africa, was examining a woman with a view to baptism. She had had two children and lost them both, one quite young and one about a year old. To test her faith, he asked her if she did not sorrow because God had taken these little ones away. She said: "No, why should I? He took them to Himself; He loved them, and will care for them better than I, and I shall find them again in heaven, grown up all good." The missionary felt inclined to wish that all white people were on the level of that black woman, so lately a heathen.

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West Gate Church, Tientsin, has been dedicated. This chapel was built to replace that destroyed during the Boxer uprising in 1900, and is situated upon the site of the former chapel.

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All winning of souls to Christ is plainly a laying up for ourselves treasures in heaven.

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Thirty years ago persons professing Christianity in Japan were severely punished by law. Now it is estimated that the total Christian population of Japan is 200,000. The number of professing Christians is about 100,000, of whom 46,000 are Protestants.

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Laymen who are local preachers are serving the same purposes in the work of the Methodist Episcopal Church in China now as they did in America in the settlement of the Mississippi Valley. At the recent session of Foochow Conference Bishop Bashford was obliged to leave upward of seventy preaching places to be supplied, with the expectation that the presiding elders of the various districts will use local preachers to supply them.

This year sees the sixtieth anniversary of the Presbyterian Mission Press in China. Started at Macao in 1844, removed to Ningpo in 1860, and thence to Shanghai a few years later, the total output from the press until 1864 is reckoned at 112,000,000 pages; and the total amount printed between the years 1894 to 1904, at 590,250,003 pages.

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When a child is converted it is a double work of grace, for it means not only the salvation of a life, but also of a lifetime with its untold opportunities and influences.

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William Quarrier, who during the last forty years labored for orphan children, assisting many thousands and starting them afresh, both in England and Canada, stated that his life-work was the outcome of a vow made when quite a boy, almost starving, that if God would spare him he would devote his life to helping the fatherless. He himself sought the Lord and lived, and he determined to lead others to the same source of spiritual and physical life. How different this from the charge against Israel of treading upon the poor and turning them aside in the gate from their right.

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In 1891 the Moravian Church opened a Mission at the northern end of Lake Nyassa. It was several years before one convert was baptized. After seven years' work there were four stations and fifty-two baptized Christians. At the end of 1903 there were 1,087 people under religious instruction, of whom 340 were baptized.

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Italy is Catholic. 31,000,000 of her population are thus, though many in name only. Protestantism is slowly wedging in and now numbers 55,000. Even the very seat of Roman Catholic power is gradually being undermined by a purer and better faith.

The American Sunday School Union has a commendable support from the Christian people of the United States. During the month of November $10,399.29 was received for their work.

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A Mr. Converse, of Philadelphia, recently visited a Presbyterian mission in Mexico. Upon his return home he went to the Mission Board and offered them a gift of $50,000 to enlarge and better equip the mission he had visited. Such instances would become so very common, and the world would be so much better off thereby, could all those who are blessed with this world's goods have just one visit to a mission somewhere. The gift would quickly take care of itself in the hands of the Lord.

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In the industrial schools of Palermo and Malonado, Argentine Republic, in South America, there have been 2,651 boys and girls under training. Night as well as day schools are conducted and classes are maintained in cutting, sewing, knitting, telegraphy and even business to a limited extent. During the year the school had 530 cases of sickness among the children due to impure water used by the poorer class whence these children came, but the fatalities reached only fifteen. The missions are under the South American Missionary Society of England, with headquarters in London.

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The value of persistent effort of tract distribution is seen in the following incident: "One day a tramp, stopping to rest at a railway station in West Epping, N. H., picked up a tract left there, read it and as a result was converted, and returned home to his family where he is now living a Christian life.

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The total circulation annually of Sunday-school periodicals in the United States and British Columbia is 450,000,000 copies. Who shall ever be able to estimate their real influence for good?

Unless a man is unusually eloquent he will have small audiences in a hall. Even then his work is looked upon by the thinking and substantial part of the community as a pyrotechnic display until he moves to get church property. Then the people begin to say "that work is to be made permanent."

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The Church of England Zenana Missionary Society has Bible women in many South India villages. One is in a village many miles from the nearest Christian church, so that she cannot go to church at all. Another is of low-caste, and therefore must live outside the village where she works. By walking six miles she can attend church, however, every Sunday.

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Says the Chicago Inter-Ocean: "Americans consume 7,000,000,000 cigars annually and the yearly increase in the consumption is nearly 600,000,000. Smokers use 3,000,000,000 cigarettes annually, and consume in other forms, as in snuff, plug, and smoking tobacco, 315,000,000 pounds, exclusive of tobacco exported and that used in the manufacture of cigars and cigarettes. The Federal treasury receives $65,000,000 annual revenue from the tobacco tax; the manufacturers alone pay in dividends $10,000,000 and in wages $50,000,000 a year, and the annual value of the manufactured product in this country is upward of $200,000,000."

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The Japanese, who are extremely fond of children, call them the treasure flowers of life.

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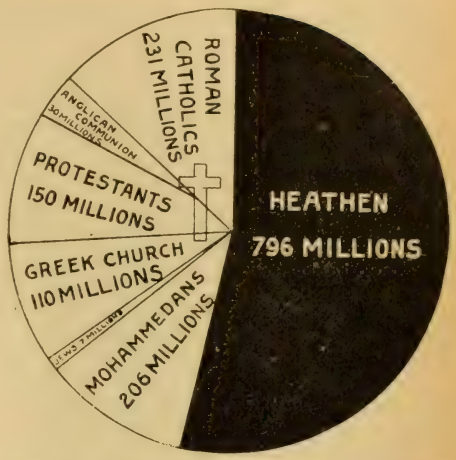
How important that we, the missionary women of the Church, make the study of missions attractive to children. We shall fail in our most imperative duty if we do not give them an opportunity to come in touch with world-wide missions.



Every Christian man, woman and child is responsible for this **Blackness.**

Are you Praying?
Are you Working?
Are you Giving?
} **To LIGHTEN this Darkness?**

The Presbyterian mission in the Canton field gives new testimony this year to the great influence of native evangelists. In that field there have been 1,284 accessions to the Church, and over $11,000 contributed to Christian work by the people during the year. The village visitors who preach to little groups in out-of-the-way places stand for much in this result.

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Presbyterian missionaries report that in Japan Buddhism is studying and adapting Christian methods, forming Young Men's Associations, establishing great schools, inviting Christians and even missionaries to take place among the lecturers to the students. The Buddhists are hoping to capture the secret of the energy and power of Christianity. When they have found that secret they will no longer be Buddhists, but Christians.

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Many joys may be given to men which cannot be bought for gold, and many fidelities found in them which cannot be rewarded with it.

The Presbyterian church in Wichita, Kans., has solved the debt question in this way. Upward of five years ago she was seemingly hopelessly in debt and downhearted besides. Some one started a movement to begin mission work in some foreign field. The movement took hold and in the last five years the church has been able to pay off its indebtedness of $50,000, give $15,000 to home missions and a like sum to foreign missions. At present she is supporting two missionaries and twenty-five native workers on the foreign field. All this because she quit looking at self and sought the good of others.

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In North Korea Rev. John Z. Moore says that the schools under his care are growing in interest. Speaking of them, he says: "We are trying to teach these people self-support, and they are learning it, though perhaps not so fast as we would like. They build the schoolhouse, furnish the firewood for winter, and pay half the teacher's salary; I pay the other half. It costs me about $20, gold, per year for each. The teacher is always a Christian, and teaches the Bible as well as the essentials of an education."

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It is to be regretted that the holy enthusiasm which has been so characteristic of the Moravian church has been waning to such an extent that the annual deficit in the treasury of the Board is growing larger and larger each year. It is to be hoped that this church which has been an inspiration to all others may not lose her power with the Lord, and consecration to the service, to the extent that she will bring disgrace upon the cause through closing up some of her most effectual missions.

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The Presbyterian church in Ireland has a successful mission among the Jews in Damascus, Syria. In the mission is a girls' school, classes for men and boys on Saturday, the Jewish Sabbath, teaching and visiting in the homes of the people, and distribution of Christian literature.

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The Southern Baptist Convention has missions in China, Japan and Africa; in Italy, Mexico and Brazil, and has lately begun another in Buenos Ayres, the capital of the Argentine Republic. In all these has been commendable growth.

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At the opening of the new Free Methodist College at Wenchow, China, about thirty government officials were present in state, and 100 students from a Chinese school came twenty miles to see the opening ceremony.

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A Baptist missionary in Japan tells of a scene before the communion table, when a Japanese Christian, with strong emotion, insisted on confessing a sin before he would partake of the Lord's Supper. The sin was this: "In the rush and hurry of wheat harvest and of setting out rice plants my mind was distracted with the work, and for two days I did not take time to compose it to think upon the loving kindness of my Lord. . . . That I should have been so ungrateful overwhelms me with shame and confusion of face."

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American Roman Catholics propose to win the Filipinos back to the Church by thorough reform of the clergy, etc. Six American professors are going out to train a native ministry.

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A Japanese woman, teacher in the Ferris Seminary (Reformed Church) in Yokohama, has been invited many times to leave the Seminary and take a better position in a government school. They offered her ten dollars, and finally twenty-two dollars a month salary if she would accept. But she stays in the missionary school on a salary of seven dollars and a half. The reason? She could not teach pupils in the other school to

seek the blessings which she herself has found in Jesus Christ.

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"We promise to keep the Ten Commandments and the eight Beatitudes. We will daily pray in our homes also, beseeching the Lord to send us a teacher." This is the form in which a band of heathen Chinese in the Province of Sz-Chuan, writing to a member of the China Inland Mission, offered guarantees in order to have the mission recognize them as inquirers. There is something attractive about a country where inquirers begin at this point.

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At a religious meeting in the south of London a timid little girl wanted to come to Jesus, and she said to the gentleman conducting the meeting, "Will you pray for me in the meeting, please? But do not mention my name." In the meeting when every head was bowed, this gentleman prayed, "O Lord, there is a little girl who does not want her name known, but Thou dost know her; save her precious soul, Lord." There was a perfect silence, then away in the back of the meeting a little voice said, "Please, it's me, Jesus—it's me!"

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Oh Lord, how long wilt thou endure! Think of it, brother! In the United States the strong drink bill is $1,464,887,598. In this awful waste of money follow closely in its wake crimes, pauperism, loss of labor and life which according to good authority reaches $1,678,504,964 more. Over and against all this stands the paltry revenue which the government receives for the manufacturing of this demon-making stuff,—$141,000,487, leaving the United States through her people both in state and home a net loss of $3,002,392,075.

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The Kaffirs who came with our transports said to the English officer in charge of the cattle, "Why are they making all that noise?" He replied, "They are worshiping God." "Who is God?" said the Kaffir, for they know nothing about a God. "God made this world," said the officer, "and they worship God because they want to go to heaven, which is a very good place." "Heaven is a very good place," said the Kaffir, "then why English not annex

A Tattooed Maori Chief, New Zealand.

heaven!" The Kaffir thought that the English annexed everything good, and therefore ought to annex heaven. His idea seems to have been to have annexed heaven to this earth, but Christ set up His cross on Calvary as the sign that He had annexed this world to heaven. Oh, boys, we want to enlist you as good soldiers of Jesus Christ, to help in carrying out that annexation of this world for Christ.—The Bombay Guardian.

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"It is money, money, money all the time," says Skinflint Jones. "I never hear anything else." Quite likely. He never thinks of anything else, and he is never aroused from his stupor in church except when the preacher mentions money. Then he claps his hand over the right pocket and straightens up. It is a fact, he never hears anything else.

:: THE LITTLE MISSIONARY ::

Poems and recitations which you have found fitting in your work, and not having appeared in these columns will be acceptable to the editor. What helped you will help others. Take an interest by sending in selections for this department.

PRAYER FOR ALL LANDS.

O God of sovereign grace,
We bow before Thy throne;
And plead for all the human race,
The merits of Thy Son.

Spread through the earth, O Lord,
The knowledge of Thy ways;
And let all lands with joy record
The great Redeemer's praise.

—Melrose.

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HOW MAY I KNOW?

"The year is new, how may I know
Through all its months the way to go?
How may I know just what to do
To make me useful, kind and true?"

The sun smiled down and seemed to say,
"I'll shine upon you every day,
And in your soul God puts a light
Which tells you always, what is right."

—L. A. S.

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MISSIONS AND MINDING.

I want to tell you something!
I heard my teacher say,
"I don't believe in missions.
I don't think I will pay
A single cent of money
To go so far away!"

I really think that's wicked,
Because—why don't you know?
Our dear Lord told His people
Before He left them, "Go
And preach to every nation."
Our Lord Himself said "Go!"

I wonder what my teacher
Would think if I should say,
"I don't believe in minding!"
And then I'd run away
And do whatever pleased me.
I wonder what she'd say?

"I don't believe in missions!"
That's what some people say.
"I don't believe in minding,"
They mean, and turn away
From Jesus' last commandment,
And grieve Him every day.

—Mary Nowlan Wittwer.

Adelphi, Ohio.

This hymn from a Labrador Hymnal and published in "The Little Missionary" of the Moravian church is given here not with the expectation that any child will undertake to learn it, but to show the contrast with the English, and how hard it appears, at least to us, for them to read. No doubt they think the same way about our language.

"Jesus Makes My Heart Rejoice."

1. Gub kittorngaringmanga
Kuviasudlarpunga
Nagliktima annerijima
Pairivlunga naglikpânga,
Illitarivlungalo
Attimnik tailungalo.

2. Nâlekab iglungane
Illageksimajune,
Tâpsoma nerritipânga
Timiminik, kâkonnanga,
Immerulerangama
Aungminik immipânga.

3. Kuviasudlarpunga
Pilòridlarlungalo,
Uvlut mânele nâkpatta
Angergaudjaularamale,
Pairijimnut kilangmut
Nertornartotuamut.

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THE ISLES SHALL WAIT FOR HIS COMING.

"The isles shall wait for His coming,"
Sang the prophet bard of old;
"For His message of peace and pardon,
In the far-off age of gold."

Oh, ye of the strong young nation,
The land of the setting sun,
Look ye that in waiting islands
The message of God be done;

But look that the first new message
To the peoples afar ye send
Be the message of joy and gladness,
The story of Christ, the Friend.

So shall they that sit in darkness
Be cheered by the sound of His voice,
And at signs of the coming morning
Let the waiting isles rejoice.

—Caroline Sheldon.

THE BOY WHO CARRIED THE MESSAGE.

When the century was dawning
And of peace and hope we sang,
Then in China old and hoary,
Hate and bitterness upsprang.
Thousands joined to drive the Christians
Once and always from the land;
And the cry, "Kill, kill the Christians!"
Sudden rose on every hand.

You remember the strange story
What in old Peking befell
When the gates shut in our workers,
And all "foreigners" as well—
And the world outside was sure,
Such the silence and the dread,
That the Christians had been conquered
And were numbered with the dead.

But those living prisoners waited
For the help that did not come;
Waited for the sound of cannon
And the beat of friendly drum.
Had their friends forgotten? Was the
World unmindful of their fate?
Surely troops must soon relieve them,
Soon, or help would be too late.

Could they send a pleading message?
Eighty miles the word must go
For in Tientsin were the soldiers
While between was massed the foe.
Then a Chinese boy came forward—
He would risk his life to save
Those who taught him "Jesus' doctrine,"
Which to him such courage gave.

Silently the night closed round them;
O'er the wall so high and grim
Cautiously the boy was lowered,
Prayers and blessings foll'wing him.
"Come to us soon or we must die."
This the message that he bore,
Written close on slip of paper
Hidden in the garb he wore.

So he started on his journey.
More than once the lad was caught,—
Boxers searched him, beat him sorely,
Tried to drown him but could not,
For a hand Divine was leading
Through the darkness, through the day;
Guarding him who bore the message
From the perils all the way.

Weary, faint, he reached the soldiers
With the message,—that brave boy!
And at length found one who read it
With surprise and shout of joy;
"Those we mourned as dead, are living!"
Through the ranks was borne the cry
And like one man rose the soldiers
Dangers ready to defy.

"On to Peking! to the rescue!"
Not a moment then to waste;
Through the cruel, hostile country
Marched the men with eager haste.
You remember how they levelled
Walls and gates of old Peking,—
How they freed those "praying Christians"
While the world was wondering.

But whene'er you tell the story
In a tone of pride and joy,
Don't forget who bore the message,—
That heroic Chinese boy!

—L. A. S., in Children's Missionary Friend.

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"BETSEY LEE."

Betsey Lee was poor and old;
Through summer's heat and winter's cold
Like a policeman on his beat,
She daily trod the crowded street.
Sometimes she offered homemade wares
To travelers on the thoroughfares:
Sometimes she asked, in stately halls,
Where priceless paintings decked the walls,
For honest work, whereby to earn
A loaf of bread; or she would turn
A willing hand to aid distress;
Thus many lives did Betsey bless.
Year after year 'twas much the same,
Except that she grew deaf and lame,
Yet always honest, faithful, true,
The dwellers on the street all knew
That Betsey Lee would sooner die
Than beg, or steal, or tell a lie!
Full many gave her kindly words,
Which, I am sure, in heaven were heard;
And many a one who passed her by
Wondered that she should never sigh,
While every day the rich and great
Lamented o'er their bitter fate.
They wondered, too, why Betsey Lee
In everything some good could see!
Some thought it strange that Betsey took
Her chief delight in God's blest Book;
Why she on Sabbaths always went
To church—and there with heart content,
Communed with God, nor had a care
That others passed her with a stare
Because her clothes were not in style!
She heeded not their sneering smile.
I'll tell you why: Long years before,
Down to the river's winding shore,
Where wretched hovels filled the square,
And oaths and curses rent the air.
A missionary came one day,
To sow some seed beside the way.
A thoughtless crowd it may have been,
Of rogues, and roughs, and rivermen—
About the same as by the sea
Our Savior taught in Galilee.
I know not whether many heard,
And learned, that day, to love God's Word;

But this is certain, from that hour
Poor Betsey knew the Spirit's power!
From that day lived the gospel plan
Of love to God and love to man.
Now Betsey wasn't learned at all,
But she could spell out on the wall
The golden texts the teachers wrote,
And all those texts could rightly quote;
Though when the words were hard and long
She sometimes got the meaning wrong;
And Betsey's heart was warmed and cheered
When short and easy words appeared.
The text she loved the best of all
Was very short—the words were small—
'Twas this, "Go ye and preach." Said Betsey Lee,
"That's plain and simple just for me."
So day by day as Betsey went
About her work, she preached content,
Preached faithfulness, and love, and hope:
Her every act for Jesus spoke.
She didn't wait for sunny days—
'Mid storm and cloud she sang God's praise.
Her life the sermon was she preached,
And many a heart her gospel reached.
If poor old Betsey Lee could tell
The story of the cross so well,
With scarce one talent in her power,
With poverty her only dower—
Pray, what will Jesus say, when we
Before our Judge meet Betsey Lee?

—Mrs. S. A. Gamble.

UNDER THE SNOW.

In winter the Eskimos live in snow huts, shaped like beehives, and approached by a snow tunnel. They are lighted by windows of ice instead of glass, and are warmed by a lamp fed with seal oil. The ceiling gets thick-coated with soot, and looks quite homely and comfortable. The Eskimos sleep on snow beds, covered with light branches, and then with skins. They have no difficulty about seats. They use, that is if books tell the truth, their provisions for seats—great chunks of walrus beef, frozen hard as a board. When a piece is wanted for dinner it is chopped off with an axe and popped into a pot, and there you are. As summer comes on the snow huts grow soft, and sometimes the roof falls in suddenly. This is fine fun for the boys and girls. No one is hurt by the soft snow, and there is no furniture that will spoil; it is a sign that summer is come in earnest. Then the family sets up a tent of skins, where they dwell till the snow comes again.—The Little Missionary.

JOHN CORNELIUS EBY.

This is the name of the "new missionary" who arrived at the home of Brother and Sister Adam Ebey, in Dahanu, India, on Jan. 20, 1905.

WHAT A FOUR-YEAR-OLD CAN DO.

We have a little granddaughter, four years old. Her name is Mary Burger. She was given a dime last spring to invest in something for missionary purposes. She raised chickens. She tended them herself, and this is the proceeds, $3.84. She says, "I want it sent to poor little children, to help feed and clothe them, so they can go to Sunday school like we can." Jno. H. Rinehart.

Union, Ohio, Feb. 7.

GIVING AND GROWING.

"We must share, if we would keep,
Our good gifts from above;
Ceasing to give, we cease to have;
Such is the law of love."

A poor boy met an old captain one day on a towpath on the Erie Canal; the captain recognized him, and said:

"Well, William, where are you going?"

"I don't know," he answered; "father is too poor to keep me at home any longer, and says that I must now make a living for myself."

"There's no trouble about that," said the captain. "Be sure you start right, and you'll get along finely."

William told his friend that the only trade he knew anything about was soap and candle-making, at which he had helped his father at home.

"Well," said the old man, "let me

pray with you once more, and give you a little advice, and then I will let you go."

They both kneeled down upon the towpath; the dear old man prayed earnestly for William, and then gave this advice:

"Someone will soon be the leading soapmaker in New York. It can be you as well as anyone. I hope it may. Be a good man; give your heart to Christ; give the Lord all that belongs to Him of every dollar you earn, make an honest soap, give a full pound, and I am certain you will be a prosperous and rich man."

When the boy arrived in the city he found it hard to get work. Lonesome, and far from home, he remembered his mother's words and the last words of the canal-boat captain. He was then led to "seek first the kingdom of God and His righteousness," and united with the church. He remembered his promise to the old captain, and the first dollar he earned brought up the question of the Lord's part. In the Bible he found that the Jews were commanded to give one-tenth, so he said, "If the Lord will take one-tenth, I will give that." And so he did, and ten cents of every dollar was "sacred to the Lord."

Having regular employment he soon became a partner, and after a few years his partner died, and William became the owner of the business.

He resolved to keep his promise to the old captain; he made an honest soap, gave a full pound, and instructed his bookkeeper to see that one-tenth of his profits was set aside for religious and charitable purposes. He prospered, his business grew, his family was blessed, his soap sold, and he grew rich faster than he had ever hoped. He then gave the Lord two-tenths, and prospered more than ever; then he gave three-tenths, then four-tenths, then five-tenths.

He educated his family, settled all his plans for life, and gave all his income to the Lord. He prospered more than ever.

This is the story of William Colgate, who left a name that will never die.—Medical Missions at Home and Abroad.

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LAWRENCE, THE HOME MISSIONARY.

By Mary C. Stoner, Ladoga, Ind.

[This interesting story of real home life witnessing for Christ is the kind that appeals to the heart. There are many such instances. Will not others write too?—Ed.]

"There, Ina, lie down a few minutes, you will feel so good after a little rest."

The tired girl lay her weary head on the soft pillow, and watched her cheerful hostess disappear, then she thought of loving friends, and angel spirits hovering near.

"Ina, do you know that I love you?" The arms of a chubby four-year-old boy stole gently around her neck and bending over, he gave her a kiss.

"My, that watch is pretty, I just love to hear it tick! Say, did you know if you're bad that the old bad man'll take you, an' 'est burn you an' burn you an' 'est keep a burning you, an' if you'd want a drink he wouldn't near give you one; I'm awful glad 'at Papa an' Mamma brought you home with 'em 'cause I love you so, an' that's the reason why I want you to be good, 'cause—'cause I don't want the old bad man to get you an' burn you clear up."

"Then I couldn't be with you, could I, Lawrence?"

"No, no, I'm going up, 'way up high; it's awful pretty up there."

"Who told you about these things, Lawrence?"

"Why, my mamma; she wants me to be good. Say—did you know 'at the old bad man's on our telephone line? Well, he is—don't you know I found the wire going down in the ground, right by our cellar, an' I told mamma to call him up, but she said she didn't want to get—get—what is that big word? Oh, yes, get acquainted with the old thing."

"O! I hear Fanny Fern a-laughin'; I must go."

He was off in a bound to join his merry sister, and Ina wondered if the loving interest with which Lawrence gave his lesson would not be a worthy pattern for older missionaries.

FROM THE FIELD

A Brother in Virginia, whose Name is Withheld. has the Master's Work Deeply in his Heart, as Seen from the Letter Herewith. Such Sacrifice and Devotion, if had by all the Members Would Result in Great Good:

Feb. 5, 1905.

A few thoughts concerning mission work and its pleasures may be of interest. My present donation will be very small, as we are in this county by ourselves (that is my family). We are the only members of the Brethren church in this county. We have no place to have preaching, therefore we need a small churchhouse, in order to do any work here. It is a good community and many souls need saving, but there is no one to give them the true iife-giving Word, or a whole Gospel. I am poor in this world's goods, but the good Lord has abundantly blessed me, since I have come to realize that I owe Him a great part of what I have, and am willing to give part of the same for His cause. I see the need of a churchhouse here, and I am determined by God's help to build one, and if I will have to do it myself. I have asked several brethren to lend me seventy or one hundred dollars for one or two years and I would pay it back again, even offering two horses and four head of cattle for security, and yet they will not do anything, but I am not the least discouraged in the work. It just stimulates me more.

I agreed to do all the work on the house, and afterward pay the money back again that I borrowed, but now I am going to go at it myself. That is why I have so little to send this time for missions.

I am made to think sometimes that we must be robbing God, as the prophet Malachi said.

I know churches in which the whole membership does not give as much as the poorest member could give, and yet be a hundred times better off than what they are now if they could only be made to see it.

Some evidently think that God can not be trusted if we are to judge by the fruits we see. I have been trying to teach the whole Gospel at every opportunity ever since I am here, and trying to sow the seed of truth as best I can.

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From Fruitdale, Ala., comes a Call that Should be Responded to by Some Missionary Minister. The Point is in an Organized District and Help Should be Arranged through Board for Tennessee and Alabama:

We are in need of a minister. The fact is that the cause will suffer, unless we get ministerial help, some way, soon. We have about thirty members here, all in good standing, and all are enthusiastically endeavoring to build up the cause of Christ. Bro. Hutchison is with us now and will stay until March 1. Then, I feel, we will not be held together as we should be. We have only one young minister here, but it will be impossible for him to fill all the appointments. They are all good places to build up churches.

Now please do not let this cause suffer. If we could get some one like Bro. P. H. Beery, just for one year, I feel we might do well. We want some one that readily answers questions such as might be asked concerning the Bible.

Talk about sending missionary help to foreign countries the South needs it too. I have lived here nine years and therefore know something about it. The Missionary Baptists are dividing up and many are laying aside feet-washing. They are calling in many places for our ministers to come and preach to them.

Now, dear brother do not let this go by without a thorough investigation. I would be glad to answer all questions and furnish all information possible regarding this work.

J. Z. Jordan, Secretary of Church.

L. H. Eby, Missionary at Ft. Wayne, Ind., Describes how the Spirit led their Mission to Begin a New Fund. Note, too, in the Amount Given, how the Lord Stirs the Heart When it Reaches out for Others far away:

Wisdom has rightly decided in our Brotherhood that every donor to the General Missionary Fund has the privilege to say to what cause his donation shall be applied.

Our Christian Workers' Program for December 18, 1904, included our Christmas productions, being our last service for the year.

Presenting and receiving gifts was one line of thought in the meeting. Near the close one dear sister asked, "Why not give the Lord a gift this Christmas day?"

Before dismissal we took occasion to comment on this question expressing our conviction to give unto the Lord on Christmas day, and assured all that the congregation on Christmas would have a like privilege.

Christmas day came bright and clear, and we enjoyed a spiritual service, at the close of which we extended the privilege to all, to donate as they felt the Lord had blessed them, and in harmony with the above plan.

Convictions previously led our family towards the opening of an Australian Mission Fund, and for this we donated. The occasion proved that every donor applied theirs likewise.

We are thankful to report that the nucleus fund swelled to almost ten dollars.

Our united prayers accompany it, that out of a small beginning the Lord may bring forth a great fund, resulting in the conversion of many souls.

Christmas day evening was most enjoyable by our children's Christmas services. The quality of work and song by both leaders and children was most commendable.

The goodly congregation rejoiced and we thanked God for Christmas day services in Ft. Wayne.

The church is still uniting her efforts towards "more and better work for Jesus."

Ft. Wayne, Ind.

Maryland Collegiate Institute, through D. Owen Cottrell Gives a Short and Interesting Account of Growth of Missions in their School:

The work here has been organized for about three years. During that time we feel that the movement among us has gained strength, and some of our number have already found themselves among the active laborers in the field. Among the latter is to be found one of the leaders in organizing the work here, I. S. Long. His letters to us from the land where he now is whisper to us of the cause for which we are striving. Another of our workers has been for some time with the Mission in Baltimore, and she occasionally stops in to see us and tell us of what is to be learned of mission work in that great city.

We have read several books of the course already. "The Crisis of Missions" was completed early in January. Since then we have begun on "The Christian's Secret of a Happy Life," of which there were twenty-seven copies ordered the first time, and six others since. That the Circle here has been growing is shown by the fact that there were recently twenty-three new names sent in, and there are now about half that many more taking up the course. With such a constant increase of members, there is no danger that our regular weekly meetings will lack interest and influence. It is a rare thing for less

than twenty-five to be present each meeting.

During the Special Bible Term the Circle rendered a special Program. When opportunity offers, we have those interested in Mission Work to be present with us at our weekly meetings and give us a talk.

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Juniata College, as Reported by D. W. Kurtz, has a Daily Mission Class During Bible Term. Would it not Result in much Good if Many More Could be Present than Are?

Our Mission Study classes are moving along as usual. A mission class was formed for the special Bible term which began Jan. 22. Mott's "Evangelization of the World in this Generation" was used. This is the first time that a period each day of our much crowded Bible session was given to mission study; but the interest which all took in it and the great need of training people at these Bible institutes to become leaders in their home churches have doubtless insured its repetition at future Bible terms. It was our aim and is our hope that through this class some churches will take up the study of missions.

The most prominent features of the mission work of the month were the visit of Galen B. Royer, General Secretary of the Mission Board, and the many good things he brought us. On Thursday evening, Jan. 26, the "Whatsoever Band"—a missionary society of the young sisters of the Huntingdon church—gave a public program, after which Bro. Royer gave a short address. On Friday afternoon and evening he gave us two very interesting mission sermons. The Sisters' Missionary Society held their annual public meeting Saturday afternoon. On Saturday evening (Jan. 28) the Mission Band of the college gave a public program. The Band was represented by brethren D. W. Kurtz, O. A. Stahl, A. J. Culler and J. H Cassady. This was followed by a splendid talk by Bro Royer. He also met with the Mission Band and Volunteers in their private meetings, had many personal talks, and inspired all whom he met. We are more than ever persuaded that an annual visit of all our colleges by some secretary is essential for the future of the Cause.

D. W. Kurtz.

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McPherson College, (Kans.) through F. H. Crumpacker, Reports Splendid Growth along Mission Lines:

A good per cent of the students have either been in some of our study classes or have been doing some reading along missionary lines as directed by the leaders.

A text book, entitled, "The Chinese Slave Girl," has aroused considerable enthusiasm along missionary lines of reading. A few of its readers burned midnight oil to get to read the entire account. The Volunteer Band has almost doubled its number and are doing some work among the neighboring churches. Since visiting one church, we rejoice to learn that they have taken up the support of an orphan. Recently one of our elders from Nebraska visited our Band and gave us some helpful instruction concerning our preparation for the field. The going of Brother and Sister Eby to the field has added an extra help to our work here. Many of our workers watch and wait anxiously for communications from them. The spiritual tone of our Christian work is higher than it has ever been. A short time ago we enjoyed the visit of a River Brethren sister who was formerly a teacher here and, for the past seven years, has been a standard bearer for Christ in dark Africa. Her personal talks with the students helped them to see new beauty in being wholly surrendered to Christ.

Feb. 5.

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Bridgewater College through Wm. K. Conner Reports a Deeper Spiritual Work of Grace in their Midst since the Bible Term:

To-night our Band meeting was small,

due largely to sickness. Prayers went up in their behalf. But somehow it almost seemed that the blessing was larger, because of the small number present. The prayers were touching and strengthening. The remarks were instructive and inspiring. The closing hymn was "My Jesus, I love thee, I Know thou art Mine."

Just read the "Little Green God." Think of it! Is it possible that such conditions exist in blessed America! Think of Bro. Stover in twenty years being treated like Mr. Fletcherd. Could it be?

Our Bible Term is in the past, but not all of it. Go with me here and there, over this beautiful Valley, into the many homes that were represented here. Then into the heart, and into that beautiful missionary room of the one who attended the Term, and there be shown some beautiful collections. We step up to a rather striking picture and begin to admire it, when we are told, "That was painted by the Holy Spirit through Bro. Royer." "It is truly a valuable addition to your room. Think what your room would lack had you not been at Bridgewater." "Yes, I prize it highly and am sure it will do others as well as myself much good."

In my own "room" I have hanging a picture that will please you. It is after preaching. The crowd has gone. In the Band room a number have gathered, because it has been whispered that Bro. Royer is going to meet with the Band. There we felt that we were led into "green pastures and beside still waters. Our cups were full and running over. A brother and sister were there who had yet a four-mile drive home.

Thank God for the Missionary Spirit!

Manchester College Through J. H. Morris Talks About Heroism at Home that Has a Good Ring to it. But They Are Not Neglecting the World-wide Field.

Our missionary work here is yet in its infancy. We hope that we may feed it the proper food for rapid growth. Some of our people are interested in foreign and some in home missions. The class interested in foreign missions is small, compared to the class interested in home missions. These home missionaries are fighting a winning battle against the saloons and club-rooms. Talk about heroism! These home missionaries are the true heroes. They are fighting against the saloon and the gambling house and the overthrow of Sunday. They are standing for the home, they are strengthening the schools, they are pioneers blazing their way through the forest and they are the ones who will be looked upon as the Pilgrim fathers of the great West. We sincerely hope that our cities, towns and villages will soon be free from those dens of vice. Manhood is at a premium and such places do not build man up physically, mentally nor spiritually. The sooner we can get rid of them, the sooner we will have stronger, purer men and women.

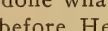
On Friday evening, Feb. 3, the Bible Society rendered its regular monthly missionary program. It consisted of well-selected and appropriate readings, recitations, talks and songs. After the program the missionary offering was received. This offering of three dollars was put into the missionary treasury. The missionary fund is now above eighteen dollars. This fund is primarily to aid worthy young men and women in their mission study in Manchester College.

On Sunday, Feb. 5, Eld. A. G. Crosswhite preached a soul-thrilling sermon on missions. Just before the sermon Sister Grace Holsinger showed by means of a map the different religions of the world and the number of people following each. The Christian religion has a very small following, compared with the population of the world. There is abundance of room for live missionaries.

During the second winter term the Bible Classes of the College study Mis-

sions. The study is an interesting and beneficial one to all Bible students and doubly so to mission students. Besides the regular text-book work, each member of the class is expected to do some outside reading,—some books along missionary lines. The books selected are: "Life of Judson," "Life of Moffat," "The Evangelization of the World in This Generation" and "Do Not Say."

We need a Missionary Society here and I hope the day is not far distant when we shall have one. There are three classes of people in this church, the anti-mission, omission and mission. There are very few, if any, belonging to the anti-mission class, so we see that they must belong to one of the other two classes. If they don't come out on the side of missions, we are surely forced to conclude that they belong to the omission class. If each one in this latter class would read the last five verses of the twenty-fifth chapter of Matthew, he would join the mission class. If all of that class could fully realize the condition of the heathen people, they would not stand by but would be soul and body in the work before another year would pass by. We should remember that we have not fulfilled the scripture until we have done what Christ told His disciples just before He left them, "Go ye, therefore, and make disciples of all nations."



A. W. Vaniman of Malmö, Sweden, Tells of Growth in His Own Field, and Expresses Joy over Success of Others.

The December and January numbers of the "Visitor" are at hand. The December number had been delayed somewhat, and came only a few days before the January number. Both of them are brimful of good things. Sister Vaniman says the "Visitor" is the best missionary paper she ever saw. We see that it is even growing materially in size. This is a good indication, as it proves that there is a growth. Growth is the watchword in all that has life, as long as anything is growing it indicates life, and where it is something good it indicates improvement. That is a characteristic of the kingdom of heaven. We are glad to see the medical work of Dr. Yereman having such a good effect. Medical missionary work has long ago passed the experimental stage, in working among the heathen. In a Christian land as this the opportunities are not so great along that line.

Our work for the year 1904 is now at a close and the results are in the hands of the great Judge. When we look back over the work of the year, we see bright and dark spots. Three have been baptized in Denmark and seven in Sweden. In Denmark there have been no losses either by death or expulsion, so that the gain is three. In Sweden, we have lost some by removal and expulsion, so that our gain here is very little if any in numbers. But the duty of us, as servants, is to sow the seed and trust to the Lord as to its growth. During the year Brother and Sister Westergren left us and are now settled in Washington again. We feel their loss quite keenly. The visit of the American members is a bright spot in our memory, as one of the events of the past year. Such oases in life's journey are an advantage to us as we pass along. We are glad to know that most of the party have reached their destination.

I see in the January number that there is to be considerable attention given to the home field during the coming year. That is an idea that is not to be discouraged. The home field needs to be kept up if the foreign field is to be supported. The history of every other church is that the foreign work has constantly grown, and required a continual increase in the necessary funds. Money and effort spent on the home field will bring its reward in increased contributions. As we are now working in some foreign fields it may not be amiss to think along the line of working among these same

people in America. In America there would be no trouble with the military question that is a great drawback in Europe. No doubt the same amount of money and effort among Scandinavians in America would give fully as great results as we are getting here. The work among the Italians in Brooklyn can easily open the way for a mission in Italy some day. It is quite likely that we have been neglecting the foreign field at our doors at home entirely too much. The church is capable of doing much more work both at home and abroad than it is doing, but we can be thankful that we are growing as we are in the line, and when we see that we are growing let us take courage and thank God that it is so.

What is everybody's business is nobody's and for that reason when anything is to be accomplished along any line, it is necessary for some one to take a special interest in it. There are those who have a special interest in the foreign field. Well and good. There are others who are impressed with the importance of the home field. Let these push their part of the work and then the whole work will move on. In a large factory no one can take an equal interest in all the different parts. Each one needs to confine himself more to his department. So in this work. Let each one push his own department, at the same time realizing that every department is important, and that the success of one part conduces to the success of all the other parts. May the coming year show a marked increase in work and results all along the line!

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D. L. Miller, of Bulsar, India, Tells of the Horrors of Idol Worship and the Simple Faith of One who has Forsaken it for Jesus' Sake:

Yesterday Wilbur and I called upon a sick native brother. On the way we passed by a temple where idolatrous worship is carried on. In the center of the interior stands the marble image of a bull, the symbol of Siva. In one corner is a hideous image of the human form, life size. It is daubed over with red paint and it has had so much paint daubed over it that it is crusted in the most unsightly manner. Images of Ganesa and Krishna occupy places in opposite corners. In the rear is a small chamber in which are kept, apart from the rest, two symbols of the gods of India, of which it is a shame to speak, let alone to designate what they are.

We looked into the temple, talked for a short time with the priest in attendance and then went on our way to the native village where our brother Ramabhai lay sick.

We found him in his mud hut, lying on a rude couch. The windowless hut, one among the best in the village, was dark inside, the only light admitted coming in from the low door. After talking to us about his illness he said that since he became a Christian many temptations had come into his life, but that he was trusting in Christ and in life or death would still continue to trust him. Then we knelt down by his bedside and had earnest prayer for the sick brother, commending him to God who does all things well.

As we left the humble home of our native brother, and repassed the temple, I reflected on the simple faith of this brown-skinned follower of Christ. Once he bowed to the hideous paint-daubed image in the temple and worshiped it. His mind was chained down by the customs of his ancestry for thousands of years, who bowed to the same images and worshiped gods made with their own hands. And now he lay sick in his little hut, and it may be that his sickness will be unto death. The hideous nightmare of idol worship is broken and in simple faith he expresses his trust in Christ. Yonder is the idol, here is the trusting child of God,—weak, it is true, but still a child and all the dearer because of his weakness. What a striking contrast!

What has wrought this change? The Son of God died to draw all men to Him. The missionary left his home and came here to bring the message, and the message touched the heart of this one time idolater and lo the change.

If one soul is worth more than all the world, then the trusting faith of this saved brother, whose soul is precious in the sight of God, is worth more than all the money ever spent, or that ever will be spent, in India for mission work.

Bro. Ebey, of Dahanu, India, tells in a Most Interesting Manner of More Jungle Work in the Following Letter. The Trip was Made in December:

We closed November and began December in Kainard. One day we went to one of the sub-villages. There are many cattle there. We met a number of cows in the road with their calves by their sides. These Indian cattle do not like the smell of strangers especially Europeans. Several cows started for us. It almost made my hair stand on end. The two native men started to run. I started towards the cattle, swinging my umbrella. The cows stopped and went the other way. I fear these Indian cattle more than the snakes.

We found many attentive listeners in Kainard, but it takes patience to win the people for God.

From here we returned home with the tent to wait for the missionary party. We were very glad to have reinforcements, Brother and Sister Berkebile.

One day John and I went to Soravli to a party where about sixty Varleys were having a feast in memory of the dead. A number of these knew us and welcomed us. They were beating their drums and cymbals. The women were wailing. After a short time they invited us to speak to them. For about forty minutes we told them about Christ and the vanity of their idols. When we left they debated whether to go on or quit. The desire for liquor prevailed and we heard their music again before we got very far away.

The morning of the 12th I arose at 3 o'clock, and made ready tent and traps and left home for the jungle at 6:20 A. M. We went about four miles, pitched tent, and went out in the afternoon. We gave our old cart-driver a blanket. He got down to worship me, but I told him to worship God.

This was a good place to meet people. It is on a road where daily more than a thousand loaded carts of timber pass and many people stop for an hour or two. This was Karadoh. From here we reached Soravli, Souta, Cheri and Asva.

Then, one rainy morning, we moved camp forward, about four miles to Raitoli. This was a beautiful place on a fine little river. From here we reached Raukol and Debarnk. The rainy weather caused two of our party to have fever for several days, so our work was not as successful as it otherwise would have been. Most of the men are cutting or hauling timber.

In Raukol is a peculiar object of worship,—a tree taken and hewed square. The base is about eight inches, top almost a point, and 21 feet high. On one side it was divided into sections of a cubit's length and teeth like saw-teeth carved on it. At different places as high as a man can reach, red paint was daubed on it. I want to get a photo of it some day, and learn what it represents.

Here I wrote a little poem, "Sunday in the Jungle." I may send it some day.

Next we went to Raushet. The fever continued and only two of us could get out. I sent the sick ones home in the cart. One of us had to stay at the tent and the other go out alone. It is not good but we could not help it. Many people came for medicines. It is wonderful how many people one finds in the jungle. From here we could reach many villages by walking three or four miles. But we cannot stay. It's poor policy to be out with only one man.

Through some relatives a woman and two men heard about the "sahib's good

medicine" and walked over twenty miles to see me and get medicine. Faith and works. When they once believe in Jesus, they will be workers. Poor people.

And the women are beginning to get over their timidity, some even venturing inside the tent. That's a hopeful sign. To win India we must win the women.

The cart-driver returned from taking John and Natha home. He brought word that my little ones were not well. It was Dec. 21. Only one man and sickness at home. So we arose at 2 A. M., packed up, and started home at 3:30. It is only 12 miles but I had no word from home for eleven days. The road was full of carts. We met 349 coming towards us, all empty, going to the jungles for timber. We passed nearly 300 loaded ones beside the road coming this way.

Owing to the work at home, business, and other matters, I did not get out any more in December. I shall know better from now on what is needed for touring work. When I start out again, I shall be better prepared.

God was very good to me. I had very good health, not a day of fever and only a little cold, though I slept on the ground every night, had but few conveniences, and but few opportunities to bathe.

Bless the Lord, oh my soul!

✣ ✣ ✣

Isaac Long at Jalalpor, Surat District, India, Relates Some Very Interesting Experiences which will be Appreciated by Everyone in the Home Land:

Though weary from a truly hard, yet in spirit most glorious, day for God, I write you a few notes. Our number, Sister Eby excepted, went to one of our school villages to-day, and this is Christmas. Really I do feel we went in the Spirit, impelled with the thought of the saved for the lost. I could but feel that our little band, several native Christians being with us, had caught a glimpse of His face who died and had tasted of the joy that the Incarnate One wrought for us by His deliverance from our sins.

We met 50 children, mostly boys, and quite a number of grown people of both sexes. This was in our mission school room and these children comprise the school. This school has two heathen teachers and has been going for about two years and a half. These children know well the ten commandments, besides a good deal of Bible, gotten from the Question and Answer Book. Now, for five or six months, we have a Christian helper in this village. He sings very well, though untutored, but it would do you good to see and hear, as before those children he directed the singing. It would thrill your soul to hear the children sing hymns. Our orphan children should know much, and do pray and sing well. Why not? Consider their training! But for these who are the raw heathen to sing with all their might God's praise, this, I say, does us good. Our Christian brother worker there gives the majority of his time to these village people, and I have felt that he had really caught the joy he might and should have, did God through him lead the whole village to the foot of the Crucified, for life.

This village has a population of 1,100, and nearly all of one caste. The women may truly be called farmers, for with but several exceptions, not including boys and tottering old men, the women do all the farm work. So, while they are town people, they are also farmers. Isolated homes are not seen in India, as far as I have observed. These farmer women give the government 3,300 rupees yearly, as rent. They have two main crops and one minor, respectively jewari and rice, and sesamum. From the latter they procure oil. Crop or no crop, this money is to be paid. This year, because of no summer rain, they failed on rice, so have only the jewari crop to draw from for income. I pity these people. They are distressingly poor. And if for any cause they do not pay the rent, their property, already inde-

scribably scant, is levied upon by government.

You may wonder where the men of the village are. Roughly, they may be divided into three equal parts. One part is on the railroad and bridge-building gang, and being liable to be sent to any part of India, may be from home for months or a year. A second part leave families and go to Natal in Southern Africa. These go in search of a living and often remain away as long as six years. (And these people are not altogether void of love for their families and their villages.) The third part are traffickers on the sea, transporting, for eight months in the year, goods from section to section, often going quite remote from home considering their sail vessels. In the monsoon seasons the sea is too boisterous for this class, so they sit idly at home during this time.

The chief man of this village is called Patel and is a Mussulman. He is one of about six families in this place. Apparently he is pleased with our school, supports it by sending us four of his five boys, and enjoys having us go to his village. To-day we called upon him for about one and one-half hours and he had tea served us native custom. He gave us a nice reception, and we enjoyed the visit. I took this good opportunity for testing him as to his view of our work. I sometimes, of late, have thought every one of us here should have the gift of discernment of spirit. Peter might find here more than one liar and more than one eloquent deceiver. The Mussulmen children turned out to-day, but usually they do not come to our Sunday services. They like our religion as long as it is God in God's name, but when we talk of the only all-prevailing name under heaven, given among men, whereby we must be saved, they want out. This Patel was in to hear us morning and afternoon. He looked very attentively at the cards his children received. (Effie gave an American Sunday-school card to each child.)

This Patel, for being chief police, sheriff, and general administrator of the town affairs, gets 84 rupees; small pay he thinks. Several besides his own family live with him, in all twelve in his family, yet he says they live on 59 rupees a year. But they eat less than some Americans. He has a very nice grown boy for whom I have consented to write a recommendation, a possible help to his getting a job in Natal, Africa. I think the boy is worthy. And this, my little service, may keep the Patel our fast friend. He could do us much damage if he would. However, he is an honest and upright man.

This village head has but one wife. She is his second wife. He says the Koran allows a man as many as four. If he keeps more than that number he becomes unholy. He confesses that if some had even so many, others would have to be old bachelors. He prays five times per day, though he has no Koran in his house. He says his Bible has our Old and New Testament and the Koran is one. His priest (fakir) died lately and left the village holy book in another village, so we did not go to see it. Although so few they have a mosque —small temple. No benches or chairs are in it, as usual in this country, only three cemented steps for the preacher to sit on while addressing the people. In one corner were many water pots. These have water filled in them for every devotee to wash his face and feet, prior to entering. He does this standing on a special front made for the purpose. Near by were a few very ancient graves with fallen slabs on them. In all, I can assure you that they are a zealous people.

A week ago, Effie and I had several cart rides. Wish you could have been along to enjoy them. The cart was covered all right, but was very heavy. One of the two bullocks in each of the three trips fagged. He would not go. It was not hard for him to kick against the pricks. We were in a hurry, but being in India what could we do? Several

times I got off the cart and shaking my white parasol at him, got a little chase on the bullock. But "the fox soon had no fear from the lion," so all I could do was to suffer him to drag along. Once I got the chance to straddle the tongue and drive. To see me brandishing the native "gong-pole," kicking with my ineffective shoe, and calling on those bullocks, was quite interesting to the natives as well as to me. The bullocks went. Ruts and holes! You never saw any. The axle barely missed rubbing the ground more than once. Our skull bones felt as though they were shaken loose. Next day every muscle in our backs felt sore. You say, "Must be tender." Well, we are, for we study as yet, mostly. As far as I know, no white woman had been in the three villages we visited, but somehow our women always take the shine off the men over here, being more rare. Maybe you can make up a better reason. In these villages we visited we have good schools going. And seeing our reception, we forgot all our bumps. When the trip is over, and we get back, we are always glad for such outings.

Dec. 25, 1904.

THAT BROOKLYN CHURCH.

When we purchased our plot (66x100) for the new church, there was quite a hill on it, but the owner agreed to remove it at once. This has been done, and the improvement is so great that our real estate man says our plot is worth nine hundred dollars more to-day than when we bought it one month ago.

As said in a former notice, the plot is paid for, and we hold a "warranty deed" made to the Brethren General Missionary and Tract Committee, Elgin, Ill. We now have left on hand about eight hundred dollars towards the much-needed churchhouse.

We are glad to say that our easy pledge system, which was laid before the "Messenger" family last December, has met with the approval of a goodly number of the Father's children. Thus far 160 have sent in their pledges for one dollar a year for five years. The first payment of one dollar came due Jan. 1, 1905. This has been sent in (with the exception of a few) and due credit will appear in the March number of the "Visitor," under "Brooklyn Church Fund." A few parties pledged for more than one dollar a year, who will send in their first payment soon.

As we have now entered upon the second year of this five year plan, the pledge will now read FOUR years, instead of five.

There are over twenty thousand Messenger readers, and out of this number 160 have sent us a five-year pledge. Their first payment is checked off, thus leaving four years to pay the remainder. Now how many others will join in with us, on this FOUR-year pledge of ONE dollar a year, making the first payment come due Jan. 1, 1906?

Subscription Pledge for the Brooklyn Churchhouse.

The Lord willing, I hereby pledge to give as a "free will offering" to the LORD, ONE dollar a year for FOUR years, said money to be used to erect a plain, substantial churchhouse in Brooklyn, New York, to be owned and controlled by the Brethren General Missionary and Tract Committee, of Elgin, Ill.

First payment of this pledge is due Jan. 1, 1906.

Your Name, ...

P. O., ...

Street or R. F. D., ...

State, ...

Cut this pledge out and send it at once, without any money, to J. Kurtz Miller, (Sec. of building committee), 5901 3rd Ave., Brooklyn, New York.

Building and locating committee:

Eld. D. L. Miller, Mt. Morris, Ill.
Eld. A. B. Barnhart, Hagerstown, Md.
Eld. Jesse Ziegler, Royersford, Pa.
Eld. M. B. Miller, New York City.
Eld. J. Kurtz Miller, Sec. of Building Committee.
5901 3rd Ave., Brooklyn, N. Y.

: ACKNOWLEDGMENTS :

All things come to Thee, O Lord,
And of Thine own have we given Thee.

Offerings are asked to sustain missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their services free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of General Missionary and Tract Committee, Elgin, Illinois.

The General Missionary and Tract Committee acknowledges receipt of the following donations during the month of January, 1905:

WORLD WIDE.

Ohio—$274.01.

Northwestern District, Congregations.
Green Spring, $15.25; Sugar Creek, $31.70, ... 46 95

Balance of Surplus money of A. M. of 1903, ... 85 12

Individuals,
Simon Harshman, Baltic, $1.00; Mrs. Lydia Bosler, Lowerville, 55 cents; Catharine Keslar, West Salem, $4.00; Mr. I. H. Rosenberger, Leipsic, $6.00; Elizabeth Ebersole, Leipsic, $3.00; L. E. Kauffman, Bellefontaine, $1.20; Joseph Kaylor, Degraff, $26.75; Elias Melott, Bryan, $1.00; Hattie S. Vincent, Lima, $1.00; Jos. Barnhart, Santa Fe, $2.00; Solomon Long, Pioneer, $5.00, ... 51 50

Southern District, Congregations,
Salem, $23.45; Lower Twin, $4.50, ... 27 95

Sunday School,
Upper Stillwater, ... 2 08

Individuals,
Ezra Prizer, New Lebanon, $2.10; Philip Prizer, New Lebanon, $2.10; James Horning, West Salem, 50 cents; Emanuel Shank, Dayton, $1.50; Jessie K. Brumbaugh, West Milton, $1.20; Eli Niswonger, Pitsburg, $1.20; David Bremer, Arcanum, $1.20; Jonathan and Mary Hoover, $4.10; W. H. Folkerth, Union, $1.20, ... 15 10

Northeastern District, Congregation.
Ashland, ... 30 19

Individuals,
Catharine Hoffman, Middlebranch, $1.00; Isaac Brumbaugh, Hartville, $10.82; T. S. Moherman, Canton, $1.80; D. F. Eby, Mogadore, $1.50, ... 15 12

Pennsylvania—$216.77.

Eastern District, Congregations,
Elizabethtown, $31.76; Indian Creek, $29.00; Coventry, $15.29, .. 76 05

Individuals,
Solomon Fackler, Union Deposit, $7.50; Abram Fackler, Union Deposit, $7.50; T. T. Myers, Philadelphia, $1.37; E. S. Ernst, Obold, $1.00; A. W. Stahl, Laurelville, $2.00; David G. Wells, Frederick, $1.20; David Kilhefner, Ephrata, 50 cents; Jos. Fitzwater, Port Providence, $3.00; Elizabeth Myer, Elizabethtown, $1.20, ... 25 27

Southern District, Congregation,
Canowago, ... 22 91

Individuals,
H. J. and Anna Shallenberger, McAlisterville, $8.05; Israel G. Miller, Kimmel, $1.20; C. W. Reichard, Smithsburg, $3.00; D. B. Myers, Idaville, $4.00; Susie Walker, Lineboro, $1.00; Amos P. Keeny, Lineboro, $5.10; Wm. C. Koontz, Shady Grove, 50 cents; Mary Hollinger, Greenspring, $4.40; G. W. Roth, Greenspring, $8.77; Mrs. J. E. Rohrer, Waynesboro, $30.00; R. P. Ziegler, $1.00. ..... 67 02

Middle District, Congregation,
Lewistown, ... 2 21

Individuals,
H. C. Price, Waynesboro, $2.50; Helen Price, Waynesboro, $1.25; Isaac Replogle, New Enterprise, $1.20; C. L. Buck, New Enterprise, $3.00; Alice A. Roddy, Johnstown, $1.00; L. Merle Hofecker, Johnstown, $1.00; Cora E. Hofecker, Johnstown, 50 cents; Roy Q. Hofecker, Johnstown, 50 cents; Jane Wineland, Martinsburg, $1.00; D. G. Snyder, New Enterprise, $1.00, 12 95

Western District, Individuals,
J. C. Reiman. Berlin, $1.00; J. C. Harrison, Vinco, $1.20; A. Christner, Connelsville, $1.00; H. L. Griffith, Meyersdale, $5.08; Linda Griffith, Meyersdale, $2.08, 10 85

Iowa—$185.42.

Northern District, Congregation,
Kingsley, ... 10 85

Individuals,
T. L. Kimmel, Sheldon, $3.00; Mr. Dan Frye, Garrison, $3.00; W. S. Blough, Waterloo, $4.00; Samuel Fike, Waterloo, $11.50; Eph Lichty, Waterloo, $42.50; E. M. Lichty, Waterloo, $3.00; N. W. Miller, Waterloo, $5.75; D. A. Miller, Waterloo, $7.58; W. L. Kimmel, Sheldon, $7.50; Melissa Chapman, Redfield, $8.03; W. O. Tannreuther, Waterloo, 50 cents; Abbie Miller, Waterloo, $6.25; J. J. Berkley, Waterloo, $6.00; O. J. Beaver, Nora Springs, $3.83; C. A. Shook, Greene, $3.00; John Weigle, Waterloo, $1.25; Elizabeth Albright, Eldora, $5.50, ... 122 19

Middle District, Individuals,
W. E. West, Ankeny, $4.18; Samuel Brower, Maxwell, 50 cents; John G. Flechner, Garrison, $6.00; C. S. McNutt, Adel, $1.20; J. B. Spurgeon, Adel, 50 cents; L. W. Kennedy, Eldora, $21.00; G. A. Moore, Eldora, $5.00; W. H. Blough, Garrison, $1.00, ... 39 38

Southern District, Individuals,
Elizabeth Gable, Richland, $5.00; Chas. B. Ruth and wife, South English, $5.00; S. F. Niswander, Renfrow, $3.00, ... 13 00

Illinois—$167.07.

Northern District, Congregation,
Pine Creek, ... 25 00

Sunday School,
Cherry Grove, ... 13 40

Individuals,
A. H. Stauffer, Polo, 54 cents; Otho Watson, Mt. Carroll, $11.66; J. C. Lampin, Dixon, $5.82; Mrs. Elizabeth Kingery, Mt. Carroll, $1.00; E. P. and Alice Trostle, Mt. Morris, $5.42; Lizzie Shirk, Mt. Morris, $1.04; Flossie Barklow, Pearl City, $1.00; Mrs. Jennie Sanford, Ashton, $10.65; A. M. and Susie Flory, Mt Morris, $1.08; Susie C. Flory, Mt. Morris, $1.50; A. M. Flory, Mt. Morris, $1.50; Quincy Holsopple, Elgin, $2.50; Lee Boyer, Lena, $1.25; A Brother, Lena, $25.00; J. W. Switzer, Roanoke, 50 cents; A Brother, Coleta, $2.50; Mary A. Gnagey, Franklin Grove, $1.00; Susie N. Sheckler, Ellisville, $1.00; Peter Harner, $1.00, ... 75 06

Southern District, Congregations,
Woodland, $1.07; Oakley, $2.10, 3 17

Cerrogordo Reading Circle, ... 8 00

Individuals,
J. W. Switzer, Roanoke, 50 cents; John Brubaker, Girard, $4.58; Matthia Lingenfelter, Canton, $5.00; Ira G. Cripe, Cerrogordo, $4.58; M. Flory, Girard, Marriage Notice, 50 cents; J. W. Lear, Cerrogordo, Marriage Notice, 50 cents; J. M. Shively, Cerrogordo, $8.75; E. H. Brubaker, Virden, $2.40; Elma R. Brubaker, Virden, $2.40; Frank Etnoyh, Cerrogordo, $3.33; Henry Snell, Girard, $9.00, 41 54

Virginia—$54.12.

Second District, Sunday School,
Pine Creek, ... 5 22

Individuals,
A Sister, 50 cents; I. N. H. Beahm, Brentsville, $1.50; D. S. Wampler, Timberville, $7.10; J. W. Ziegler, Bridgewater, $1.25; Mary Ziegler, Broadway, $4.25; Benjamine Wine, Broadway, $2.15; Madison and Catharine Kline, Broadway, 75 cents; John G. Kline, Broadway, $1.40; John H. Kline, Broadway, $7.30; Geo. N. Kline, Linville Depot, $1.45; Susan Wine, Basic City, $1.20; Ida M. Wine, Basic City, $3.80; Samuel Garber, New Market, $3.00; D. W. Wampler, Harrisonburg, $5.00; M. R. Mawry, Maurertown, $2.35; Geo. W. Shaffer, $1.00; J. S. Garber, Bridgewater, $1.00; Hettie H. Huffman, Williamsville, 50 cents; Mary E. Shickel, Broadway, $1.00; S. L. Huffman, Churchville, $1.20; Lethe A. Liskey, Ft. Defiance, $1.20, ... 48 90

Texas—$51.00.

Individuals,
Libbie Sprague, Brunner, $1.00; And old Texan and his wife, Manvel, $50.00, ... 51 00

Maryland—$41.20.

Middle District, Sunday School,
Greggs, ... 8 00

Individuals,
J. C. Main, Wahlersville, 32 cents; Wm. H. Wagner, Adrian, $2.29; Nannie C. Wagner, Adrian, $2.29; Jonas E. Flook, Broad Run, $1.90; Alfred Englar, New Windsor, $12.00; A. P. Snader, New Windsor. Marriage Notice, 50 cents; J. M. Pringel, Gittings, $5.15; Geo. A. Lininger, Cove, $3.00; M. O. Myers, New Windsor, $5.75, ... 33 20

Washington—$39.00.

Individuals,
Geo. E. Wise, North Yakima, $1.00 P. H. Hertzog, North Yakima, $1.00; Hubert C. Nead, North Yakima, $1.00; F. D. Whitaker, Bremerton, $5.00; Esther A. MacDonald, North Yakima, $1.00; Ira E. Hopkins, Dayton, $30.00, ... 39 00

Indiana—$40.62.

Northern District, Congregation,
Pleasant Grove, ... 1 75

Individuals,
John Oberholser, Wakarusa, $2.00; Joel Ohmert, North Manchester, 17 cents; John Gnagey, Goshen, $2.00; Peter Troup, Warsaw, $1.00; Lanah Hess, South Bend, $1.00; Louisa Cripe, North Liberty, 75 cents; J. O. Weybright, Syracuse, $2.00; J. W. Whitehead, Milford, $1.00; Wm. H. Kensinger, Nappanee, $2.70; R. W. Davenport, Goshen, 80 cents; J. L. Puterbaugh, Elkhart, $3.00, ... 16 42

Middle District, Individuals,
J. L. Minnich, Eaton, $3.00; Wm. B. Young, Clark Hill, $1.20; Mrs. Jos. Fisher, Mexico, 50 cents; J. G. Stinebaugh, Camden, $1.00; Henry Shock, Huntington, $3.00; E. G. Buterbaugh, North Manchester, $3.00; Jacob Klepser, Warren, $1.20, ... 14 40

Southern District, Individuals,
Charles Ellabarger, Cambridge City, $1.00; Henry Shultz, Hagers-

town, $1.20; William and Carrie Stout, Hagerstown, $5.80, ... 8 00

Kansas—$27.75.

Northeastern District, Congregation, Rock Creek church, ... 4 05

Individuals,
W. A. Kinzie, Lone Star, Marriage Notice, 50 cents; Sister Slifer, Morrill, $1.50; T. A. Eisenbise, Morrill, Marriage Notice, 50 cents; Julia A. Frame, Grenola, $1.20; Abraham Moser, Ozawkie, $2.00, . 5 70

Southwestern District, Congregation, Newton, ... 1 90

Individuals,
S. M. Burns, Wichita, $2.29; Tena Glathart, McPherson, $1.75; Regina Harnish, Conway Springs, 75 cents; Riley Brubaker, McPherson, $4.79, ... 10 58

Northwestern District, Individuals,
A Brother, Burr Oak, 52 cents; H. F. Crist, Gardner, Marriage Notice, 50 cents; A. J. Wertenberger, Marriage Notice, 50 cents, 1 52

Southeastern District, Individual.
John W. Fishburn, Overbrook, 5 00

Missouri—$17.75.

Middle District, Individuals,
A. Wampler, Knobnoster, $1.75; W. B. Maxwell, Knobnoster, 25 cents; David C. Bosserman, St. Louis, $1.05; L. P. Donaldson, Archie, 50 cents, ... 3 55

Northern District, Individuals,
D. W. Sandy, Norborne, $5.00; N. C. Folger, Hagers Grove, $1.20, 6 20

Southern District, Individuals,
A Sister, Cabool, $2.00; Rebecca Mays, Cedarville, $1.00, ... 3 00

Congregation,
Oak Grove, ... 5 00

Nebraska—$14.39.

Congregations,
Falls City, $3.80; South Beatrice, $1.89, ... 5 69

Individuals,
W. H. Myers and wife, Cadams, $7.00; A. D. Sollenberger, Pickrell, Marriage Notice, 50 cents; Levi Hoffert, Carleton, $1.20, ... 8 70

Minnesota—$11.76.

Congregation,
Deer Park, ... 5 76

Individuals,
Benj. Protzman, Lamberton, 50 cents; Joshua Schechter, Worthington, Marriage Notice, 50 cents; E. C. Weimer, Brainerd, $5.00, .. 6 00

Michigan—$6.16.

Individuals,
A Brother, Woodland, $5.00; Sarah Pennell, Berrien Springs, $1.16, 6 16

West Virginia—$6.00.

Second District, Individuals,
Mrs. Cathom Bayse, Russellville, $5.00; Jasper Barnthouse, Morgantown, 50 cents; Harriet Bankhead, Hadam, 50 cents, ... 6 00

Idaho—$5.00.

Individual,
Stephen Johnson, Greer, ... 5 00

Oklahoma—$5.45.

Sunday School,
Calvary Creek, ... 4 25

Individual,
Wm. P. Bosserman, Goltry, ... 1 20

California—$4.24.

Individuals.
Mary M. Hepner, Covina, $3.32; J. Z. Gilbert, Los Angeles, 92 cents, ... 4 24

North Dakota—$3.50.

Individuals,
D. F. Landis, Williston, $1.50; C. S. Myers, Cando, $1.00; John Deal, Rosedale, Marriage Notice, 50 cents; C. F. Boyd, Newville, Marriage Notice, 50 cents, ... 3 50

Colorado—$1.70.

Congregation,
Grand Valley, ... 70

Individuals,
I. H. Crist, Rockyford, Marriage Notice, 50 cents; Fred Weidman, Longmont, 50 cents, ... 1 00

Tennessee—$1.25.

Individuals,
Sallie Emmert, Rogersville, $1.00; B. W. Browning, Limestone, 25 cents, ... 1 25

Oregon—$1.10.

Individual,
A. H. Baltimore, Lebanon, ... 1 10

Louisiana—$.50.

Individual,
Joel Glick, Roanoke, Marriage Notice, ... 50

Total for the month of Jan.	$ 1176 76
Previously reported	12480 42
Total for the year so far, ...	13657 18
Reported in Apr. under German Fund, ...	1 00
Omitted in former tabernacle report, ...	10 00
Southern Native White in July and Nov., ...	3 13
In Aug. report as Washington Meetinghouse, ...	6 12
Error in transferring amt. from May to June report, ...	20 00
Error in transferring amt. from Nov. to Dec. report, ...	746 79
	14444 22
Error in footing of June report, ... .18	
Error in transferring amt. from June to July report, .. .01	19
	14444 03

INDIA ORPHANAGE.

Ohio—$79.50.

Northwestern District, Individuals,
I. H. Rosenberger, Leipsic, $16.00; Brother and Sister of Eagle Creek cong., $2.00; J. I. Lindower, Alvada, $1.00, ... 19 00

Sunday Schools,
S. A. Showalter's Mohican Primary class, ... 7 70

Northeastern District, Sunday Schools,
East Nimishillen, $16.00; Primary classes of Trotwood, $11.85, 27 85

Southern District, Sunday School,
Twelve scholars of Center, $12.00; Fern Morningstar's class of Donnell's Creek, $12.95, ... 24 95

Indiana—$59.91.

Middle District, Sunday Schools,

West S. S. at North Manchester, $12.80; Primary class of Loon Creek, $4.20, ... 17 00

Manchester Sisters' Aid Society, $8.00; Sisters' Mission Circle of Summit church, $8.00, ... 16 00

Individual,
W. H. Gaunt, Matthews, ... 1 64

Northern District, Individuals,
Walter Swihart's two children, $2.27; John Oberholser, Goshen, $3.00; Adam Kiefer, Wakarusa, $1.00; Hiram Roose, Wakarusa, $1.00; Elizabeth Ganger, Goshen, $1.00; Delilah Witter, Goshen, $1.00; I. S. and Susan Burns, Wakarusa, $16.00, ... 25 27

Kansas—$46.52.

Southwestern District, Sunday Schools, Monitor, $16.00; Ramona, $3.49; Slate Creek, $1.03, ... 20 52

Northeastern District, Individuals, Mr. and Mrs. R. J. Shirk, Lost Springs, $8.00; Mrs. G. F. Blonderfield, Solomon, $2.00, ... 10 00

Northwestern District, Congregation, Maple Grove, ... 16 00

Pennsylvania—$44.00.

Middle District, Individuals, Mrs. W. H. Blough, Somerset, $16.00; E. W. and M. E. Hollopeter, Pentz, $5.00; Elijah Umbel, Markleysville, $3.50, ... 24 50

Eastern District, Philadelphia Bethany Mission, 10 00

Individual,
A Sister, Elizabethtown, ... 2 50

Western District, Junior Society, ... 7 00

North Dakota—$57.90.

Sunday Schools, Hebron, $16.00; Salem, $16.00; C. E. Dresher's class, Surrey, $25.90, 57 90

Virginia—$41.66.

Second District, Sunday Schools, Linnville, $16.00; Bethel, $5.16, . 21 16

Individuals, M. E. and Dora Coffman, Nokesville, $16.00; Mary C. Senger, Bridgewater, $2.50; Annie R. Wine, Moores Store, $1.00; D. Saylor Wine, Moores Store, $1.00, ... 20 50

Iowa—$32.50.

Southern District, Sunday Schools, North English, $12.50; South Keokuk, Ollie, $8.00, ... 20 50

Individuals, Chas. B. Ruth and wife, South English, $5.00; Elizabeth Gable, Richland, $5.00, ... 10 00

Middle District, Individuals, Charley and Mary Fern Hood, Clarence, ... 2 00

Texas—$20.00.

Individuals,
And old Texan and his wife, Manvel, ... 20 00

Illinois—$19.20.

Northern District, Congregation, Waddams Grove, ... 11 49

Individuals, A Brother, Elgin, $2.50; Blanche Lentz, Elgin, $4.00, ... 6 50

Southern District. Sunday school. Woodland, Primary class. 1 21

West Virginia—$16.00.

Second District, Individual, Ida S. McAvoy, Gatewood, ... 16 00

Nebraska—$15.01.

Congregation, Exeter church, ... 8 00

Sunday School, Silver Lake, ... 7 01

Michigan—$4.00.

Individual,
A Brother and Family, Lake Odessa, ... 4 00

California—$3.50.

Individual,
Josephine Knee, Lordsburg, .. 3 50

Idaho—$2.00.

Individual,
Mrs. Minnie Moshey, Meridian, 2 00

North Carolina—$.40.

Individuals,
F. K. Stepp, Fish Top, 10 cents; Martha Stepp, Fish Top, 10 cents; Freman Stepp, Fish Top, 5 cents; Freddie Stepp, Fish Top, 5 cents; Mattie Stepp, Fish Top, 5 cents; Flora Stepp, Fish Top, 5 cents; 40

Total for the month of Jan.	442 10
Previously reported	2785 59
Total for the year so far..	3227 69
Error of transferring from July to August report	84
	3228 53

INDIA MISSION.

Ohio—$48.95.

Northeastern District, Congregation, Loudonville, ... 9 01

Sunday School, Freeburg, ... 17 44

Individual,
A Sister, ... 10 00

Southern District, Individual, John Long, Bradford, ... 1 00

Congregation, Salem, ... 1 50

Bethel Missionary Circle, ... 10 00

Virginia—$44.15.

Second District, Sunday Schools, Nokesville, $18.35; Three Scholars of Ida Showalter's class, $2.30, ... 20 65

Individuals, A Brother, Bridgewater, $5.00; Pearl M. Showalter, Port Republic, $4.00, ... 9 00

Sisters' Aid Society of Cooks Creek Cong., ... 3 00

First District, Sunday School, Peter's Creek, ... 11 50

California—$40.30.

Congregation, Covina, ... 37 30

Individual, Lizzie Pugh, Tustin, ... 3 00

Pennsylvania—$17.05.

Eastern District, Sunday School, Coventry, ... 10 65

Individuals,
A Sister of Elizabethtown church, $2.50; A. W. Stahl, Laurelville, $1.00, ... 2 50
Western District, Sunday School, Purchase Line, ... 1 90
Southern District, Individual, J. Y. Kreps, Troxelville, ... 1 00

Colorado—$7.75.
Congregation,
Grand Valley, ... 7 75

Michigan—$4.00.
Woodland Sisters' Aid Society, .. 4 00

Nebraska—$3.00.
Individual,
J. E. Jarboe, Red Cloud, ... 3 00

Maryland—$2.80.
Western District, Congregation, Fairview, ... 2 80

North Carolina—$2.61.
Individuals,
A. B. Coker, Seven Springs, $1.00; F. L. David and wife, Seven Springs, 75 cents; W. H. Gaylord, Seven Springs, 25 cents; N. N. Garst, 61 cents, ... 2 61

Missouri—$2.60.
Northern District, Sunday School, Plattsburg, ... 2 60

Illinois—$2.50.
Northern District, Individual,
A Brother, Elgin, ... 2 50

Oklahoma—$2.00.
Individuals,
Mrs. A. B. Miller, Thomas, $1.00; Mrs. J. L. Smith, Thomas, $1.00, . 2 00

Indiana—$2.00.
Northern District, Individuals,
A Brother, North Liberty, $1.00; Mrs. Linnie H. Landig, Noblesville, $1.00, ... 2 00

Washington—$1.00.
Individual,
Libbie Bates, North Yakima, .. 1 00

Idaho—$1.00.
Individual,
Mrs. Minnie Moshey, Meridian, 1 00

Total for the month of Jan.	181 71
Previously reported	1597 94
Total for the year so far	1779 65
Error in footing in June report	10 00
	1789 65

COLORED MISSION.

Ohio—$5.00.
Northwest District. Individual.
W. P. Lentz, Herring, ... 5 00

Illinois—$2.50.
Northern District. Individual.
A Brother, Elgin, ... 2 50

Indiana—$2.50.
Middle District. Individual.
Ida L. Sink, Flora, $1.00; W. H. Gauntt, Matthews, $1.50, ... 2 50

Iowa $1.49.
Middle District. Individual.
John Rudy, Liscomb, ... 1 49

Pennsylvania—$1.00.
Eastern District. Individual.
A. W. Stahl, Laurelville, ... 1 00

Missouri—50 cents.
Southern District. Individual.
Nannie A. Harman, Denlow, ... 50

Total for the month of Jan...$	12 99
Previously reported, ...	118 75
Total for the year so far, ...$	131 74

BROOKLYN MEETINGHOUSE.

Pennsylvania—$60.34.
Eastern District. Congregation.
Big Swatara, $31.70; Peach Blossom, $4.79, ... 36 49
Sunday school.
Fairview, $2.85, ... 2 85
Individual.
A Sister, Elizabethtown church, $2.00; D. G. Hendricks, Chester, $5.00, ... 7 00
Middle District. Individuals.
Earl Spencer, Scalp Level, $5.00; Sarah Guyer, New Enterprise, $1.00; Clara Guyer, New Enterprise, $1.00; D. T. Detwiler, New Enterprise, $1.00; Mrs. Hannah Replogle, New Enterprise, $1.00; Isaac Replogle, New Enterprise, $2.00; Mary Replogle, New Enterprise, $2.00; Maggie Replogle, New Enterprise, $1.00, ... 14 00

Iowa—$41.40.
Middle District. Sunday school.
Panther Creek, ... 8 65
Individuals.
Charley and Mary Hood, Clarence, $12.67, ... 12 67
Southern District. Sunday school.
A Teacher and class of young sisters, of English River, $12.60,.. 12 60
Congregation.
Fairview, $2.48, ... 2 48
Northern District. Individuals.
Sarah and David Brallier, $5.00, 5 00

West Virginia—$17.76.
Second District. Individuals.
M. P. Stauffer and wife, Sutphin, $3.00; Milton C. Czigan, Spurgeon, $3.00; Frank Sanger, Bays, $1.00; Nora Henly, Bays, $1.00; Mary McAvoy, Bays, $3.00; Joe McAvoy, Bays, $1.00; Willie Cale, Bays, 36 cents; Martha Otiman, Bays, 50 cents; Henry Clowers, Bays, 75 cents; Joe McAvoy, Bays, $1.15; Virgil McAvoy, Bays, $3.00, ... 17 76

Texas—$10.50.
Individuals.
An Old Texan and his Wife, Manvel, $10.00; Mrs Kezia Smelker, Kemp, 50 cents, ... 10 50

Washington—$10.00.
Individual.
Ira E. Hopkins, Dayton, $10.00, 10 00

Colorado—$7.25.
Congregation.
Grand Valley, $7.25, ... 7 25

Illinois—$5.00.
Northern District. Individual.
Emma Carstensen, Elgin, $5.00, 5 00

cents; Alice Turner, $1.00; Clara Turner, $1.00; Roy Kennedy, $4.00; Ida Kennedy, $2.00; Buelah Stickler, 50 cents; Icie Gilbert, $1.20; Blanche Button, 25 cents; Velma Doak, $1.25; C. B. M., $4.00; collection, $10.67; total, $29.62. Beaver S. S., per Miss Susan K. Powers, $4.53. Harlan S. S., per A. H. Replogle: Julia Strohm, $1.00; Mary Obrecht, $1.00; Martin Replogle, 50 cents; May Replogle, 50 cents; Richard May, 50 cents; Morris May, 50 cents; unknown, 10 cents; total, $4.10. A. Schwab, Grundy Center, 50 cents. Ollie S. S., per Carrie Shelly: Stella Brower, $1.65; Galen Brower, $1.00; Cora Lough, $1.00; Vera Wonchilick, $1.35; Glenwood Wonchilick, 75 cents; Dilmer Wonchilick, 25 cents; Velma Davis, $1.00; Claude Watson, 65 cents; Clarence Heilman, 75 cents; Jessie Gillam, 60 cents; Willie Gillam, 60 cents; Mary Butter, 35 cents; Carrie Shelly, $1.00; birthday money, 52 cents; total, $11.47. Ivester S. S., per F. O. Sellers, Grundy Center, $40.76. Dallas Center S. S., per Daniel W. Wise: Buelah Wolgamuth, $1.00; Lucille Royer, $1.00; Iva Sipling, $1.00; Irma Sipling, $1.00; Ruth Eikenberry, $1.25; Ethel Eikenberry, $1.05; Charley Wise, $1.00; Harry Wise, $1.00; Glen Rowe, 85 cents; John Rowe, 85 cents; Orpha Bechtel, 70 cents; Walter Bechtel, 75 cents; Rudy Royer, 50 cents; Orville Royer, 50 cents; Harvey Moser, 50 cents; Bessie Wise, 60 cents; Martha Wise, 60 cents; Bertha Wise, $2.40; Maud Sehman, $2.00; Fern Eikenberry, $1.50; Goldie Rowe, $1.05; Ola Buterbaugh, $1.00; Orpha Rowe, $1.00; Nina Waters, 75 cents; Mosie Wise, $2.00; Ray Sehman, $1.00; Willie Robinson, $1.25; Joe Rowe, 75 cents; Floy Rohde, $1.00; Abbie Royer, $2.15; Clarence Buterbaugh, $1.35; Ollie Eikenberry, 65 cents; Samuel Wise, 80 cents; total, $34.71. Curlew S. S., per E. C. Whitmer, $14.00; Waterloo S. S., per Lottie E. Shick, $9.60; East Kingsley S. S., per A. W. Martinsdale, Pierson, $15.00.

Indiana.—Galen B. Bolinger, Shipshewana, $1.00; Oasis S. S., of Smithville, per Jane Allen, $4.20. North Liberty S. S., per Chas. C. Cripe: Ellsworth Witmer, 25 cents; Galen Cripe, 25 cents; Maynard Robertson, 25 cents; Early Borton, 25 cents; Wilbur Stover, 25 cents; Howard Frankenberry, 50 cents; Harry Miller, 50 cents; Daniel Crowl, 25 cents; Clemmy Mamerion, 25 cents; Irene Beaumont, 25 cents; Alma Robertson, 50 cents; Mary Hildebrand, $1.50; Charles Cripe, 50 cents; total, $5.75. Middlebury S. S., per Fanny Bolinger, $6.61; Julia A. Mock, Plymouth, $1.18. Vincennes S. S., per Elizabeth J. Fowler: Oma Obenchain, $1.00; Lizzie Obenchain, $1.00; Oda Gerhart, $1.00; May Gerhart, $1.00; Flora Moore, $1.00; Leland Jones, $1.00; Quinter Calvert, $1.00; Lizzie Calvert, $1.00; George Calvert, $1.00; David Calvert, $1.00; Walter Calvert, $1.00; Reba Fowler, $1.00; James Jellison, $1.00; Clara Douglass, 50 cents; Minnie Leech, 25 cents; George Fowler, 25 cents; Grace Crofford, 35 cents; Daly Crofford, 35 cents; total, $14.70. Josiah Garber, North Webster, $3.00; Eel River S. S., of Claypool, per Amos Freed, $25.00. New Paris S. S., per Calvin Cripe: Roy E. Cripe, $1.80; Edith Weybright, $1.00; Lydia Rodebaugh, $1.50; Ottie Ullery, 50 cents; Vesta Cripe, $1.00; Ottis Cripe, $1.00; Ethel Schudder, $3.00; Ruth Mourhous, $1.65; Floyd Schudder, $3.00; Frank Culler, 75 cents; Floyd Rodabaugh, 50 cents; Thorold Geyer, $2.00; Willie Weybright, 20 cents; total, $17.90. Markle S. S., per Edwin Eikenberry: Harry Cline, 50 cents; Tressa Hinkle, 50 cents; Frank Hinkle, 50 cents; Bennie Heaston, $8.00; Mary Heaston, $3.00; Elsie Heaston, $3.00; Clara Heaston, $1.00; Effie Hite, 50 cents; Carl Bare, 75 cents; Pearl Brumbaugh, 50 cents; Jesse Henderson, 25 cents; Paul McGuffy, $1.00; total, $19.50. Howard S. S., per Mattie Greider, Kokomo: Mattie Greider, 75 cents; Bessie Greider, $3.60; Ida Brubaker, $2.62; Mertie Eikenberry, $1.50; Cora Eikenberry, $1.50; Blanche Jenkins, $1.25; Emma Spitler, $1.00; Lestie Ridgway, $1.00; Cosey Henry, $1.00; Murle Burns, $1.00; Dulcie Burns, $1.00; Gladis Flory, 87 cents; Grace Bock, 80 cents; Reed Burns, 75 cents; Fred Burns, 75 cents; Willie Flora, 70 cents; Goldie Henry, 60 cents; Hazel Cooper, 50 cents; Rolly Brein, 50 cents; Paul Burns, 50 cents; Eva Cooper, 50 cents; Chalmer Brubaker, 50 cents; Fey Brubaker, 50 cents; Leland Eikenberry, 35 cents; Virgil Eikenberry, 35 cents; Eva Eikenberry, 35 cents; Nellie Eikenberry, 35 cents; Mary Brubaker, 35 cents; D. C. Campbell, 25 cents; Landon Cunningham, 20 cents; Ira Cunningham, 20 cents; total, $25.99. Cedar Creek S. S., of Garrett, per D. E. Hoover, $7.15; Demas D. Heim, North Liberty, $2.00; Mabel Horner, Lima, $1.40. Walnut S. S., per L. F. Miller: J. Thomas, 50 cents; Alma Markley, $1.00; Grace Miller, $1.02; Orren Miller, $1.02; Myrtle Markley, 50 cents; Ray Boody, 25 cents; Mertie Rohner, 35 cents; Hazel Rohner, 35 cents; Vada Jones, 30 cents; total, $5.28. Laporte S. S., per Wm. Merchant, Orton Carpenter, 35 cents; Ada Carpenter, 25 cents; Albert Merchant, $1.00; Elva Merchant, $1.00; Agnes Merchant, $1.00; Arthur Keene, $1.00; Daisy Replogle, 25 cents; Glen Fail, 25 cents; Neva Fail, 25 cents; Volna Cross, 25 cents; Fannie Hock, 50 cents; Earl Wing, 40 cents; Anna Carpenter, 15 cents; Lulu Carpenter, 15 cents; not classified, 20 cents; total, $6.90. Union City S. S., per Chas. E. Mikesell, $26.87; Anna Neptune, Mt. Carmel, $2.00. Union City S. S., per Pearlette Onkst: Forest Noffsinger, $1.00; Ruth Noffsinger, $1.00; Kid Noffsinger, $1.00; George Noffsinger, $1.00; Roy Noffsinger, $1.00; Mary Noffsinger, $1.00; Glennie Simmons, 50 cents; Prudence Manges, $1.10; Paul Netzley, $1.40; Carl Brooks, 85 cents; Salome Sauter, $1.00; Rebecca Hay, $1.30; William Netzley, $1.80; not classified, $1.05; total, $15.00. Nappanee S. S., per Edward J. Pippenger, $8.40. Yellow River S. S., of Bourbon, per Mrs. D. M. Lemon: Ethel Greer, 90 cents; Ray Seymour, 35 cents; Walter Parks, 50 cents; Nettie Joseph, $1.00; Gladie Joseph, $1.00; Paul Joseph, $1.00; Ethel Deveny, $1.60; Ada Barnhart, 25 cents; Ione Shively, $1.00; Walter Shively, $1.00; Lulu Yazel, $1.00; Orville Yazel, $1.00; Owen Price, 25 cents; Nora Price, 25 cents; Willard Sellers, 50 cents; Dan Markley, 50 cents; Fay Seymour, 50 cents; Mabel Seymour, 50 cents; Jennie and Rose Commons, 35 cents; general collection, $4.72; total, $18.17. Bessie M. Miller, Huntington, 75 cents; Lloyd Cripe, Middlebury, $1.25; Millie Zimmerman, Middlebury, $1.25; William H. Weybright, Syracuse, $1.00. Cedar Lake S. S., of Avilla, per Clara E. Haynes: Verda Haynes, $2.00; Harold Ullery, $1.50; Walter Elridge, 50 cents; Eddie Elridge, 50 cents; Nellie Elridge, 50 cents; Etta Ullery, 50 cents; Walter Budd, 25 cents; Otto Palmer, $1.00; Dora Elridge, 50 cents; Mabel Ullery, 50 cents; Clarence Ullery, $1.50; Allen Foote, 50 cents; Warren Budd, 25 cents; Ruth Stair, 10 cents; Ellen Elridge, 10 cents; Martha Ullery, $1.00; total, $11.50.

West Virginia.—Grace K. Leatherman, Old Fields, $1.00. Roses Chapel S. S., of Fairmont, per D. W. Keits: Elby Nusum, $1.25; Vernie May Keits, 50 cents; Martha Keits, 50 cents; Etta Nusum, 50 cents; Lizzie Knight, 46 cents; Eliza Griffith, 25 cents; George Carpenter, 25 cents; Charles Knight, 25 cents; total, $3.96. Maggie C. Hartman, Purgittsville, 50 cents; Laura E. Leatherman, Purgittsville, $1.00; Sarah Cunningham, Purgittsville, 50 cents. Eglon S. S., per Virgie Judy: Ollie Jones, 50 cents; Revie Jones, 50 cents; Elsie Biser, 25 cents; Osie Biser, 25 cents; Harry Fike, 25 cents; Henry Fike, 25 cents; Della Fike, 25 cents; Ollie Fike, 25 cents; Otto Beckman, 15 cents; James Helmic, 25 cents; Russel King, 25 cents; Effie Fike, 50 cents; Sylvia Slabaugh, 30 cents; Cora Hamstead, 50 cents; Audra Judy, 50 cents; Lester Judy, 50 cents; Jonas Judy, 50 cents; Virgie Judy, 50 cents; Peter Humstead, 61 cents; Charles Humstead, 61 cents; total, $7.67.

No State Given.—Mrs. M. B. Fisher, in behalf of S. S., $2.00.

Wisconsin.—Chippewa Valley S. S., of Mondovi, per Marie Baker, $5.50. Ash Ridge S. S., of Viola, per J. M. Fruit: Joy Eckleberry, $1.10; Mabel Eckleberry, $1.10; Mary Eckleberry, $1.10; Glen Eckleberry, $1.10; Emil Shepherd, 37½ cents; Lowell Shepherd, 37½ cents; May Fruit, 25 cents; John Fruit, 25 cents; Lillie Looker, 50 cents; Lottie Looker, 50 cents; Ray Looker, 50 cents; Roscoe Looker, 50 cents; later report, $1.70; total, $9.85.

Oregon.—Myrtlepoint, Zelia Barklow, 50 cents; Paul Kreps, Independence, $1.50; Z. F. Webster, Talent, 55 cents.

Washington.—Wm. F. Wenrick, Mesa, $1.00.

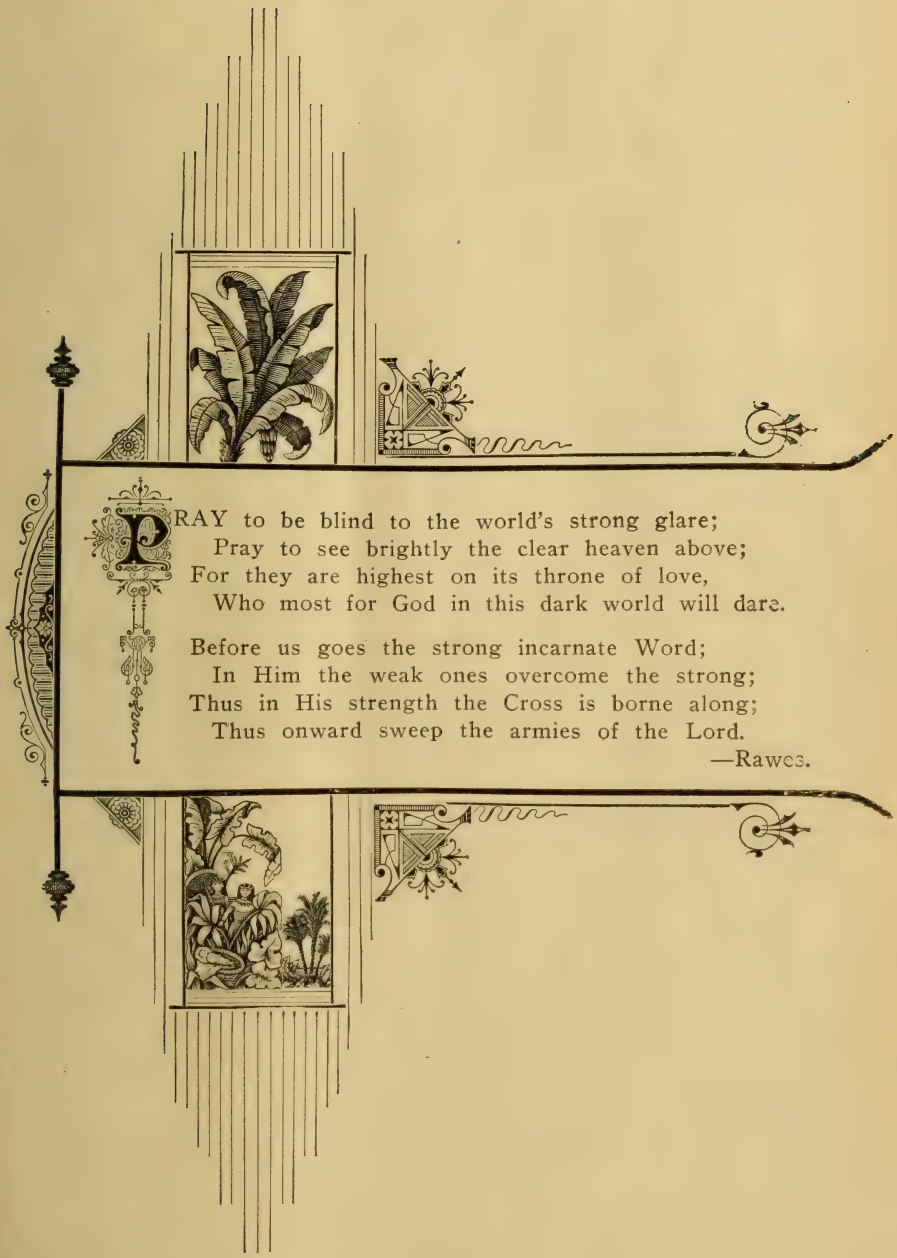
Kansas.—Sabetha S. S., per Rosa Bohn: Earl Sperline, $2.00; Oliver Ort, $1.35; Ethel Rachus, 50 cents; Esther Rachus, 50 cents; Thelmis Hoover, 60 cents; Carrie Ort, 50 cents; Florence Kinne, 50 cents; James Kimmel, $1.00; Mildred Fouse, 50 cents; Katie Mishler, $1.00; Lizzie Lichty, $1.00; Rose Bohn, 75 cents; Johnnie Spick, $1.50; total, $11.70. East McPherson S. S., per Mrs. E. Anderson, $5.00; Newton S. S., per Mrs. O. L. Cramer, $16.63; Ada Delp, New Murdock, 75 cents; Vermillion S. S., of Beattie, per Eva L. Frantz, $2.00; McPherson S. S., per J. C. Higgins, $4.20; Esther Kintner, Pawnee, $1.50; Earnest C. Root, Eudora, $2.00; McPherson S. S., per F. A. Vaniman, $6.98; Lena Hodgden, Erie, 60 cents; East McPherson S. S., per J. C. Higgins, $5.67.

Tennessee.—C. S. Lutlbetter, Rogersville, 50 cents.

Maryland.—Burkettsville S. S., per Geo. V. Arnold: Oleva Moser, $1.00; Cora Funk, $2.00; Esty Guyton, $1.00; Maggie Arnold, $1.00; Goldie Guyton, $1.00; Russel Guyton, $1.00; George Arnold, $3.00; Bruce Kepler, $3.00; Eli Mowen, $1.50; Tommie Arnold, $1.50; Edgar Beachley, $2.00; Sallie Wallace, 50 cents; total, $18.50. Mrs. Katie S. Grossnickle, Boonsboro, 12 cents; Union Bridge S. S., per Anna W. Hutchison, $5.00; Ruth E. Klein, Johnsville, $2.00; M. R. Baker, Grimes, $1.00. Brownsville S. S., per George W. Fouch: David B. Fouch, $1.00; Maltby Younkins, 25 cents; George W. Haetzle, 50 cents; Joseph Mullendore, $1.00; Roy Haetzle, 25 cents; Clarence Garden, 50 cents; Leon R. Fouch, $1.00; Wilbur Jennings, 50 cents; Luther Garden, 25 cents; John Jennings, 40 cents; Willie Fouch, 20 cents; Joseph Garden, $2.50; Howard Deener, 75 cents; Willie Brown-Yourtee, 25 cents; Nellie Wolf, $1.50; Nellie Jennings, 75 cents; Lourd Jennings, 25 cents; Lula Garden 25 cents; Laura E. Jennings, $1.50; Anna M. Jennings, 10 cents; Edith Wolf, $1.00; Angie Slifer, $1.00; May Brown, 10 cents; total, $15.85.

Virginia.—Elsie Click, Bridgewater, 50 cents; Middle River church of New Hope, per I. Newton Click, $15.65; L. R. Deeter, Bartonville, $1.00; Stonewall S. S., of Burkstown, per Joseph E. McLaughlin, $13.54; Carrie B. Miller, Moores Store, $3.00; Mt. Joy church, of Buchanan, per A. F. Pursely, $2.00; Timberville S. S., per Anna R. Roller, $1.50; Miss Sue Shaffer, of Troutville S. S., $7.00; Beaver Creek S. S., per A. S. Thomas, $14.72; Mt. Zion S. S., of Cherry Grove, per John R. Kagey, $14.01; Long S. S., per A. F. Sours, $5.25.

Pennsylvania.—Carson Valley S. S., of Duncansville, per F. Pearle Benner, $5.00; Bolivar S. S., of Robinson, per W. J. Brendlinger, 85 cents; Boucher S. S., per John Wolford, $8.43; Kimmel S. S., per Herman Baer, $2.18. Maple Grove S. S., of Keota, per Sarah A. Burger: Maggie and Nina Glaze, $3.05; Lloyd, Earl and Bessie Rairden, $4.00; Elliot and Meda Thomas, $2.00; Merle Thomas, 80 cents; Rollie Smith, 40 cents; Johnnie Miller, 25 cents; Neta and Bessie Stamp, 50 cents; Lula and Alva Burger, $1.00; Sallie, Nora and Pearl Back, $2.00; total, $14.00. Carson Valley S. S., of Duncansville, per L. B. Benner, $8.00; Saxton S. S., per G. H. Dilling, $1.30; Bethel S. S., of Sabula, per Oran Fyock, $5.00; Clover Creek S. S., per J. C. Frederick, $10.00; Purchase Line S. S., per S. L. Fyock, $12.83. Palmyra S. S., per Irvin S. Hoffer: Hilda Est, $1.51; Ruth Est, $1.50; Christian Est, $1.50; Edna Hoffer, $1.50; Violet Hoffer, $1.50; Helen Hoffer, $1.50; Emma Hoffer, 50 cents; Lydia Gibble, $2.53; Henrietta Cassel, $1.00; Grant Cassel, $1.00; Mabel Blouch, $1.00; Harry Blouch, $1.00; Milton Blouch, $1.00; Amos Blouch, $1.00; Mary Longanecker, 20 cents; Katie Shelley, 10 cents; total, $18.34. Pentz S. S., per E. W. Hollopeter, $14.00; Homer Harrison, of Vinco, 75 cents; Ralph R. Harrison, Vinco, $1.00; Earl R. Harrison, Vinco, $1.25; J. K. Keller, Tolna, 76 cents; Irvin Kelly, of Rosenthal, 50 cents; Huntsdale S. S., of Carlisle, per W. H. Kough, $10.00. Huntsdale S. S., per H. R. Miller: Mary Cockley, $1.50; John Martin, $1.50; Ruth Kreider, $1.25; Helen Miller, $1.20; Anna Hollinger, $1.00; Harold Evans, $1.00; Addison Sheller, 69 cents; Bertha Kough, 75 cents; Albert Kough, 65 cents; Clark Line, 50 cents; Anna Eckenrode, $1.00; Joseph Miller, $1.00; Lee Hefflefinger, 75 cents; Garber Williams, 50 cents; total, $13.29. May Peck, Bills, $1.00. Pleasant Grove S. S., per Mrs. George E. Reitz: Merle Rayman, $1.75; Willie Rayman, 70 cents; John Walker, $1.00; Sadie Walker, $1.00; Elsie Schrock, 75 cents; Stella Reitz, $1.25; Jennie Williams, 40 cents; Cordia Williams, 40 cents; Leo Williams, 40 cents; Tommie Williams, 40 cents; Ida and Elsie Brant, 25 cents; James and Elsie Trent, 50 cents; Grace Rayman, 60 cents; Carrie Stutzman, 15 cents; Emma Reitz, 90 cents; Anna Sorber, 10 cents; Lloyd Reitz, $1.20; total, $11.75. Lewistown S. S., per Maud L. Rudy, $2.54. Druidsville S. S., per J. W. Rummel: Sadie Blough, $1.50; Anna Blough, 75 cents; Renna Blough, 50 cents; Ira Blough, 50 cents; Earl Thomas, 50 cents; Ira Laher, 50 cents; Willie Rummel, $1.00; Paul Rummel, 75 cents; Willie Stevens, $1.25; Calvin Gilbert, $1.00; Olive Gilbert, 75 cents; total, $9.00.



PRAY to be blind to the world's strong glare;
Pray to see brightly the clear heaven above;
For they are highest on its throne of love,
Who most for God in this dark world will dare.

Before us goes the strong incarnate Word;
In Him the weak ones overcome the strong;
Thus in His strength the Cross is borne along;
Thus onward sweep the armies of the Lord.

—Rawes.

The Missionary Visitor.

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A Weakening Element in City Missions.

By The Editor.

It is difficult to comprehend what all was couched in the third temptation of the Master in the wilderness. There was the Son of God, with a heart yearning to see all the kingdoms of the world become subject to His Father's will. Years had slowly tramped by, as in the carpenter shop He labored and thought how He would like to bring all men in humble homage to the Father in Heaven. Every cut of His saw and every shaving from His plane was saturated with that thought. Every crowd that passed His father's shop, every soul that stopped to gaze therein or to speak a word appealed to Him in this manner. These were but types of the great world in which Jesus was and through them He saw fully the wonderful world-wide need of a Redeemer.

The hour had come when Jesus should take His stand for the saving of man. He is baptized, spirit-filled and acknowledged as the Son.

Now on the top of that high mountain all the kingdoms of the world for which He had been yearning came before Him. And Satan was there to try the Master in the points of His strongest and noblest desires.

"Just give me a little homage, a little consideration, and all these," the kingdoms which the Master longed for, "shall be yours."

What a temptation! In perfect accord with the final purposes of the Master's heart! How strange that He should turn these kingdoms all aside and the tempter with them! What a choice! Here they were offered. But no. Instead Jesus would teach three and a half years, suffer, bleed, die, ascend and then wait and wait and wait,—lo, He has waited now over 1,900 years and yet the kingdoms for which His heart had yearned are not under his domination. Why did He thus choose? Simply because He wants the love of all those worshiping Him and the Father. He would take the longer road of love, rather than the shorter one of compromise with sin and evil.

There are lessons in this for the work of the church to-day.

Every member is led to the top of the mountain for this same temptation. This is especially true of the minister, the elder and the bishop. Here the devil meets him, shows him the fields of his highest purposes for the church: points out the thousands within his range who are dying unsaved, and then says to him, "These I will give you for the kingdom if you will just compromise your message. Peculiar doctrine, that makes men Christ-like, don't preach. If you don't, people will flock to the fold. You must not preach the condemnation of sin, even if the Spirit is here to convict men of sin, for that might offend the tastes and sentiments of too many people. Don't cross their ambitions, desires, greed, worldliness, selfishness. No, don't do this, for as sure as you do, people will

not come into the fold. A better way and one that will bring them quickly is to speak mildly and compromise everywhere you can.

And the church thus led, wonders why she has lost her power. She feels the work of salvation costs too much, missions are a failure, the Gospel is for a few in the country and is not adapted for the city, and all such notions that are born of the faithlessness of men and not according to the Word. Pity such ministers! Pity such members. Would God that these same could in Christ's spirit say, "Get thee hence, Satan, I will make more sacrifice and endure more for His dear sake."

City missions are not solved yet. It is not the fault of the city, its people, its needs. The city is the devil's headquarters and to take the Gospel there means a bigger conflict than in the country. If the church is looking for an easy job, she will stay in the country. If she is courageous, full of faith, willing to sacrifice, to die that souls be saved, then the city presents the greatest opening in the world. Paul said of Ephesus when in the height of her wickedness, "a great and effectual door is open for me." If the city is won, a world-wide victory for Christ is assured.

The work of the church in the city is slow for several reasons.

First. The church enters upon the work less than half-hearted. Not the membership in the city is referred to in this statement, but in the Brotherhood back of the city church is where the fault lies. Under more favorable circumstances than the city affords, the country church is far more worldly, less spiritual, less sacrificing than are the city churches. But the city church cannot command within herself the forces she needs for city evangelization. The lifelessness of the country churches makes the resources fail, and the work is crippled thereby.

Second. The great body of the Brethren to-day believes that the faith of the Brethren is not adapted to city needs. Now that body is no help to city missions, but really a hindrance. Should such members chance to be in the city, they hide their Christianity. They talk that way. And the enemy of souls don't want a better neutralizing force in the world than the members who do not believe that the message of salvation in its purity, simplicity, and power is adapted for the city. Such members have judged city missions by their own heart struggles in standing up for Jesus in a half-hearted way, when, if they stood up in fullness of heart for the Lord, the same service would be a joy in Jesus' name.

Third. There is a portion of the church, entirely too large, that wants to take the devil's short cut of gaining the world for the church. They cater to fashion more or less, are worldly in their dealings, inconsistent in their lives, and do more to retard the work of Christ than they do good. They make a show of enthusiasm for Christ but are unwilling to take up their own crosses and follow Jesus as a meek and lowly One.

But while this dark picture of the country church is all too vivid and true, it is a joy to know that there are those who believe that Jesus died for the city people as well as the country ones, that His power to save does reach to the uttermost, and that the city people are as glad for salvation when it comes to them in its simplicity, plainness and power, as are any people. Such people live in the city churches and know its need. Their work is supplemented by a goodly number in the country. They should have a fuller support from many, many more. While the work is hindered by the dead weight of the faithless ones, thank God there are signs of victory even for those who are faithful.

With all this in view, the encouragement of the faithful in our cities and especially Chicago at this time, the quickening of a deeper interest and more prayer in behalf of our city missions, is this special number of the Visitor sent forth.

Early History of Brethren Church in Chicago.

By J. G. Royer, Mt. Morris, Ill.

Twenty years ago (Saturday evening Jan. 31, 1885) the writer, accompanied by Bro. D. L. Miller, then office editor of the Gospel Messenger, held the first meeting under the auspices of the Mission Board of Northern Illinois. This meeting was followed next (Lord's) day by services both morning and evening. They were held in a mission hall near 3500 State St. and were attended by twelve persons including the minister. It was ascertained by actual count that fourteen members were living within the city limits.

With the membership in remote parts of the city, and a majority of them in very limited circumstances, it was deemed best to have services at two points on each meeting day—3500 State in the morning, and near 900 W. Madison in the evening. In less than a year by "false brethren" a dark cloud that seemingly threatened the very existence of the little mission was brought upon it. From beneath this cloud emerged a loyal few who, with their minister, during the ensuing winter months, met each alternate Sunday in a hotel parlor on State Street, and later in an office on LaSalle St., and during the ensuing summer months in a lodge hall on East Monroe St.

On the approach of winter a hall was secured on the third floor at 25 East Adams St. Here the mission seemed to take on new life, and all were encouraged. But in less than a year the little band met with another reverse that landed the loyal few in a basement on W. Lake. Having now, so to speak, reached "rock bottom," it soon rallied and moved back to the hall on East Adams, and a year later to a church on Oakley Avenue, thence to the present place of worship, 183 Hastings Street.

Thus it may be seen that the present prosperous church in its earlier history was not only a portable, but at times seemingly a somewhat uncertain quantity.

After moving from the basement back to East Adams, it was decided that the best way to bury all the past reverses would be to hold a love feast. Accordingly, on Sunday evening, Aug. 19, 1888, the little band met in the "upper room" to praise God for what He had done for them, and implore His grace for the future. Fourteen communicants, —nine sisters and five brethren,—all residents of the city save the writer and wife, surrounded the Lord's table. A blessed season of grace was that meeting, giving new life and inspiration to the little band of faithful ones. This was the first meeting of the kind ever held in the city.

On Sunday afternoon, March 3, 1889, the mission was organized into a church and named the First Brethren Church of Chicago. Elds. D. E. Price, of Mt. Morris, Ill., Daniel Dierdorf, of Franklin Grove, Ill., and the writer, constituted the committee on organization. Twenty letters of membership were handed in, and their representatives composed the organization. Brethren W. R. Miller and Nathan Spare were appointed to the office of deacons, and the writer was put in charge as pastor. The organization services were followed by communion services, in which about forty communicants participated. The writer remained in charge of the church until the spring of 1895.

Such, in brief, were the beginnings of the now prosperous church in Chicago.

Let all who in any way, and at any time have rendered aid, rejoice in that their efforts, though weak and unpretentious, have been richly blessed in the conversion of souls and in the building up of the Master's cause in the great city of Chicago.

Chicago Sunday-School Extension No. 1.

By Walter C. Frick.

As a result of the great love that our Bro. Millard R. Myers has for the girls and boys of the city of Chicago, the interest in these same children that he has awakened in the hearts of the children of our Sunday schools throughout the Brotherhood, and the assistance of other consecrated workers, it was possible to open our first Extension Sunday school on May 10, 1903.

The Location and Environments.

Extension Sunday school No. 1 was first located in Fraternity Hall, 225 East 64th Street. Later it was removed to a vacant store-room at 259½ East 64th Street, about a block distant, where it is now located. This is a very respectable part of the city, near two nice, large parks, but removed about ten miles from the main school. The accompanying cut will show the beauty of this part of the city. It represents an apartment building directly across the street from our Sunday school, and is the home of a number of our girls and boys.

The people, as a rule, are fairly well-to-do and the homes are generally models. When this school was established, none of our members lived within three miles of it. Access by elevated, surface and suburban lines is excellent, however.

Some Past History.

After a thorough canvass of the locality, conducted mainly by the mission sisters, the school was opened on the above date with Bro. H. P. Albaugh as superintendent, and an attendance of seventeen, only eight of which composed a nucleus about which to build our new school, the other nine being members of our main school, ten miles away. Under the direction of Bro. Albaugh the school continued until the following October, when the average attendance had become about twenty-two.

About October 1, Sister Ella Miller, of Nappanee, Ind., took active charge of the work, assisted by Bro. M. W. Emmert, now of Mount Morris, Ill., but at that time pursuing studies in the University of Chicago, not far distant from our Sunday school. Both continued their work until the following June. Starting with an average attendance of twenty pupils, the month preceding her charge here, Sister Miller had, by the time she left, increased the average to about forty, and secured an enrollment of about seventy-five. Industrial work for both girls and boys was conducted also, and preaching services invariably followed the lesson exposition.

During a period of two months following Sister Miller's and Bro. Emmert's resignation, the writer had charge of the Sunday school temporarily, and Sister C. Tempie Sauble, of the Van Buren Street Mission was chosen to continue the industrial work and the visiting of homes until a new mission worker could be secured to take the place of Sister Miller, just resigned. During these two months the work declined somewhat, the average attendance at Sunday school having fallen to about twenty-five, owing to the fact that Sister Sauble had not the necessary time to devote to the work at No. 1.

On August 1, 1904, Sister Alice Garber, of North English, Iowa, took active charge of the work, being reinforced about a month later by Sister Hettie Wampler, of Harrisonburg, Va. By September the average attendance had fallen to twenty-two once more, but had increased to thirty-nine by the end of the following month, about which mark

it hovered the remainder of the year, owing to the cold weather and much sickness among our children.

The Present.

For the year 1905 there are enrolled to date, fifty-four primary pupils, twenty-six intermediate pupils and nine Bible class pupils, presided over by three teachers and three assistant teachers, and having Sister Alice Garber as superintendent, making a total membership of ninety-five. The average attendance for the first two months has been about forty-five.

In connection with the Sunday school the Home Department is receiving much attention, at present embracing thirty-six homes and having an enrollment of forty-one students. Industrial work for the girls has been continued and the average attendance there, so far this year, has been eighteen. For some reason or other the boys are neglected in the line of industrial work. Christian Workers' and preaching services are held each Sunday evening. Christian Workers' collection covers all expenses made by these auxiliary services, so that no funds received are applied to other than the Sunday-school extension work.

Sunday school convenes at 3 P. M. By convening at that hour we are able to enroll pupils who attend elsewhere in the forenoon. This arrangement gives our workers opportunity to attend the main school and the preaching service in the forenoon. Christian Workers' service begins at seven and preaching follows immediately after.

The Future.

If we dare anticipate results in the future by those that have been achieved in the past, we must expect glorious results to attend our efforts. The field is very

promising. Our workers are consecrated and in earnest. We are made to feel that there are a number that are under conviction, and two have already come out on the Lord's side. God bless the boys and girls throughout our beloved Brotherhood who have made it possible to carry on this good work.

Our Sunday-School Extension Army.

By H. L. Fahrney.

This army has unlimited resources and power. Of what does it consist? THE CHILDREN of the country.

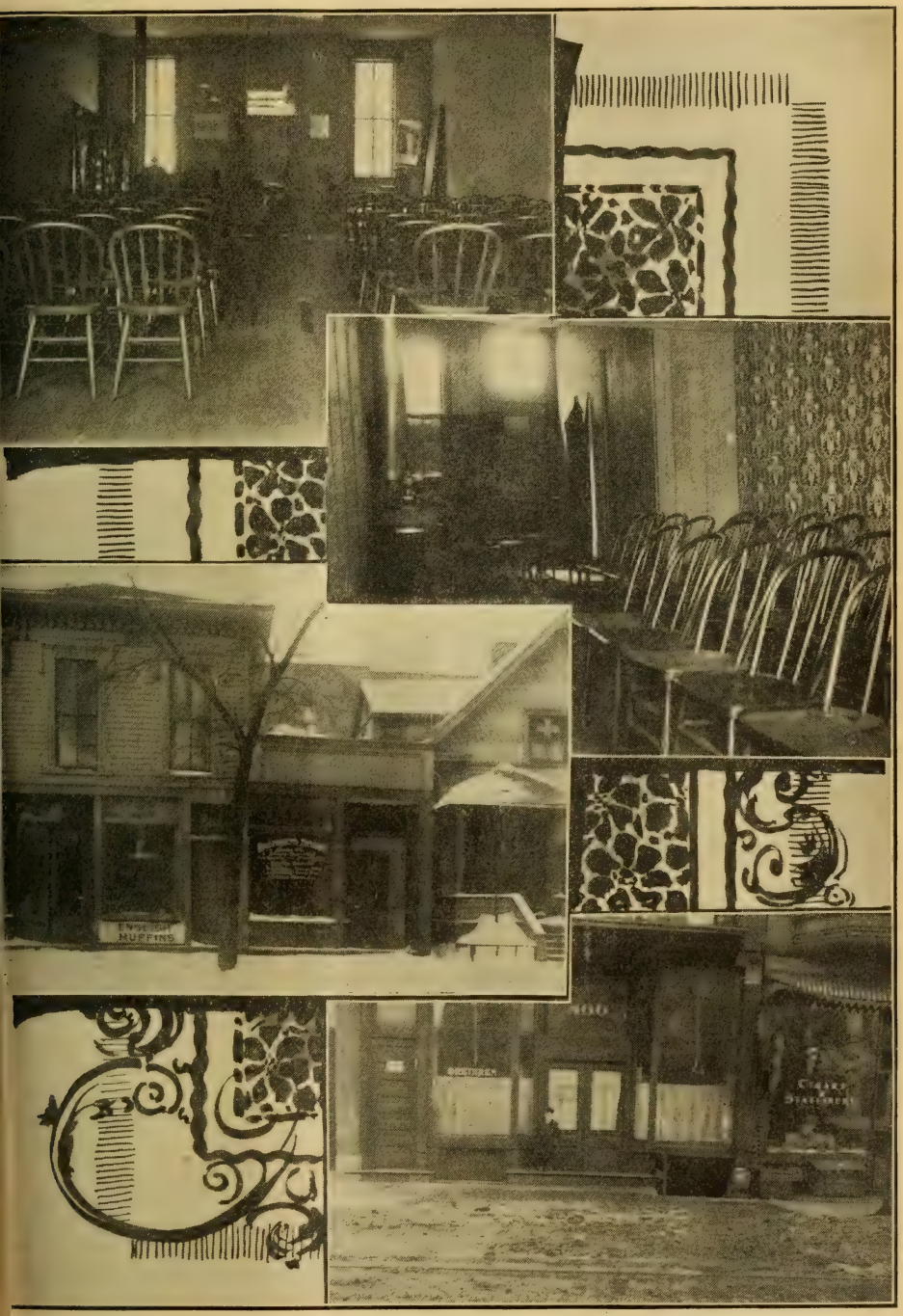
But why they so much power? Among the many replies that might be given, we say first: Because of numbers. Enlisted in the Extension Army during the past year have been nearly thirty-five hundred of the Sunday-school children of our Brotherhood. Were all to stand within calling distance of each other, it would make a line over three hundred miles long. By catching hand in hand they would encircle a field a mile long and a half mile wide, which would be equal to two farms of one hundred and sixty acres each. What a large number of busy hands and feet.

But think a moment of the great need of Chicago alone, and it is only one of a dozen other cities just as destitute of Christian influences. If each boy and girl were to visit one home every day, it would take this great band nearly four months to make the rounds once. Were all to stand along the streets of Chicago as Sentinels for Right there would be a distance of nearly a mile and a quarter between each one. "The harvest truly is plenteous, but the reapers are few."

Our second reply: Because of the wide territory covered. The homes represented by these thirty-five hundred children stretch from coast to coast and from the Great Lakes to the Gulf, representing nearly every State in the Union. This rapid expansion no doubt will continue, and as a result of the work inaugurated at Chicago, some of these boys and girls will go as missionaries into every nation, bearing the glad tidings to those who bow down to gods of wood and stone, having neither eyes to see the needs of their worshipers, nor ears to hear their prayers.

We now have in mind the size of our army, with the extensive field for operations, so let us see what are the possibilities of its units. While the great portion live in the country, still there are many earnest workers in our smaller cities, not forgetting the metropolis as well. Otherwise we would not do justice to this great work in Chicago, as we remember that the first twenty-five dollars raised was by a few of the scholars enrolled in our school, the original investment of each pupil being one bright, new nickel, with fewer opportunities of increase by far than the majority living outside the great cities.

We mention but one instance of the large increase accomplished with an investment of one dime, which, while it is above the average, proves what it is possible to do with so small an amount when the little hands and feet are spurred on by that love that loves everybody, reinforced by a consecrated father and a devout mother. When accounting time came the three diligent workers referred to had accumulated just eleven dollars each—one hundred and ten times as much as they had started with. Do you know how much good this thirty-three dollars has accomplished in the past, is accomplishing at the present and will accomplish in the



Interior Sunday School Extension No. 2.
Exterior Sunday School Extension No. 1.

Interior Sunday School Extension No. 1.
Exterior Sunday School Extension No. 2.

future? No, God alone, with the angels as His recorders, can compute the final result, and then only when we are all called to that last judgment day, for the influence of these gifts to the Lord's cause must certainly extend through many years to come.

And all this great work is being done without the least sign of pride—in that humble, quiet way in which God's children always work. In glancing over the reports received from every section of the country, one will notice almost without exception, the tenor of regret at not being able to contribute more to this fund, with a consciousness that their mite is not all that should be expected of them. They, like the raindrop, falling here and there, that makes the mighty river, whose onward rush knows no obstacle, have their eyes and purposes fixed on one common object—the saving of the children who are the coming generation of church workers; whose privilege and duty it shall be to spread the joyful tidings to all the world, when our work is finished. None are able to comprehend the good our endeavors accomplish, but let us not forget that in doing good, blessings are showered on the doer as well as the one to whom kindness is shown.

Our third reply: Because of the influence of the worker. Active engagement in this cause must certainly stimulate sympathetic giving—one of the important essentials in the life of every true Christian. Having the one aim in view, that of saving those who otherwise would be lost, the climax of our endeavors should be to at all times inspire the little ones who bless our homes with the same love and earnestness for the lives and souls of fallen mankind and they, with a like consecration, will train their children in this great work.

Thus must come the conclusion that the hope of final success lies alone in the future generations, who with their multiplied thousands, taking the comforting influence of the Holy Spirit as their Guide; Jesus, who died for our sins, as their Example; and the Almighty Creator of the universe as their Leader, will crush Satan and all his servants to dust, trampling them under their feet forever.

Relation of Business Men to Church.

By Chas. E. Eckerle.

The relationship business men should sustain to the church is that they should be servants, willing servants, ready to serve their Master. The minister should not be expected to devote his time to the business affairs of the church. His time should be allotted to direct the effort of all that come to hear him; give Christians something to do that they may continue to work and those who are not Christians something to win them for Christ. By this means His cause would be more widely spread; His kingdom more greatly glorified and the double influence of the business men more widely felt. By this means, business men would not dwarf one side to the building up of the other, but they would be fully rounded men in business and in the church. The best men in business are not satisfied to do nothing. The real good business men can not be found in this class. Many business men think the minister is the one who should care for the church and so he is, but did you ever think of the many opportunities the business men have to meet their friends in a Christian business way and turn their lives to that blessed Savior who

(Continued on page 247.)

Our Neighborhood.

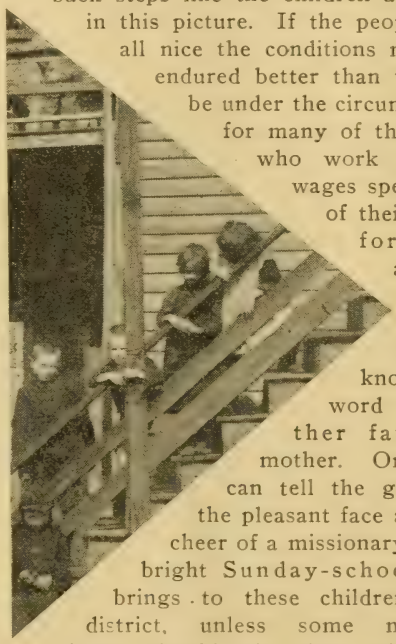
By M. R. Myers.

Our neighborhood, sometimes called "The Black District" of Chicago, recognized by all Christian workers here as "The Firing Line," is truly a mission field. The accompanying map prepared by the Cook Co. Sunday School Association shows the 22nd District bounded on the North by 12th Street, on the West by Western Ave., and cut off on the South and East by the Chicago River as District 22nd.

The old mission church at Hastings Street stands about the center of this district, which extends more than a mile west and east from the church and from a half a mile north to a mile south. In this district are located approximately 150,000 people of which 95 per cent are burdened with none of the luxuries and only a scanty supply of the necessities of life.

The district taken as a whole is not a residence section. There are no lawns, no backyards, no parks, neither grass nor flowers of any kind or description, unless perchance a stunted geranium or fern should grace a dingy window. There are very few paved streets. Most of the streets were at one time paved with blocks, which are now broken over and down, making the streets uneven. Several railroad tracks cross this section on their way out of the City and the hundreds of trains flying back and forth, together with the factories located all along the river give the atmosphere a coating of coal dust. The streets are always filthy as are also the sidewalks.

The houses are old, most of them one story or a story and a half. In many districts they are crowded together so as to make sunshine and fresh air nearly impossible. The children, who read this article, and then run out to play in a whole acre of green grass, flowers and fruit trees can tell better how they would like to spend all their play time on the back steps like the children are doing in this picture. If the people were all nice the conditions might be endured better than they can be under the circumstances, for many of the people who work for low wages spend most of their money for drink and the children never know a kind word from either father or mother. Only God can tell the good that the pleasant face and good cheer of a missionary and the bright Sunday-school room brings to these children. This district, unless some marvelous change should take place, will always be a mission field, for the people living in the district will never be able to support a church. It will not become a church home, for anyone in moderate circumstances would never move there to raise a family. It is hard to tell how to do the best work among these people. There are so many evil influences at work all the time that even a mighty effort seems feeble. I do not know the number of saloons, but they are on every corner and drunkenness is ever present on the street.



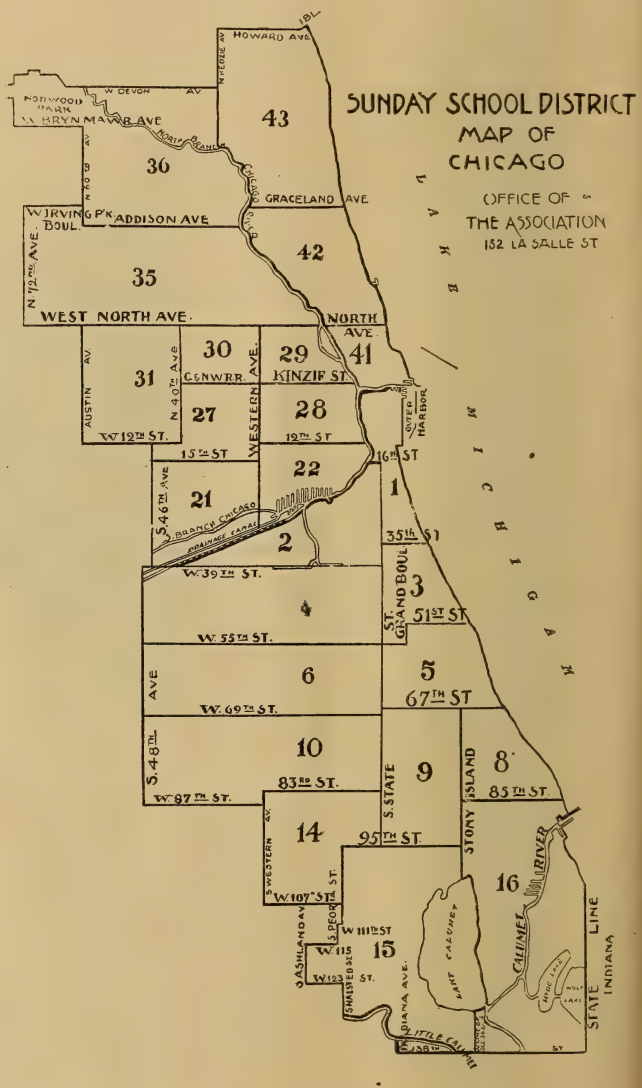
Poverty, idleness, profanity, gaming and gambling are all here, calling out the sympathy and the earnest work of the missionary. As a mission field, this district offers as great opportunity as

any section of the United States. Do you want to help the poor? They are here by the thousands and the Master has said, "The poor you always have with you, and you can do them good if you will." Do you want to feed the hungry and clothe the naked? Do you want to rescue the fallen men and women of the earth? Do you want to take the children out of the mud and filth and mire? Their prattle, their footsteps, their cooing and crying call from the basement, from the housetop, the alley and the open street. Do you want to teach the Gospel to every creature? There are multitudes here who have never heard the Word.

As a home mission field, the 22nd District, sometimes called "The Black District" and always known as "The Firing Line," offers work for thousands of consecrated, earnest, devoted, Christian people.

As a foreign mission field, this district offers excellent opportunities, for the largest percentage of the people are not American born. Thirty-three different languages are spoken here, the Bohemian, Polish, German, Dutch, Hebraic, and Italian being perhaps the most common. The Presbyterian church on the corner of Ashland and Hastings Sts., has services conducted every Sunday in the Bohemian language, and is doing foreign mission work of a far-reaching kind right here at home. The Baptist church and others are conducting missions in Bohemian language. The Chicago tract society has several field workers among the Poles.

Among these foreigners there is a



growing anarchism and infidelity. They are not the best people from these foreign countries, but the worst. There are at least a dozen schools conducted here in which children are taught open infidelity by catechism. They are taught

that Jesus Christ is the illegitimate son of a wicked woman—Mary,—that there is no God and that when a man dies he shall never live again. Such teaching as this must be counteracted by all the holy hosts of earth, if either the Church of Christ or our homes, our city or our country is to prosper in the generations to come.

While many of the people are nominal members of the Catholic church, there is a growing distaste and distrust in that hierarchy of Satan, which is a hindrance rather than a help to the cause. This is a dark picture I know, but it is not overdrawn one whit.

The field must continue an active mission center. The agencies for good now at work are the public schools, the Protestant missions and churches, the University settlements, the Chicago Tract Society, Police Patrol (this latter might be written with a question mark after it), and free dispensaries. There are other agencies, which might be mentioned.

In my opinion, the greatest work that is being done and can be done is the work with and for the children, and my prayer is that those who have received from the Divine Hand so many of the blessings of life will try to understand the needs and conditions and to help them all they can.

Sunday-School Extension No. 2.

By W. A. Dull.

Sunday afternoon, January 10, 1904, a little band of God's children met and selected Bro. M. R. Myers as superintendent; thus was the third Sunday school of the Brethren church started in Chicago. It is known as "Sunday School Extension No. 2," and is at 466 Van Buren St., in a large room on the first floor of a four-story brick building.

As in all new places, it took some time to get the work started; and for the first six months the attendance was mainly from the church at 183 Hastings St. Through the consecrated efforts of Sister C. Tempie Sauble, who took charge of the work soon after organization, the school has grown in numbers until now the greater part is made up of those living near the mission. For the quarter ending December last the average attendance was forty-two, and with consecrated effort we hope and pray that the coming year will bring greater results. The school is divided into four classes, all reciting in the same room. In addition to this there is a home department with an enrollment of seventeen. We have also a Cradle Roll of seven. The want for preaching services is felt very keenly, but as yet, on account of the lack of ministers, we have been unable to supply the need.

Saturday afternoon at one o'clock Sister Sauble has children's meeting, following this till three there is a sewing class; and from three till four the second class in sewing. These classes include not only girls, but boys as well. The children pay for the material and keep the articles made. In these classes are represented the various nationalities which go to make up a great city. Peculiar to each are their religious beliefs, superstitions and habits of life, save one which is common to the majority—the habit of drink. This is the one curse that blights so many lives and particularly the helpless children. It is among these unfortunate ones that Sister Sauble distributes the clothing and shoes sent to the city.

Within a block of the mission can be

found the Chinaman, the Italian, the Jew, with their various religions, but in excess of all stands the Catholic religion. Here it is that our worker meets with so much opposition. While this is true, there is everything in this field for encouragement to the true faithful worker —a great harvest of souls worthy of anyone's best efforts. Could one ask for a greater impetus? Elijah could hardly wait when he saw the great work before him; Moses grew impatient in his preparation; and Jesus, our greatest of Sunday-school workers, was happiest and most content when he could be among the unfortunate doing good. Again, need we ask you to share our blessings? "I will repay," saith the Lord.

Origin and Prospects of the Chicago Sunday-School Extension Work.

By H. P. Albaugh.

Once upon a time the Chicago Sunday school cried in despair: "Where are the means for our needs?" This cry caused a committee of ways and means to be appointed, which, through prayer and deliberation, formulated a PLAN. The report of the committee was given back to the Sunday-school officials and it was decided to work the plan—which proposed giving each of the pupils in the Chicago Sunday school a new purse of their own and to put in the purse a piece of money which was to be dedicated to the Lord and returned with what it could be made to accumulate.

As there was no money in the Sunday-school treasury a good brother provided enough bright new nickels to supply each purse with one and the Sunday-school army went marching forth to do battle for the Lord by gathering in the pennies. After hurrying and scurrying and working with mind and hand for a number of weeks the day for final accounting came and never shall we forget the blessings of that day.

The happiness of the pupils in giving and the rejoicing of the officials in receiving were blended into one common expression to use the fund in such a way as to do the most good, and a unanimous decision to continue the working of the plan.

The needs of the home school being supplied the next thought was, "Why not pass the good work along?" and, "Why not invite other Sunday schools to share the blessings which come from being a party to a great good work?"

With the teeming thousands in Chicago who know not of Jesus, why miss the opportunity to extend the Sunday school that the joy may be universal and the blessings manifold? The church was counseled and the plan worked through other Sunday schools. After the first year's returns were in hand the Chicago church was asked to take full charge, and through the Sunday-school officials, together with the elder and pastor, has carried on the work since. The results are told specifically in the report, but in a general way the Home School has been greatly strengthened. Two new schools have been founded and are increasing in attendance and interest. There is a total Sunday-school enrollment at present of full five hundred and the great work has only begun. Several have been born into the kingdom while others are near. Shall this good work go on and on?

We are very sure that if each Sunday school in our beloved Brotherhood would send a representative to this great wicked city before answering the

above question there would go up from all over the land a chorus of "Yes, thank God, the Sunday School Extension Work in Chicago shall go on and on for the glorification of His name and great rejoicing, in that much grass has been made to grow where all was a parched desert."

It is sometimes hard for those who live in the country amid God's bounties to understand the desolateness and crying needs of city folks. The physical side of life, the environment, the circumstances of a large percentage of the inhabitants of the city are anything but what they should be, yet the same hand is over country and city, the same Lord and Master giveth everlasting water that springeth from the living fountain, and it certainly is no less our duty to quench the thirst of these lost ones because they are so nearly famished.

There are many great and good things for the Brethren church to do in the next generation, but if through the instrumentality of the Sunday schools throughout the Brotherhood there can be established and carried to a self-supporting basis one hundred Sunday schools in the various parts of Chicago, who can measure the joy this side of heaven's cup?

Though the methods for building up the FUND may vary and the individuals responsible for the distributing may change, though the boys and girls of today become the workers of another day, it is our prayer that the motive may remain true and thousands upon thousands of Chicago's lost children may be built up in Christian character.

Distinctive Principles of Primitive Christianity in the City.

By Georgiana Hoke.

For the churches that endeavor to maintain primitive simplicity the problem of city missions has several extra clauses. These change its meaning to such an extent that at times it looks very formidable to the workers and discouragement, bordering on hopelessness, at times, fills the hearts of the workers. Some have suggested that such plain, God-fearing people as the River Brethren, the Mennonites, and our own fraternity should be content with the little congregations that meet in the quiet country churchhouses. There they find Nature in harmony with them and they do not have the hard fight that they find in the city. We know that these people in the country have their losses and crosses, but the struggle is very different from that which the city church or mission is facing. It is pleasant to love and obey our Master in the country home, where life flows on as smoothly as the water in the brook near by. We call it blessedness. If, then, those in the city find more opposition in doing the commandments of their Lord, do they lose the enjoyment that comes from loving and obeying their Savior? And what is the struggle they must face that does not come to the country brother and sister?

We will pass by the general features of this much-talked-of problem and one by one consider a few of the distinctive features upheld by the churches mentioned.

Living a Christian life very largely means building a character after the pattern of Christ's. Our associates exert a very great influence in this. Unless we are very watchful and have strong wills, we are constantly being changed by our neighbors' influence. Sometimes for the better and sometimes for the worse. In the city this is

very evident, and to those who look for such things, the city wears the appearance of a never-ending battle between right and wrong. The influence of the peculiar features mentioned touches nearly every phase of this struggle for character. In the home an effort is made to maintain the purity of the family relation. Many churches acquiesce to families being broken up by divorces and adding thereto the evil of remarriage. The teachings of Christ are explicit on that subject and it is fortunate that in this time, when our country seems inclined to follow the example of ancient Rome, there are a few who uphold His teachings and condemn this corruption of home life.

One of the prime elements of the Christian's life is his love for God, and that debars love for the world. Thus amusements, theaters, dancing, etc., have no rightful claim upon a Christian. But none can claim such a high degree of love for God that there are no temptations along these lines. It may be only one of the distant relatives of these evils that tempts the Christian, but it is necessary to be ever on the guard, for little sums added make the greater ones. The home game may be the beginning of a gambler's disgrace and the drunkard's slavish life. On all these things the church proposes to keep an ever watchful eye, and future years alone will tell its effect on society.

Both the social and business life demands more or less dealings with people of all classes. None but an earnest-hearted Christian can continue in this without becoming contaminated. But it is the Christian's prime duty to seek first the kingdom of God and His righteousness, and this can be done in the business and social life. Although temptations are so great and so commonly yielded to that it has almost become a proverb that "a person cannot make a success of business and be an honest Christian," business relations are a necessity and may be honorable. Honesty brings its own reward and if there is any place in the workaday world where upright Christians are needed, one place is in the business world. Even business and society can be made to redound to God's glory,—and still have an unsullied success. Primitive Christianity takes a stand to defend its character and conduct against this erroneous and indiscriminate charge of wrong.

The non-combative, non-resistant and non-swearing principles are met in the city as they are in the country, with one exception—they must be met ever and ever so much oftener. Trusts, unions, and lodges, with their life insurances, etc., have woven themselves like a net around the people of the cities. Workers look to the unions as the power that aids the worker and the oppressed. Lodges are considered as the proper source of assistance to the afflicted. And to be without a life insurance policy is thought abject carelessness. Men, women and children, in untold numbers, carry insurance towards the day of their death that they may have a decent burial. There seems no place in all life in such a network of organizations where the loving, All-wise Father is simply trusted for His benefits. From trusts in organizations to trust in God is a long step, but there are hearts in the city who have taken this step and bravely stood by it. It is not hard for the believer to accept the 91st Psalm as a life insurance policy superior to any of man's making. Labor unions, with all their advantages, fall into insignificance, compared with union with God. Lodges and their benevolence are good for unbelievers, but God's faithful people always prefer to seek their refuge in Jehovah's strength. These facts are readily assented to, but it is a hard struggle to forever withstand the temptations and persecutions that follow the renunciation of these organizations. That is viewing it from a human standpoint, but with God as a refuge it is entirely different. One convert said: "My burdens are too heavy

to cast upon the Lord but I take the privilege of rolling them on Him." This same girl always goes alone to God before leaving home for work, and her life and cheery nature are proof that she does not carry the burdens. They are left with her Lord.

Another item of consideration is the attitude of these churches in the matter of formality and dress. Their churches are plain, the singing congregational and the services devoid of much of the formality common to many churches. Form is a very good thing when it is made to assist in glorifying God, but where it predominates and becomes the thing we live for, it kills and deadens.

They are no respecters of persons. Rich and poor meet on an equality. And how does this take in the city? It is just what the people have been waiting for. The poor do not feel at home in richly furnished churches. There is a growing tendency for churches once established to move into some good locality and take on the habits of a religious club. Thus the masses are left homeless as far as church homes are concerned. Simplicity is growing in demand, but it is not simplicity that is the drawing point. The people want Christ and they find Him, as He was found of old,—unostentatious.

Much has been said about the manner of dress adopted by these people. In this simplicity is sought. As the character of an individual governs the expression of the face so does character also lend its imprint to dress. Because of this these churches encourage such simplicity of dress as will harmonize with the sincere character to be sought by every Christian. The world is burdened with the opposite of simplicity, therefore principles of simplicity are heartily welcomed by those who will pause to consider. This is not saying they are as readily adopted. Far from it. Inherited and acquired tendencies must be subdued. In short, the old nature must die and the new nature, 2 Cor. 5: 17, enthroned. This is as necessary as for the caterpillar to change its nature before adopting the wings of the butterfly. Hence the reasons for the attention given to this principle. Dress, as well as habits, serves as an index to character and who wants an index that misrepresents the contents?

The bonnet worn by the sisters especially attracts attention. But why should it not? The city must get acquainted with these churches and their habits. Here in Chicago these churches have only one representative to every ten thousand inhabitants. Chicago is a comparatively unworked field to them. And in the city strangers are treated as such until by their acquaintance they may be properly, or approximately, rated. Once they are known, all this will be different. For example, one firm in the city reluctantly, and that only on the recommendation of the pastor, admitted into their employ a young girl wearing a bonnet. She had lived here all her life and had only recently joined the church. She proved to be all she was represented to be. Now that firm treasures its acquaintance with primitive Christianity.

Little by little this acquaintance grows. Often mission workers must "hunt work" for their converts, who are ostracized by the unions and snubbed and ridiculed in general. But at present I know of no instance where those who stood firm in their faith in God were left to want. I know of one family it was thought best to transport to the country because it was scarcely possible for them to keep from starving here on account of the unions. They left the city burdened with debt. Now, after several years, they own their own home and a little more besides. One daughter is in college preparing for Christian work. There is a Greater Power than the unions and they were rewarded for having trusted in that Power.

The struggle to maintain the bonnet has been a hard one, or harder than that against the unions. We have had fifteen

years of mission work by these churches in Chicago, so now history may be looked upon to decide whether or not the bonnet has been a hindrance or benefit. There is one place in the city where the workers for a time seriously considered, "Is this time-honored custom worth this severe persecution? Does it keep souls from accepting Christ?" A flag of truce was thought of, but Providential interference prevented this. Later new insight came to the workers and with this result. The little bonnet and the sacred prayer-veil have proved themselves to be worth the fight. Where once they were ridiculed they now are honored. And as the people are growing acquainted with the sterling character of the members that don them, they are lamented chiefly because of their scarcity. That mission has prospered in numbers and especially in spiritual growth. Other churches in that vicinity recognize the plain attire of those members as one of the best safeguards for the young people in the city. They say it seems to dismiss the question, What shall we do to keep our young people from following vain temptations? In that mission they look on a plain hat as a flat failure.

There is another place in the city where more leniency was granted in the matter of wearing the bonnet and several other features. Persecutions were, of course, lessened. But there was no marked increase in membership as in the other mission mentioned. Spiritual life is there, but somehow they do not seem to be so interested in the kingdom and the reward in heaven as those who took a little persecution for His sake. There is a blessing (Matt. 5: 10-12) for those who devotedly seek righteousness in all its primitive simplicity. And they are told to rejoice, and these city converts do rejoice. Who shall separate them from the love of Christ? City enchantments? Nay, in all these things they are more than conquerors through Him who loves them. This was shown to me as I watched a group of these persecuted ones exultantly sing:

"I am drinking at the fountain,
Where I ever would abide;
For I've tasted life's pure river,
And my soul is satisfied;
There's no thirsting for life's pleasures,
No adorning, rich and gay,
For I've found a richer treasure
One that fadeth not away."

Industrial Work—What it Means and What it Does.

By Cora Cripe.

The industrial part of the mission work of the church is one of the most interesting, enthusiastic features of it, and, we believe, one of the most helpful, as well.

Here the children, more particularly the girls, of the Sunday school and neighborhood come together one day each week, and learn to sew, and in learning to do this they learn to be neat, tidy, and tasteful, and have order and system about their work.

There are at this present time about one hundred and fifty girls enrolled in the industrial school at the church, and about one hundred more in the two extension branches. A more lively set of "busy-bees" would be hard to find.

Could you have stepped into the large, airy sewing room on a recent Monday, about 4 P. M., you would have said at a single glance, "They are thoroughly in love with it." For in two immense circles, with needles flying, and fingers busy, sat forty-four girls, all so intent upon accomplishing the work in hand that there was scarcely a whisper heard all over that room. And you know that

Industrial Work in Chicago Sunday School.

men say, when forty-four girls can work, and not talk, well, as the small boy puts it, there must be something "doing," and there was.

Each girl held in her hand the material for something of her own choosing, and you could have observed some piecing quilts, others joining theirs, some making handkerchiefs, others towels, workbaskets, iron-holders, pen-wipers, handkerchief-bags, aprons, night-gowns, pillow-slips, skirts, etc.,—anything under the sun that is useful, and simply made. And there is just enough rivalry among them to keep each girl at "white-heat," doing her very best, throughout the short hour allotted to this part of the work.

When the call comes for work to be put away, the "oh's" and "ah's" all over the room indicate that the hour has been all too short, and they are loath to leave.

Chairs are now pushed back, the room is cleared in a trice, and the girls form in line, two by two, until they reach from end to end of the large room, ready for the Bible drill of the hour.

A set of a dozen or more verses, upon some special subject, have been previously arranged, and one verse is written upon the board each week, and committed by all the girls present.

A few minutes are spent in making the thought of the verse clear to them, a short lesson may be taught upon it, and then each girl is given a chance to recite the verse from memory, and tell WHERE it is found!

In the review, from fifteen to twenty-five girls remember, and can repeat promptly, the verse learned the week before, and are so proud to do it, too.

Thus, thank God, they are having planted within their young, fruitful hearts every week a bit of that living Bread, that is able to save their souls from death, and give them an entrance into the Eternal City of God.

And what are the visible results of it all?

In the first place, let me say that the industrial work is used as a sort of "draw-net" to bring the children into the Sunday school. We can often get children interested in the work in that way through the industrial school, that would not become interested in any other way.

And, secondly, it is beneficial in a material way, for many of these girls can now sew better than their mammas, yes, better than we, ourselves, and consequently are now making much of the smaller children's wardrobe, thus wonderfully relieving the overwrought mother in the care of the family.

Then, too, many of our girls have been able to obtain employment in the tailor shops and dressmakers' establishments, thus very materially assisting in the support of the family, so often wholly dependent upon the mother.

So thoroughly are we in sympathy with this kind of work that we wish every church in the Brotherhood would take up some such kind of work for its younger children.

The Mission of the Christian Workers' Society of Chicago.

By Ralph W. Miller.

The Chicago Christian Workers' Society organized in June, 1902, has grown to be one of the most important factors in our city mission work, and is recognized as such by all our members. It is an important adjunct from this standpoint, that it tends to hold and interest the young peo-

ple in active Christian endeavor. This is or has been one of the difficult problems in years gone by, that of interesting the youth after the Sunday school era has practically ceased in their lives, but we are truly thankful that we can say that never before has the outlook been so bright in this respect as at present. We trust that, with all the energy and activity incorporated in our young people, our Christian Workers' Society will prove instrumental in promoting the Chicago church to a position among the first in size and influence in the Brotherhood.

One of the most important features of our Society work is the Lookout Committee, so called because of its function. The special object and duty of this Committee is to seek out and interest young people in the city, who, in their early years have been directly or indirectly connected with the Brethren church. It would be surprising could we ascertain the vast number of people located at this place, who are at least acquainted with our church and doctrine through their former residence in a Brethren community. Many, to whom personal calls have been paid have responded to the invitations and have attended our service, where they were accorded a hearty welcome.

The Committee has been the recipient of letters from Christian mothers or relatives, some of which were most pathetically written, and all of which have been regarded and treated as strictly confidential. In this way we secure names of young people whom we endeavor to interest and bring back to the church and to their early training.

It may strike my readers with considerable surprise that a young man or woman coming from the best of Christian homes could come to this large metropolis in search of employment, and soon drift away from religious influences of all kinds. Unfortunately such is often the case and could you spend one month or even a few days in this wicked city, familiarizing yourself with the numerous attractions of a worldly nature, which absorb the attention of the youths and ultimately demoralize the victims, you would no longer wonder, but pity. Nowhere else are the allurements of worldly society so pronounced or so great an obstacle to religious work as in a large city.

In this respect we have a field of labor and a constant source of opportunity for active work on the outside, which is denied our sister societies in the rural districts. The secret of our success, whatever that may be, is in appreciating the obstacles we must encounter, and then endeavoring to surmount them in a practical manner. If we are to keep our own young people in the church and interest those not identified with us, we MUST supply them with a substitute for the pleasures and attractions, which the world offers them, and it is the object of our Christian Workers' Society, mainly to supply them with the very best of Christian society. We endeavor to make our Sunday evening meetings of a very attractive and interesting nature, consisting of devotional exercises, musical selections and other interesting features. Then, again, a spirit of sociability and good fellowship pervades our meetings and exists among our members to a very noticeable degree. In this way each member is encouraged in his own sphere of activity, and is constantly endeavoring to secure others for our ranks.

Finally, as we appeal to those that chance to read this article, let me request of you most earnestly, to correspond with our Committee, providing you have a friend or relative in this city in whom you are deeply interested, and in whose soul's salvation you are much concerned. We can assure you of our hearty coöperation in endeavoring to interest them in our Christian Workers' Society and in the church of Christ. Remember us in your intercessions to the great Head of the Christian Workers' Societies at large.

CHICAGO'S BUREAU OF CHARITIES.

Some portions of Chicago are crowded and others are not. The square mile known as the Seventeenth Ward is the home, or, more properly speaking, the the habitation of about sixty thousand people. Of course, they don't live in large roomy apartments, and it may happen that the only furniture may be a dilapidated mattress on which the family sleeps without undressing. Then there are other houses where the many comforts of civilization are found in all their snug agreeableness.

This is very different from village life where everybody has at least one neighborly neighbor and people seldom get out of social relations. In the city, with its ever-changing population and its waves of prosperity and adversity, it is impossible to do more than but feebly comprehend the tangled and innumerable forms of distress which call for the helpful attention of the Christian.

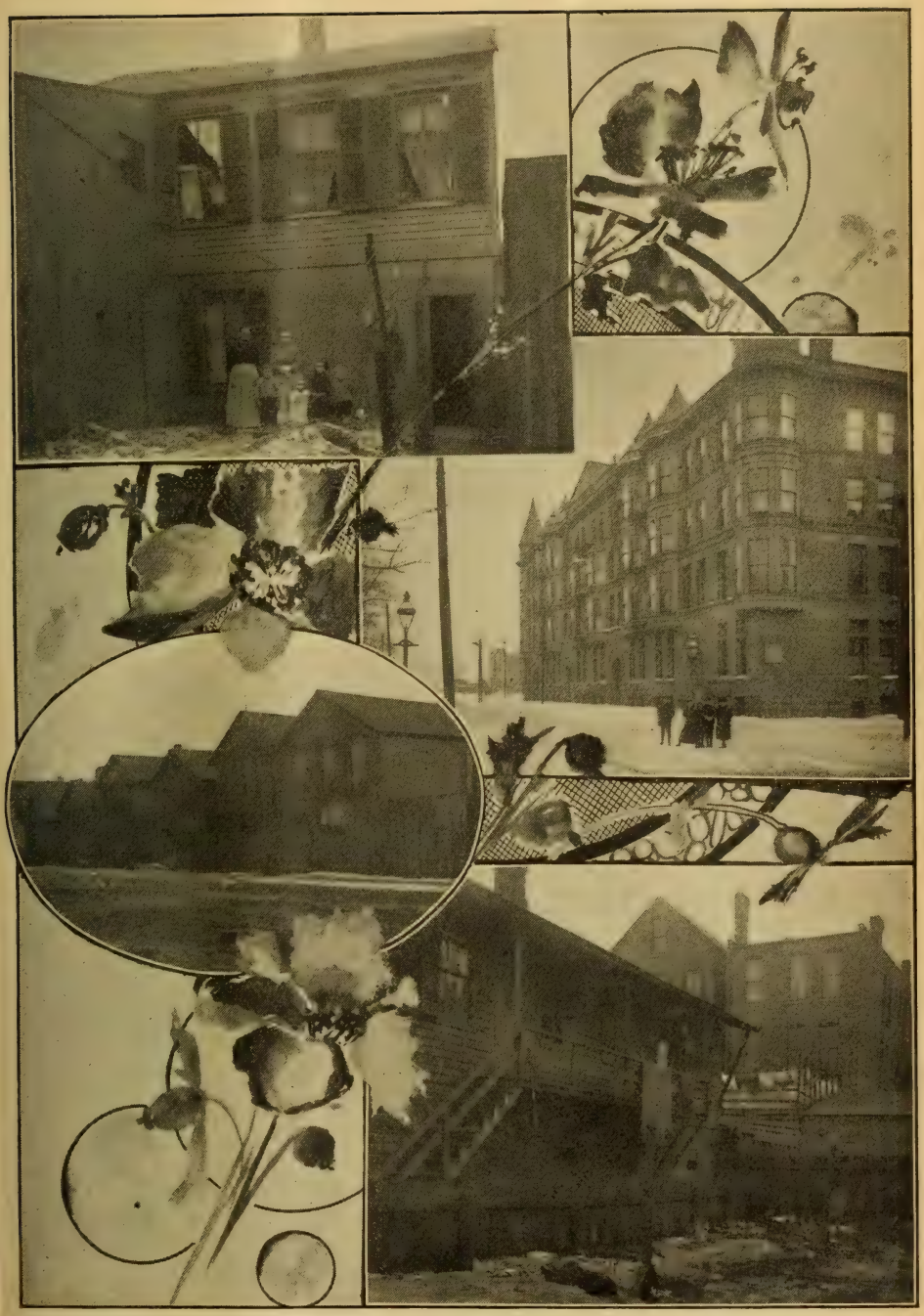
The ideal way of doing charity work is in the good old-fashioned neighborly manner instituted by Jesus when He gave us the parable of the good Samaritan. But the complex conditions which exist in the city make this difficult. It is like a great tangle of thread with thousands trying to unravel the mass. One thinks he sees where he can help, tries and is disheartened to find that the end is worse than the beginning. It is in such circumstances that the city's Bureau of Charities finds its opportunities for the work it does.

The Bureau of Charities is regarded as the central charity organization of the city. It is not so much an independent and separate force as it is a tie that brings to one central focus, the charity organizations of the city, so they may work in unison. Its growth and success is, therefore, an index of the growth of the coöperative spirit among the charities of the city. One of the main objects of the organization is to employ proper methods and enable others to work to advantage. The point of cantact with all the organizations of the city, prevents overlapping and duplication of charity which is a very common cause of pauperism.

If information is wanted about any poor family, or the reliability of any work done in the name of charity, the thing to do is to ask the Bureau of Charities and, if such information is to be had, they will find it. There are firms and citizens who annually write to them for such information in order that they may give help to those who are the most worthy of their assistance. Thus they are not victimized by impostors.

There are about three hundred of such organizations in the United States, the oldest one is that of Buffalo, N. Y., established in 1878. The Chicago organization includes one central office at 644 Unity Building, and numerous sub-stations in the various parts of the city. There are about twenty paid workers who receive moderate salaries. In addition to the paid service there are from two hundred to three hundred volunteer workers. These are people who devote their spare time to the work for the sake of coming in touch with the needy, spending as much time as they care to devote each day or week. They go to the station, get their orders, and visit families, or do whatever is to be done.

The average citizen does not know how to handle many of the cases of destitution that come to his notice, or does not have the means or time. He reports the case to the Bureau of Charities and receives advice, or leaves the case to the care of the Bureau. A visitor is appointed to go to the place and investigate. He goes very much as a doctor and inquires into details. If possible, the cause of the trouble is found and then a remedy is sought. The permanent welfare is always to be considered. Time to them is no element. If twenty visits may be made to better account than one hundred it is done. The workers are instructed to do well what they do, and not count their work by number of visits



An Alley Home.
Street Scene in Factory District.

The Waukesha Flat on South Side.
One of the Homes of Sunday-school Children.

made. If the bread-winner is sick, the first thing is to get health restored. No fixed rule can be followed except the one that workers make themselves flexible enough to reach all conditions.

If there are young people who have wandered away from the influences of Sunday school and church, they are asked about their past religious connections, and at once their case is reported to the proper church authorities.

If there are any who are being deprived of justice, etc., the Legal Charities of the city are consulted and the poor are furnished legal advice free. In short, all is done that can be done to give them a chance to help themselves.

To establish habits of thrift in the homes the visitors go regularly and collect whatever pennies the children, or others, care to give them and these are deposited in their favor, that there may be something for future education or whatever help is needed.

Money is loaned to those who stand in direct need of it. This is usually in small amounts and for short periods. Although payment is not enforced, it is seldom left unpaid. Where it is thought best, for the general good of the home, to permit the mother to spend at least a part of her time with her children, pensions are allowed to widows until the children are of working age, which, in Chicago, is at the age of fourteen.

If work is the thing needed, the Bureau helps to seek employment. If needy ones have friends in some distant city, who would arrange for their comfort, investigation is made and transportation is arranged for. However, this is never done for the sake of getting rid of poor people. Chicago's Bureau of Charities is loath to shun its duty.

The Bureau maintains gardens in some of the suburbs where employment is given to different families. They are allowed to raise produce for the coming winter. Last summer nearly a thousand persons received benefit in this manner.

The summer outing work done by them is the largest of any in the city. Physicians are constantly required to decide which of the many thousands that apply for outings are most in need of them. In this the "Chicago Daily News" works in coöperation with the Bureau. The Bureau's work is supported entirely by private contributions. Sixty thousand dollars is required to support the work for the year. It has now been in operation for ten years and is daily growing more and more helpful. Last year nearly five hundred charitable institutions coöperated with the Bureau,—about two hundred and fifty churches. There is on file information regarding seventy-five thousand families. The Bureau is the servant of all mission workers in the city and father, mother, brother, sister and friend to those who need such help. G. A.

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THE CHICAGO SUNDAY SCHOOL.

By Lulu V. Sanger.

Any Sunday morning at 9:45 you may see the church at 183 Hastings St., Chicago, Ill., well filled with the bright faces of boys and girls, young men and women, and older ones, too, who have come to enjoy one of our greatest blessings—the Sunday school. But long before the opening hour do they come. So eager are the children for Sunday school to commence that to be there a whole hour before time to begin is only pleasure for them. And to be kept away for some good reason just takes the best part out of the whole day. More than one child here will tell you so.

At last, after earnest effort and much prayer, the two hundred mark in attendance has been reached, yes, even passed. One of the most encouraging features is the growth of our school. Last year there were eight classes; now we have thirteen. Three of these are composed of grown people. Each of the thirteen teachers is provided with an assistant who takes the collection, calls

the roll, and otherwise renders any assistance needed. But to no one person can the credit for the increase be given. Almost every one from the pastor to the tiniest tot has been talking Sunday school until the enthusiasm has become general. Many children bring their playmates; some come in from the industrial classes.

At the beginning of the year the primary department promoted twenty-four. In two months every one of their vacant chairs was filled. Nearly one hundred are enrolled with an average attendance of about seventy. Here Sister Cora Cripe with three assistants lovingly directs the little feet heavenward. The primary department has a nice room, 24x24 feet, with six windows. It is a pleasant place with its little red chairs, carpet, curtains, and pictures. All the classes are present at the opening exercises in the main room. Once each month the primary department comes in for the review. But the question of room is becoming a serious one. More than once has every chair been filled. It may soon become necessary for the primary department to have opening exercises in their own room as their teacher has long desired.

Dear Sunday-school workers, how many of you can claim a perfect record in attendance for six years? I fear not many of us can. One of our girls is now entering on the seventh year of perfect attendance in the Sunday school. Just think of it,—not absent once for more than six years! "It was not hard to do," modestly said this young girl, "it was only one Sunday at a time." For perfect attendance one year a diploma is given on which is room for six seals. One seal is attached each perfect year, thus, when complete, showing a perfect record for seven years. This year six diplomas were given. Two have been present two years, four three years, two for four years, two five years, and one six years. Each of these seventeen having a perfect record in 1904 also received a Bible, Testament, or some other book. There were nineteen more who were absent only one or two Sundays, mostly from sickness, who received books as rewards. Thus thirty-six books were

Some Neglected Ones in Chicago.

given, besides six diplomas, and eleven seals.

Though a mission church and Sunday school, our collections are good. Yes, we are more than a two-cent Sunday school. The report for 1904 shows the total collections to have been $222.71. $118.97 went for current expenses, and $99.90 was given for mission purposes.

It is good to see our school growing in numbers, but we must increase along spiritual lines to be truly successful. How shall the Sunday school be made more far-reaching in her influence, more productive of good? It is more easily asked than answered. All the officers and teachers should be earnest, devoted Christians. Preparation must be made for teaching the lesson, especially heart preparation. Let the Holy Spirit be sought for power and wisdom. Work for the salvation of your scholars. Last year two were received into the church from the ranks of the Sunday school. This year we hope for many more.

Teachers' meetings are very, very helpful. In fact they are almost indispensable. Our teachers' meetings are well attended and thoroughly enjoyed. The lesson is presented each week, and once each month a lecture on "Methods" is given.

We have special programs four or five times a year. This brings the parents out to the church, gives variety, and adds general interest to the work.

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STORY CONCERNING A SICK CHILD OF CHICAGO.

By Amelia Johnson.

A little girl five years old was playing on a swing with two other little girls and she wanted to get on the swing the same time one of the others did. But the little girl I am telling you about was stubborn and would not let her playmate swing before her, so her playmate snatched the board as she was going to sit on the swing and threw it. It struck her in the leg right below the knee. Her mamma, of course, did not pay any attention to it as there was nothing to show, because a blood vessel was broken between the skin and bone, and her mamma knew of no trouble until blood poison set in. The leg began to hurt her so her mamma sent for the doctor. He advised an operation. The operation was performed and she could still walk. But the next time the doctor came he said still another operation. Oh, that poor child! she crept under the table and cried and cried. But the operation was performed and that little girl never put foot on the ground to walk again. It was a very fatal day. Oh, friends that are well, think what you would have done if it had been you! Would you have had any patience? Well, this little girl had five operations. Her parents bought her a cart and she went along in this day after day as patiently as any one could.

This little girl had about three months' schooling. She was sick eleven whole years. Imagine the patience she had, much, that is certain. She laid on that bed or sat in that cart until she just withered away and when she was sixteen years of age she was taken by the all-loving Father. She was not like many other poor children; she did not have to go to the hospital. She endured her trouble at her home. She, as you may suppose, had many hardships in life, but in spite of them all she endured them bravely to the end.

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RESPONSE OF GRATITUDE.

By Cora Cripe.

We have often longed and longed for the opportunity to sit down face to face with all the dear brethren and sisters, over our beloved Brotherhood, and tell you how much we, and the people here, have appreciated the many gifts from your loving hands to us! And now this opportunity is ours.

But, first of all, I know you will fully agree with me, when I say, that the first note of gratitude is due to the heavenly Father. For without His special blessing, none of yours would have been given.

It has been my most happy privilege for the past nine years to stand, as it were, on the threshold of God's storehouse, and look, first, into my Father's face for direct support and blessing; and in turn, have been pointed by Him, to you, as His agents whereby His blessing has been given. And a rare privilege it has been.

I can truthfully bear witness to the fact, that He is a faithful God, for He has NEVER FAILED US YET.

How loving, and tender, and kind has been His care! We have gone to him in the direst need, and the severest trial, and praise His name, "His hand is not shortened, that it cannot save, neither His ear heavy, that it cannot hear."

But ALWAYS, and under ALL circumstances, He has been faithful and true. His name be praised and magnified, throughout the whole earth!

'Tis true there have been times, when the answer did not come AT ONCE; when He kept us waiting, waiting; but only to test our sincerity and real anxiety for the thing we wanted, and no sooner did we submit all to His own holy will and say, "Not my will, but Thine," than His blessing followed. Praise His Name!

Oh, dear ones, let us not be afraid to trust Him. Hear His own words to you, my sister, my brother, and believe that they were written for YOU. "And this is the confidence that we have in Him, that if we ask any thing according to His will, He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him!"

"For He is faithful, that promised."

Let us believe His words, and as little children come unto our Father for the things we NEED, and we shall NEVER be disappointed.

And what shall I say to you, my dear fellow-laborers, who have so faithfully and persistently stood by this work, of His own planting, all these years? You, who have yielded yourselves to His Spirit's leading, and been made willing and eager, to uphold our hands in it all! My heart is full of gratefulness to you, and oh, that I had the ability to make you understand how much your letters have strengthened, and encouraged the workers to go forward. And it has not always been the little slip of paper, bearing the gift of love,—a money order or check,—that has helped us most. Ah, no! but the words of sympathy and helpfulness that have accompanied them, and the assurance that our hands were being upheld by your special prayers, have meant far more than that, and more than we can ever express.

"The Lord bless thee, and keep thee: The Lord make His face shine upon thee, and be gracious to thee: The Lord lift up His countenance upon thee, and give thee PEACE."

MEMBERS' CHILDREN IN THE CITY.—WHERE ARE THE NINE?

By C. Tempie Sauble.

This is a question that more than one of us have pondered in our heart. But as yet none of us have been able to solve it. We do not pretend to solve the question in this article, but simply to try to make all think about it more seriously.

There are in the city numbers of young men and women whose parents are members of the Brethren church. Usually they have the utmost respect for the church. Most of them, no doubt, have had just as careful training as we who are in the church. Yet they stand outside of the church. There is something lacking, for, I think, there is on

the average, only about one out of ten who is serving the Lord in the Brethren church.

It is not so with the Catholic church. They give them strict and careful training. When they are grown up they seldom get away from their childhood training.

Fathers, mothers, it is time for you to awaken to the fact, if the children are to be won for the church, they must have more careful training in the teachings of Jesus Christ. It should be done earnestly and prayerfully, believing the Lord will guide in the right way if we do well our part.

Young men and women leaving their homes come into the city and enter more fully into the realities of life. They sometimes overlook the important thing —that of attending church. True, it is not so pleasant to begin going to a strange church, unless some one of its members gives them a special invitation. We are only too glad to do this, and most willingly do so, if we know of them. This is a large city and we can not know of their whereabouts, unless some of their friends will notify us. Will you not do this? If you will we will endeavor to get them to attend church.

There are so many things in the city to allure young people away from what they know to be right that we as members of the body of Christ must put forth redoubled efforts to get them to attend church, to hold them and finally win them for Christ. If we do not make special effort to hold them in our church, some other church will take them from us. We need all our young people in our church.

If the parents were as concerned about the spiritual welfare of their children as they are about their temporal welfare, there would be more of them in the church. How many of you parents lie awake at night, thinking and praying how your children may be brought to Christ? You plan how to make more money so you can give them a good education, give them a good start in life, make their clothes so they will present an attractive appearance to the eyes of the world. But now, in all seriousness, how many of you really work, plan and pray how you may beautify their souls by showing them the way to Jesus? If there was the earnestness put forth there should be, there would not be so many of our young people lost to the church and many times eternally lost. If your child were about to be drowned, would you not use all your energy to save the child? Do you not know that spiritual death will be the result of your negligence? That is far worse than any physical death could possibly be.

If we as watchmen fail to do our duty God will require the blood of these lost ones at our hands. Every one of us who has espoused the cause of Christ is a watchman. For the love of Christ let us do our duty.

There is another side to this question. And that refers to members moving in the city. Do you not know that it is your duty to locate so that it will be convenient for even the smallest of your children to attend one of the Sunday schools of our church? We now have three in the city. Surely you could move near one of them instead of moving eight or ten miles in another direction. The Sunday school your children attend is most likely to be the church of their choice when old enough to have a choice.

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WHY HAVE A MISSION IN THE CITY?

By A. F. Wine.

What a question! Is the standard of city people so high that they need no religious training? Or are they so deep in crime and sin that Christ's blood can not cleanse them? Is God a respecter of persons and considers the salvation of one soul of more importance than another?

Dear reader, if you will carefully weigh

the above questions I feel sure that every one will realize that a mission or church in the city is just as necessary as in the rural districts. I certainly can see no good reason why not. Of course those that have had experience in city work know that there are many things to overcome that they do not have in the country, that the work is arduous and progress is slow. But is that any reason why we should not work at all? Nay verily, that should only prompt us to put forth greater efforts.

My second question needs but little comment. Every one knows that there is plenty of room for improvement. None are perfect, no not one. However, perfection should be our ideal.

Thirdly, we doubt not but that there is more crime and gross sin in the city, yet God is able to save even to the uttermost. And because of this wickedness is the very reason that we should have a mission in the city. They are the ones that need to have a light in their midst through which they may be permitted to see the Christ and the works of God our heavenly Father.

There are hundreds, yes, thousands, of homes in Chicago that have no Bible and the inmates scarcely know that there is a God. I only wish that every reader of the Visitor and Messenger could be present in our Sunday school which consists of over two hundred children, collected from just such homes and see the interest manifested in the Word taught. These being facts who can say we need no mission in the city?

Fourth, we know that one soul in God's estimation is worth just as much as another, no matter where they live, white or black.

Another very important reason why we should have a Brethren church in the city is because so many of our members are now living in the city. They must be fed and cared for or they will perish. Therefore a city mission becomes a preserving as well as a saving power.

341 Franklin St.

POWER OF UNITED EFFORT.

By Ella Eckerle.

There scarcely can be a doubt in the mind of any one as to the power there lies in united effort. In any line of work we will find great things have been accomplished where there has been a union of forces brought to bear upon one particular project.

The large and massive structures which tower so high above our heads in our cities stand as monuments to the ability and power of men who united their efforts. These buildings are not the work of a single man but of a number of men,—the master mechanic, the carpenter, the mason, and others,—all of whom contributed days and months of hard labor.

Many illustrations might be made of this principle in the material world, but we want now to direct your thoughts to the subject as applied to Christian work.

In the church there is work for each individual, but there are few, comparatively, who actively engage in the Master's service. The many are idle. So many truly good people seem to think they are doing their whole duty when they attend the services on Sunday and occasionally the prayer meeting, not taking any active part perhaps in the latter. It is commendable to attend these services, but remember that you have a part to perform, and the more freely you perform your duty the more helpful and interesting these meetings become to all.

Many are so inactive that they almost "go to sleep" spiritually. As stated before we may attend all the services and listen to the preached Word, but how are we using our talents? What are we doing for the cause of missions, what for the prayer meeting, the Sunday school, the Aid Society? Can the world, or even our own brethren and sisters in the church, know that we love the Lord and are deeply interested in His cause if we do not manifest it by doing?

"Be ye doers of the word and not hearers only."

Is not the progress which we as a church have made in missionary work due to the united efforts and prayers of the consecrated workers all over our Brotherhood? Why have mission bands, Christian Workers' unions, etc., come into existence? They are an outgrowth of this principle that more can be accomplished through united effort than by individual effort. It is gratifying to note that much good is being done by these organizations.

Wherein lies the power of united effort? First, we would say, in the fact that a united body of Christian workers have at heart one great and glorious aim which becomes the common interest of each individual. Secondly, when a number are working together an enthusiasm arises which gives a greater impetus. Thirdly, more work can be accomplished and the results are greater.

Revival meetings would often have more power were the members of the church as consecrated and alive to the work as the minister himself. When the work is all left to the minister or the missionaries there is not a united working force in that church and some of the power it should have is lost.

It is not possible for a church to work together unless there is peace and love existing between the members. Sad it is that sometimes churches are crippled because a little jealousy has crept in or an evil-speaking tongue has created hard feelings and thus destroyed the peace and unity that should exist.

Oh that all professing Christians everywhere would become thoroughly alive to the great work that lies before them and unite their efforts in the Master's service. May peace and love dwell in the heart of each one so that our labors together may be richly blessed.

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In Samoa the American government will not allow the sale or gift of intoxicants to natives.

THE CHICAGO CHURCH.

By E. B. Hoff.

The Chicago church under the pastorate of Bro. W. R. Miller has for a number of years assembled in a little brick chapel at 183 Hastings Street, while its membership has been scattered far and wide in this great city and its suburbs. The edifice in which they worship is not to be compared to the many costly churches and temples of this city, nor to the large, plain meetinghouses of our Brotherhood, but it has been a blessed refuge from the business and evils of the city for many a troubled soul.

The membership at this time numbers about one hundred and ten, most of whom are in quite moderate financial circumstances. A membership thus scattered over a radius of thirty miles or more has no church community so common in the country districts. Churchgoing becomes difficult and there is a strong temptation to either stay at home or attend some church nearby, or perchance go to hear some great preacher or rabbi.

Bringing up a family under such circumstances is very difficult. Children have associates of every grade of morals and religion. But while this isolated living has its grave aspects it also carries with it rare opportunities of influence. It scatters beacon lights everywhere, if, fortunately, these lights are not under a bushel, and adds reason why the Christian life should be what it professes. City life is so insulated that it takes power of penetration. "Mind your own business and I will mind mine" is the selfish world cry. The next door neighbor is not known even after living adjacent for five years. To these prevailing influences of carelessness and selfishness the unselfish, altruistic Christ-life offers a strong contrast.

In a great city where business, pleasure and vice hold sway the child of God needs a home for his soul. This the

church affords to all who will be sheltered in its benign influence. To those the church becomes not only a guest chamber but a dwelling place where all can, by the indwelling Spirit, through the service of soul-saving, develop their own lives into the Christ image to the glory of God. E. B. H.

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THE MISSION OF THE DISPENSARY IN THE CHURCH.

By Dr. G. H. Van Dyke.

In opening the dispensary in Chicago it was the hope of the Board that at least a few of the large number in the city who do not attend church, might be induced to believe in Jesus Christ.

Even in the residence districts of Chicago there are many people who do not attend church or any religious meetings. There are many, too, who in name belong to some church, but their notion of a Christian life and their meager knowledge of the Scriptures do not keep them from a life of sin. To illustrate the above: A few months ago I was asked to hurry to a family in trouble. I found the father and mother had been drinking. He outdid her and was chasing her around the house with the revolver. The five children had fled in despair. Since that time the parents have been to several of our evening meetings. But the children cannot come to our Sunday school because the family belongs to another church and consider themselves members in good standing.

But the class of people who are met here and, I believe, helped more than any other persons are those of immoral habits. For obvious reasons such work is not reported, or is referred to in a very indefinite way. But with such persons there is an opportunity, unlimited and perhaps unequaled, to bring home in a living way the results of an impure life. The peculiar relation the dispensary sustains to the people gives these unusual advantages.

During the past year the dispensary has become identified with the extensive movement in the city against tuberculosis. The purpose of this movement is, bluntly speaking, to teach those who have tuberculosis how to live with it, and how not to infect others.

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WHAT ABOUT THE CITY PRAYER MEETINGS?

By Isaac M. Eikenberry.

Some people may think that those who live in the city and especially in Chicago, are too much taken up with city ways of the rush and hustle of things to have time for the prayer meeting, but, praise the Lord, it is not the way of all of the Chicago people, for many of us think that the prayer meetings are the best meetings we have, and by far the most important, for prayer is interceding with God for the people who are saved and those who are not saved.

I came to Chicago more than fifteen years ago. To be sure I saw sin and wickedness on all sides and it seemed at first that the flood of sin had done its full work, and by looking for good, I soon learned that in many a place, all over the city, there were those who believed that the prayers of God's people were of such help and power to the church, that the church could not prosper without the prayer meetings. To be sure they had prayers at the preaching services, too, but they were not sufficient, and I am quite sure that our brethren here in Chicago would not think of carrying on our work here without the prayer meetings, and I do believe the church that thinks she is getting along without having her prayer meetings, needs a prayer meeting more than anything else. I think the apostolic church based her power on prayer.

The Moody Institute students conduct more than fifty cottage prayer meetings each week, and they are a great blessing to hundreds that might not be

blessed otherwise. Many a church has been built up out of a little prayer meeting. The little prayer meeting that took place in the upper room hundreds of years ago was one of the main things that caused the church to-day to be blessed. Our greatest cry to-day ought to be, "Pray, brethren, pray."

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OUR RELATION TO THE POOR.

By Mollie N. Fey.

If you would show yourself a man in the truest and noblest sense, go not where men are carving monuments of marble to perpetuate names which will not live in our own grateful memory. Go not to the dwellings of the rich. Go not to the halls of merriment and pleasure. Go rather to the poor and helpless. Go to the widow and relieve her woe. Go to the orphan and speak words of comfort. Go to the lost and save him. Go to the sinner and whisper in his ear words of eternal life.

Every one of us may in some way or other assist or instruct some of his fellow creatures, for the best of the human race is poor and needy, and all have a mutual dependence on one another. There is nobody who cannot do some good to help the poor. It is by no means enough to be rightly disposed, to be serious, and religious in our closets; we must be useful too. Those who are too poor to give alms can yet give their time, their trouble, their assistance in preparing or forwarding the gifts of others, and they can show their willingness to do good by visiting and comforting the sick and afflicted. Everybody can offer up his prayers for those who need them; which, if we do reverently and sincerely, he will never be wanting in giving them every other assistance that it should please God to put in his power.

If we would do much good in the world. we must be willing to do good in little things. There is pleasure in contemplating good; there is great pleasure in receiving good; but the greatest pleasure of all is in doing good. Be always sure of doing good. This will make your life comfortable, your death happy, and your account glorious. Zealously strive to do good for the sake of good. Be not simply good; be good for something.

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THE POWER OF A CONSISTENT CHRISTIAN LIFE IN THE CITY.

By Mrs. J. B. Otto.

To be a consistent Christian, one must be in agreement or compatible with the Christ life, whether in the city or country. One thing is certain, the consistent Christian life in the city wields a wonderful power and influence; illuminating, as it were, the darkness of sin which prevails to such enormity.

Since power is active, speculative, or exists without exertion, the consistent Christian's actions and thoughts count for no more than the good that is done unconsciously.

In the cities of dense population one seldom becomes acquainted with her nearest neighbors and here it is that the life of the consistent Christian shines forth, maintaining that high standard of quality which should exist in every community, and this influence being felt first by those who are most susceptible, eventually becomes an important factor in, or at least a component part of, the general environment.

Not long ago a family with which I am well acquainted moved into a certain locality and one of the lady residents informed them that there were two classes of residents, the church people and the society folks, and, she said, they didn't mix.

I inferred from this that the church people were consistent according to their different beliefs. Should they lose their consistency and attend the card parties and dances of the society folks, their

Christian influence would soon cease and in a little while the entire environment of the community would be changed.

O, that every Christian would be consistent! So much depends on the power of the consistent Christian!

Berwyn, Ill.

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THE BIBLE CLASSES OF THE CHURCH.

By Hettie Wampler.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

Paul gave Timothy instruction to study the Word, and is it not just as important for us to study and show ourselves approved by God to-day as it was then?

A Bible class was started in October taught by Bro. Hoff. We took up the study of the Holy Spirit in all of its different phases. The classes have been well attended and all seemed to take quite an interest in the work. The study of the Holy Spirit has been quite a help to many of us in our work, and has given us a greater desire to be filled more and more with the Holy Spirit and be able to accomplish more for the Master. We desire to have the Spirit so manifested in our daily lives that all with whom we come in contact will be made better by knowing us.

Sister Cripe is having synthetic Bible study in "The Young Ladies' Open Window Band." While these young women are learning to be useful in helping others, they are also studying God's Word and their lives are being made richer and better by the many beautiful truths they are gathering from the Bible. This band meets every Monday night.

"The Sunshine Workers' Band" meets every Wednesday in the afternoon. They also have Bible study connected with their work. Sister Sanger gives the lesson in story form as it is much easier for the young girls to understand to give it in this simple way.

At Extension No. 2 Sister Sauble gives Bible lessons to the little children there. She gives the life of Christ in story form to the little girls and boys.

At Extension No. 1 we are studying the books of the Bible and then the children learn some scripture verses and little songs each week. Some of the little girls can go over the books of the Old Testament without making one mistake.

The Bible study in connection with the industrial work is a good thing, for we reach so many children in this way that it would be impossible to reach in any other way. We have both Catholic and Jewish children and of course they will not come to our Sunday school as a rule but they do come for the industrial work.

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THE MISSION OF THE SISTERS' AID SOCIETY.

By Catharine B. Van Dyke.

The matter of organizing a Sisters' Aid Society, as a department of the Chicago church work, had been under consideration for some months. The ability and willingness of our loyal, energetic band of women members to respond seemed equal to the need of their well-directed, concentrated power in organization.

In consequence of the sense of this situation, a request was made at our mid-winter council meeting to permit us to advance in this direction. The permission was not only heartily given but words of kindly approval and of encouragement were given with it.

Accordingly, on Jan. 10, 1905, with Bro. E. B. Hoff, our elder and pastor, presiding, we organized for our new and special work, the mission of which is to be stated in this paper.

Our object is twofold. First, to save others. Secondly, to save ourselves.

The first by action, the second by reaction.

In the first place, it goes, almost without saying, that in a church like ours—a small church in a large city—there is a great need and great scope to work for others, in order to meet both their temporal and spiritual poverty. In the second place, how can we, as women blessed with so many advantages and physical comforts and with this great opportunity, escape if we neglect to bestir ourselves to the utmost in behalf of these others for whom also Christ died?

Our mission lies in this twofold object—to act and to be acted upon to the glory of God.

In our "active" capacity we are undertaking what most other aids are already engaged in, the making and selling of garments of different kinds. We are also aiding in the distribution of the goods that are sent in from time to time from other churches of the Brotherhood for the poor and needy in the city.

We make it a part of our business to look after the absent, the poor, the isolated, the indifferent and the sick who rightfully belong to our congregation and to our districts of work. By "districts of work" are not meant exclusively the different mission points already established and cared for, but to the different neighborhoods represented by all the members of the Society.

Having done this first part, we find ourselves ready for the second, i. e., to be benefited by the practice of self-denial, the cultivation of sociability and the development of Christian charity in all its phases.

The meetings we have already had have brought us, as sisters and friends of the Brethren church here, into a closer acquaintance and a sweeter fellowship than we ever enjoyed before. This is always the case in working for the Lord in faith and love and we testify that the Lord is good to us.

185 Hastings St.

THE HOME DEPARTMENTS OF THE CHICAGO SUNDAY SCHOOLS.

By Alice Garber.

We have a home department in each of our Sunday schools. At the main school we have a special home department superintendent and assistant. Then they have called to their aid a number of visitors, who go into the homes and hear the women—for they have women only on their list—recite the lesson or study the lesson with them rather. In that way God's Word is studied where it would not be otherwise. Sister Hoff has several German ladies with whom she studies the lesson in German. They have fifteen members in their department. This is the first quarter they have had an organization by the Sunday school, but the mission girls have always had a few members with whom they have met and studied the lesson.

At Extension No. 2 Sister Sauble has charge of the department as part of her work in the homes. She has a class of seventeen in her home department. Last quarter she got a lady to take up the work who has become so interested that she is now attending church. She also hears each one recite the lesson.

The home department at Extension No. 1 is more on the general idea of home department work. At the beginning of the quarter we visit the homes of our members and leave them quarterlies and record envelopes, and take up the envelopes of last quarter. If they study the lesson that marks their attendance in the home department. With some of our members we study the lesson but not with all.

Some may wonder why this difference in methods of the different home departments. It is this: The difference in the people with whom we are working. The most of our people are well educated and are capable of studying for themselves. While the most of those of the

main school would get scarcely any good out of the lesson if no help was given them.

We have forty-one names on our list, but one dear old lady has gone to her reward. We find a good many have been interested in the study of the Word in this way that we could never have gotten into the Sunday school.

The third quarter of last year we had twelve members. The fourth quarter thirty-six members and this quarter forty-one members.

We received in the collection envelopes for those two quarters $6.42. Some of our members pay one dollar per quarter. Brethren, what do you think of that? Those that are not members of our church giving four dollars a year to support our work! And these are not wealthy people, they do not have a large bank account or several fine farms.

One woman that gives her dollar a quarter takes care of a dancing hall. She has to clean it three times a week, but she told me she wanted to do something to earn some money herself so she could help us in our work. She has four children in our Sunday school.

Some of our home department members have come into the main school. Eternity alone will reveal all the results of the home department of the Chicago Sunday schools.

CHICAGO.

Chicago is located on the site where Fort Dearborn was established one hundred and two years ago as one of the strongholds of the frontier of our country. The ground on which the city is built is so nearly level, that in the entire plat it varies only a few feet. Then, too, it is so sandy that the large building foundations are built on immense piles driven far down into the sand. Thus foundations are nearly as expensive as the structure itself.

The city is twenty-six miles long north and south along the lake, and nine miles wide from east to west. It is so centrally located that it has become an immense commercial center. 1,485 passenger trains either arrive or leave the city daily. The number of people that throng this immense bee-hive is nearly two million, representing more than forty nations and languages. The business is done in fifty-three banks. It has 263 public schools, 7 theological schools and seminaries, and 33 medical schools. It publishes 688 newspapers and periodicals. 2,900 acres of parks furnish fresh air-breathing for the crowded districts and sporting ground for the frivolous. 31 theaters are open to the going public. 7,300 saloons swing their doors open week days and Sunday, and have their lights burning long into the night after business and churches have closed. These are accompanied by an untold number of billiard dens, opium shops and bawdy houses. 2,691 police make their regular beat and report 77,763 annual arrests and the collection of $112,041.50 dog license.

Sixty-two hospitals keep a part of the sick people and sixty asylums a part of the demented. In forty-four cemeteries the most of the dead are buried. A thousand churches and one hundred missions are vindicating every form of doctrine in the world, and, surrounded by seven thousand saloons, are making a feeble effort to stem the tide of wickedness. Much of the preaching in them is food for the intellect rather than for the soul. Societies and brotherhoods have been almost driven to care for the poor. Large numbers of the ministers of these churches not only do not denounce the drink curse and the increasing reveling and Sabbath desecrations, but, on the other hand, uphold them and themselves take part in them. Under these circumstances it becomes self-evident that all people who stand for the simplicity and the purity of the Christ teaching are greatly on demand. E. B. H.

STUDENT LIFE IN CHICAGO.

By S. W. Swigart.

If there is any one class of individuals in Chicago who more than any other needs the good, healthy, religious influence of the church, it seems to me it is the college student. I am sorry to be obliged to say it, but the influence and environment surrounding the student in our large colleges and universities are not all that could be desired.

College students in general have a reputation of being a rather refractory and mischief-loving set. And judging from past history, and we might say present conduct in many cases, they have fairly earned their reputation.

Not many months since a party of about two hundred trained nurses on the West Side gave a ball and invited an equal number of medical students. During the progress of the evening about two hundred dental students who felt that they had been slighted in not having been invited to the ball collected in a mob and entering the basement of the building in which the ball was being held, turned off all the lights, then in the absolute darkness charged up the stairs to attack the pleasure-seekers. A general hand-to-hand fight ensued in which a number of the ladies were injured, as well as many of the students. Acid was even thrown doing much damage by burning faces and injuring clothes. And only after the riot call had been sent to the police station and a body of those officers arrived did they succeed in quelling the riot.

The above is one of the extreme instances sighted here to illustrate the extent to which a body of students will give way to their baser natures.

I do not wish to be understood as speaking disrespectfully of education nor of the institutions of learning, for such conduct is far from being sanctioned by the officers and faculties of the colleges. Neither is it necessary for a student to enter into such escapades. On the contrary I think it is an excellent place for a young man to show his strength of character by using his influence in opposition to all such forms of misconduct on the part of his fellow-students.

I am glad that we have a church in Chicago, with its various auxiliaries, where a student can go for spiritual strength and recreation and where he can associate with good Christian people where, at least, he can feel at home.

I believe that Chicago, possessing as it does, such a large number of schools of all kinds, of high standing and wide reputation, offers many advantages to those seeking higher education. And the Chicago church stands ready to welcome all who come to the city to pursue their education or to engage in business or for any other purpose, and cordially invites them to come and make it their church home while in the city.

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VALUE OF HOUSE-TO-HOUSE WORK.

By Ida W. Hoff.

Not more than one-fifth of our city population attend church and not more than one-third could find seats if they desired to come. Who is responsible for the many being attracted to the world and the few clinging to the church?

There are many causes for the estrangement between church and people but perhaps the most serious cause is a lack of systematic effort in house-to-house work. There is not the organization there should be and often no effort at all. The work left to every one to do is done by no one. In the business world and in the political field there is development because of organized effort and by thorough advertising.

A safe and effectual way of advertising religious services is by means of a house-to-house canvass. If political men are so careful to get a census of their work, how much more careful ought the Chris-

tian world to be in taking a correct census of those not having a church home.

Who is to go out in the highways and hedges and constrain them to come in, that my house may be filled? Luke 14:23. While this responsibility lies heavily upon those who are especially chosen to serve the church, it nevertheless lends an opportunity for, and lays an obligation upon every Christian who has for himself a peculiar environment. My brother and sister, how often have you invited your worldly neighbor, your baker or your groceryman to go to hear the message of Divine love? Have you told them of the rich feast that is there given to the hungry soul? Have you impressed them with the fact of the blessedness of the Christian life? Or will they continue the worldly and selfish life and finally say, "No man careth for my soul"?

How may we best reach the masses of our city? In our hope to evangelize the city or any section of it, we must get into the homes of the people to see where they live and how they live. You are not acquainted with them till you meet with them in their homes. By coming in touch with them you can appreciate their situation and needs, enter into their joys and sorrows and thereby reach their hearts. One who has been reared under the influence of Christian training is often more receptive to Divine teaching than one who has never known of such training. Another has been raised a Catholic but has no use for their religion; another is a moral man; another a backslider or a poor drunkard. Much tact is needed in approaching these persons for what might be a help to the one would prove a hindrance to the other.

Sometimes one's spiritual nature can be reached by first attending to the wants of his physical being; again the spiritual perception may be awakened by means of social enjoyment; and another may be drawn toward a holy life by means of his intellect. In other words meet with them on mutual terms in their sphere of life. It means more to work with the people than to work for them.

The non-church-goers are perhaps the most difficult cases to reach, but the occasional church goers—the sunshine Christians—need encouragement. Much coaxing and petting and urging are needed to convince them of their duty. How sad that precious time must be spent in working with those who themselves ought to be useful in helping others!

Does this house-to-house work increase the attendance with any marked results? A Sunday school can be doubled in a few months by an effort of this kind. The attendance at church is materially increased whenever the house-to-house-canvass is continued. If this work is performed in the name of the Father and controlled by the Holy Spirit, our churchhouses may be filled with people who will eagerly accept the truth.

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THE CHURCH AND THE TEMPERANCE CAUSE.

By O. G. Brubaker.

In this article it is taken for granted that the church and its members are arrayed on the side of temperance and that everyone is boldly and courageously doing his part to suppress the liquor traffic. However viewed, or from whatever angle you may look at the question, there is no excuse for a Christian who does not let his influence act against this veritable hell-den,—the saloon.

There was a time in the history of the Brethren church when she would have been found wanting on this great question. But thanks to the keen moral sense of our forefathers, we now not only stand on the side of temperance, but we also bitterly oppose anything to the contrary. As a church we have many reasons to thank our God for keeping us so pure and free from drunkenness, but this does not excuse us from doing more. It simply has prepared the way,

Alone, we can do little, compared to what could be done if all the churches would get together on this question and wage a Christian warfare against this rapidly-growing curse. It is a good thing for an individual to oppose an evil; it is far better for a church as a whole to oppose it, but how much better and how much more effective would it be, if all the churches would shoulder arms against this hideous crime.

The churches in Chicago are trying to get the saloons closed on Sunday. If our little church here in the city were to undertake to carry on the Sunday Movement alone, how many saloons do you think we could get closed on the Lord's Day? Further argument is useless. The Chicago church has already, with many of the other churches of the city, voted to use its influence, through the state legislature, to close the saloons on Sunday. If the saloons were closed, as they ought to be, such depressing scenes, as little boys and girls carrying buckets of beer home to their parents, would not occur to mar the spirit of the worshipers on their way to the house of of God.

The following statistics will convince anyone that there is great need of more effective work being done. In Chicago there are more than 32,500 arrests made annually for drunkenness alone. When you know that there are 7,000 saloons in the city, you can easily see why there are so many arrests. In the year 1880 there were 506,076,400 gallons of liquor consumed in the United States, or an average of 10.09 gallons per capita. In the year 1902 the number of gallons consumed was 1,539,081,991, or 19.48 gallons per capita. This shows an increase of considerable over a billion gallons in twenty-two years. What will the next decade bring forth, if the Christian people of our beloved country do not rise up in their strength against this terrible crime?

Think of the hundreds and thousands of homes being torn asunder every day! The home, where the love of God should reign supreme, is no longer home, but a veritable hell in which the children grow dwarfed bodies, frenzied minds, and ruined souls. God help all of us to do more to save the boys and girls from this cursed blight.

Chicago Boys' Club.

At the request of the Editor the following interesting article was prepared by the Superintendent of the Chicago Boys' Club. The Club, while Christian, is not under the supervision of any particular denomination. Should there be readers who are moved to help in this good work, do not quench the promptings, for the aid will do a great good and will be appreciated.

The Chicago Boys' Club is primarily a missionary effort. Situated in the very heart of the congested slum district of the third largest city in the world, it occupies a vantage ground for the spread of the Gospel of Jesus Christ that no other institution other than Christian can possibly possess. The field of work is most complex and calls for an infinite degree of study as to how the problems of converting the boy life of to-day into the citizenship of to-morrow are to be solved. The Club has been established that it may be used as a means to draw the boy of the slums away from his haunts of vice and poverty and attempt by pleasant surroundings and practical teaching to divert his mind toward the fact that there is something higher than the life he has known. How great this difference is can only be known by in turn going to study the home life of the boy.

Different perhaps than any other prob-

Rough, Ready and Untaught Young America.

lem of metropolitan boy life is that in this city very few boys do not possess homes, but the sad fact is that the home life is nothing higher in ethical character than beastly existence. This statement can never be understood only in the light of the knowledge of facts. The end of the work does not stop in thus securing the means and equipment to deal with this social problem, but the greater end is sought by definitely trying to lead these young souls to realize that in Jesus Christ is the highest possible life that can be obtained and that He is their only means of salvation.

How necessary it is to reclaim these lives is evident in the sinful, ignorant, selfish manner of their dealings with each other. Prone from their birth, and fostered by their environments to lie, steal, gamble, swear and fight, nothing can even hope to change their careers excepting that a new way of living be revealed unto them and the great power of that life unfolded by the teaching to them of a true Christian character.

The complexity of the problem is made evident by the fact that it is necessary to go into the homes of the boys and to give to the fathers and mothers the same glad news of salvation in order that the seed sown by Christian workers in the hearts of the boys may not be the seed that is devoured up by the birds of the air, but that it may be the seed that shall bring forth thirty, sixty and an hundredfold.

The great need of this work is that consecrated men and women filled with the Holy Spirit—no other can succeed—shall offer themselves living sacrifices that this "Darkest Chicago" may be evangelized. This problem is not essentially to be met by the organization known as the Chicago Boys' Club, for it transcends all human conception as to its scope and becomes the issue of Jesus Christ's own sacrifice. The great

cry is, Will you come? No avenue of Christian effort brings forth such definite results as the dealings with youth. No one should make the mistake, however, of trying to bring to bear on boy life any influence that will prematurely make him a man, it is not even natural. But if any one is willing to patiently mold the plastic life of a child, he can, through the Spirit of God, lead that soul into whatever plane of life he can conceive.

The great religious, economic, social and political questions of the future now deal with these boys of to-day who will be the "men of to-morrow." Then if we are to have men of vision who shall lead our land into a righteousness that shall deal honestly with the future of their people, we must have Christian men. The boy of honest parentage, the boy who possesses the advantages of wealth and position is always surrounded with the refining influences of such teaching, yet this boy of the boulevard mansion needs it no more in order to become a true citizen and honest man than does the neglected boy who lives in the alley stable. Nothing so heals the gap of these extremes and softens the heart as does the promise of a mansion that has been prepared for those who love their Master. But how shall they learn to love excepting the Master is revealed to them by us who know Him. The poor, beaten, bruised, sorrowing, hungering boy life of the slums of Chicago calls for tears and oh, forbid them not to come to Him who waits to give them joy in the vision of a manhood like unto Himself by refusing to bring them this glorious Gospel in your life.

The work is supported entirely by voluntary contributions. An offering however small will be gratefully received by the treasurer, Mr. R. M. McKinney, cashier National Bank of the Republic, or by J. F. Atkinson, Superintendent, 262 State Street, Chicago.

ACTIVITY IN CHURCH WORK.

By S. S. Neher.

There is probably no one thing that we as Christian people desire so much to see as activity in church work. It is not only a desire on our part that should be fulfilled, but most important of all it is a divinely spoken duty to everyone that has accepted the saving grace of Christ. Ever since the day when the angels of heaven sang "Peace on earth good will toward men," there have been consecrated souls striving with the world of sin to bring it into the Shepherd's fold. Has all this work been a loss? Nay, verily; though the world still is nearly buried in the darkness of sin, we have come to an age when there is an army of people that is faithfully holding to the Hand that leads them in paths of righteousness. At the same time we find duties on every hand, especially in the cities, where the busy indoor life turns man into a selfish indifferent being; where the boys and girls are almost constantly brought face to face with the evil conditions that exist in every nook and corner of a great city and that tend to destroy that brittle thread of conscience in the innocent soul of every child.

Still another condition comes before us, that we dare not overlook—that of our country friends coming to the city and finding such a different environment that they often wander to the parks or places of amusement instead of searching out the meeting place of God's people. So often do we find this true that though he may have been a consecrated worker in his home church, when coming to the city his religious duties are laid aside.

My dear fellow-pilgrims, as we look life in the face let us resolve by the help of God to be strong men and of good courage, let us join in one spirit and march on letting our light shine for Christ as a city that is on a hill. Or do

we feel that we are doing all we can? Are you greeting everyone possible with a smile and a word of cheer? Are you bidding welcome the stranger in your church and home by a hearty greeting? Or are you waiting for some more opportune time to work for the Master? when men are leaving the church because of indifference and going down the pathway of sin, is it not then high time that every Christian worker shows by his own life it is worth while to be a Christian? And how much we may be able to accomplish during our life if we

Chicago Newsboys Learning to Draw in Chicago Boys' Club.

Chicago Newsboys Learning to Mend their own Shoes in Chicago Boys' Club.

Jesus says, "Behold, lift up your eyes and look on the fields for they are white already to harvest." Dear Christian, the hour has come and now is when we must throw out the life line with an arm of faith and love lest the soul that we might save to-day will be eternally lost. With such conditions about us as do exist,—when the parent has lost respect for God and even does not wish his child to go to the house of worship, only work and pray!

We seem now to be in the dawn of a great revival age when some of our neighbor countries and many of our own cities are taking up the cross of Christ in such a way as never before has been witnessed by us. May it not be that the days of God's visitation are drawing nigh and will we be found wanting, or shall we be about our Father's business?

319 S. Hermitage Ave., Chicago.

Editorial Comment.

A LOVING OFFERING.

Not satisfied with the fact that two of her daughters and one of her sons are now on the India field the South Waterloo congregation of Iowa has opened her heart and purse strings and pledged to raise $1,200 for an orphanage bungalow for the girls in India.

Perhaps this will place this congregation far in advance of the efforts of any congregation in the Brotherhood. Yet, looking at themselves and their surroundings, the Master could fittingly say, "They have done what they could."

Let no one who reads this think that money grows on bushes or hangs freely on barb wire fences like icicles on a winter day. Such is not the case. True, the Lord has blessed the South Waterloo congregation with much of this world's goods, yet not more than He has blessed many another congregation.

The difference does not lie in the amount of wealth, but the spirit of giving. In this congregation lives a father and mother who have given two daughters to the work, sisters Eliza and Sadie Miller. Here, too, lives the mother of D. J. Lichty. Over this congregation have for years presided some of the most missionary bishops the church has ever known.

The congregation which has developed to that point of spiritual life that her sons and daughters will offer to go and do GO, finds no great burden to give the lesser gift, dollars, until the amount will reach the thousand mark and more.

What Waterloo congregation is doing in raising funds can be duplicated in a number of congregations if in the right spirit they will "prove the Lord" instead of withholding and thinking they are doing God's service anyhow.

ILLUSTRATIONS.

It is due to Bro. Harry Hostler, of Chicago, to state that some twenty splendid pictures were taken by him and from these part of the illustrations appearing in this issue were made. His pictures are good and add greatly to the interest of the number.

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THE CHICAGO MISSION.

For years have members been helping the Chicago mission. Their donations have been clothing, food and money. All have been appreciated. Much good has been done. The workers are always glad to be thus remembered and they realize that with your gifts follow your prayers.

It is hoped that this issue of the "Visitor," the contribution of a united membership in their work will add greatly to the interest of the work in Chicago.

A series of meetings is being held in Chicago as this issue goes forth to our readers. Shall not all those members over the Brotherhood, who read this, remember daily the work in Chicago with their prayers, so that a great blessing may come to them? And should any one be prompted to send a gift to the mission in confirmation of their prayers to God, send it to Cora Cripe, 660 S. Ashland Avenue, for the mission work and to Tempie Sauble, 454 Jackson Blvd., for the Sunday School Extension work, and it will be properly accounted for.

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A MEDIATOR BETWEEN CHURCH AND WORKINGMAN.

The Home Missionary Society of the Presbyterian church has taken a step recently, the results of which will be

watched by every student of social and Christian advancement in the United States. At a late meeting this Society appointed Charles Stelzle to the peculiar position of mediator between the church and the laboring classes. Mr. Stelzle has been a laborer living in the factory district of St. Louis ever since he was eleven years old. He is a member of the trades councils and believes in unions. Several years ago his heart was stirred to try to bring the Gospel to the laboring man and at once he set about doing it. His success, as estimated by the church to which he belongs, has been such that he was soon appointed pastor among the workingmen.

Mr. Stelzle declares that the workingman is without the Gospel, a statement needing no proof whatever; that they, with others, need the Gospel is true also. Whether or not he will succeed in any lasting results for Christ remains for the future. Whenever the Gospel has been lived into the lives of the employers as well as the employés so that each seeks the other's good and not his own, then the problem will be solved. By that time there will be no need of unions nor a mediator between the church and the laboring man.

Whatever good may be said of the movement, it is a sad comment on the church general to-day that she has lost the vital connection between herself and those so much in need of the Gospel. Surely the church is more to blame than the workingman, for, instead of living with the poor and for them, she has padded and petted her life into a selfishness and ease which creates revolt in the mind and heart of the laborer.

The church should right herself faster than through appointing a mediator. Instead of such a bridge over which she hopes to win the laborer to the church, it would be a thousandfold better if she, on bended knee and with broken heart, would go to the workingman en masse and thus carry the real life to him.

May this step of the Presbyterians attract attention and quicken action towards the thousands of laborers in such a way as to cause the church Catholic to seek these neglected classes in the Christ way. And as sure as there is a God, a slain Son and a Spirit who convicts the world of sin, shall the workingman receive the Gospel gladly and with singleness of heart.

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UNITED IN MARRIAGE.

The "Visitor" is glad to announce that on Feb. 23 Brother Jesse Emmert and Sister Gertrude Rowland were united in marriage at Bulsar, India, Elder D. L. Miller officiating. Both are devoted and useful workers in the mission and this union will only make their services the more efficient. The "Visitor" family wishes them a long, happy and useful life.

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The Philadelphia Tract and Mission Society has started a movement to secure the "renaissance" of the family altar. The society is trying to awaken and consecrate conscience on this subject, by scattering tracts on it; also, seeking to interest pastors of churches to preach special sermons, which shall bear exclusively on the family altar, these printed pages and the sermons to emphasize, among other points, the fallacy of the plea that there is no time for this home religious exercise, though many make this claim.

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A Montana missionary pastor pays this tribute to his wife, who is a type of helper not sufficiently recognized: "Were it not for my wife, I could not do the work. She is organist at every meeting, teacher, superintendent of the home department, visitor, president of the Mission circle, trainer of the children for all programs, state secretary of the Woman's Baptist Foreign Mission Society of the West, besides having much company and three little ones to care for—and it is impossible in this town to get help."

Bishop Warren says: "Ten times as many children have been taught in Porto Rico during the six years of American administration as in the four hundred previous years of Spanish misrule."

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The British and Foreign Bible Society, of London, reports that for the months of November and December the orders for Bibles from Wales were three times as great as previous corresponding months. There is nothing strange about this. The unconverted man in Wales wants the Bible just as much as the heathen and the Spirit will lead the one just as much as the other.

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Only thirty per cent of the Christian women of India can read. Still worse, but seven out of every thousand of all women of India are able to enjoy this pleasure.

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At Santa Mesa, a suburb of Manila where the Methodists began a mission three years ago, they now have a membership of 150, with 200 additional members in outlying stations. This is commendable progress.

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There ars said to be in the Turkish empire 2,120 mosques, 379 of which are in Constantinople. The Moslem clergy number 11,600. The American board has now in its four missions in Turkey 180 American missionaries. There are over 24,000 pupils in its 487 schools connected with the missions.

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Even those who may not agree with Quakers, who oppose war under all circumstances, must admire the firm of Philadelphia Quakers who wrote a government contractor as follows: "Replying to thy inquiry for price on belt for the navy department, we would say that as members of the Society of Friends we are advocates of peace, and feel that it is more consistent with our principles not to attempt to make money by selling it to the war and navy departments. We are naturally glad to do business, and would say that this is purely a question of principle with us." If the motive of greed were always absent as in this letter there would be few wars.

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Nowhere is education so general as in Japan. There are 141,851 schools, an increase from 68,508 in 1890. Of these 101,248 are for boys and 40,603 for girls; 88,051 are primary schools, and they are regularly attended by 4,981,868 children—2,837,529 boys and 2,144,339 girls.

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Judge N. B. Feagan says that out of the 3,000 children who have attended the kindergartens in Birmingham, Ala., in the five years of their establishment, not one of these children has been arraigned in the police courts.

Dr. Norton, American Consul at Harput, Turkey, has made a report on the massacres of Armenians. In Bilits and Van, the Kurds with "savage cruelty" attacked the defenseless Christians, and in Sassan district 5,000 persons were massacred, including 2,771 children.

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A new handbook of one of the leading denominations for 1905 states that "the religions of the world have 1,430,000,000 adherents, divided as follows: Christianity, 477,080,158; Confucianism, 256,000,000; Hinduism, 90,000,000; Mohammedanism, 176,834,372; Buddhism, 147,000,000; Taoism and Shintoism, 57,000,000; Judaism, 7,056,000 and various heathen faiths, 118,129,479."

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The total number of ordained missionaries in the foreign field is 5,863. Of these, 1,999 are from America, 2,017 are from Great Britain, and 910 are from Germany and the Netherlands. The average number of conversions in the mission work is about seventeen to each ordained missionary.

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Last Dec. 3 the Christian people of Marash, Central Turkey, celebrated the jubilee of the first Christian organization at that place. Though a hall accommodating fifteen hundred people was used, the services had to be repeated in order to accommodate all. There are over one thousand communicants at this place. This is quite a contrast with the sixteen who met to organize fifty years before.

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In the Gold Coast Colony of West Africa the missions are passing through a severe testing time. Europeans employ the blacks to work for them and then teach them to gamble, drink and do worse things. The Mohammedans press their religion, saying they worship the same God but offer an easier religion, especially since it allows polygamy. What trials the babes in Christ must meet, and how blessed to know they have the assurance of holding out if they but stay by the Lord.

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Dr. S. Gould has been located at Salt, the supposed site of ancient Ramoth-Gilead in Palestine. The place has about 15,000 inhabitants, two-thirds of whom are Mohammedans. This step of Dr. Gould will mean the reopening of a medical mission, which has been closed for some time past.

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When Dr. H. M. Sutton left Monsul, in Turkish Arabia, early in 1903, all medical work was closed, and the city with a population of nearly 100,000 was left with one lady missionary to meet its wonderful evangelistic needs. An American traveler, who visited the place not long ago, said that the position of the mission was such as missionaries might have worked for years to obtain in another Mohammedan city.—Church Missionary Intelligencer.

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The Presbyterian Mission Press of Beirut shows in its last annual report that the past year has been one of more than unusual results. The total pages sent forth during the year is 34,577,543, an excess of any previous year of 5,746,409 pages. Of this 25,000,000 is the Word of God.

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A Baptist missionary in Bengal writes that five men, rulers of as many petty native states in the southwest of that province, are still preventing their 500,000 people from hearing the Gospel. No missionary is tolerated within their territory, and the British government consents to this discrimination against Christians!

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The M. E. church appropriates for next year $1,800,000 for missions. Their present urgent demand is for $2,000,000. This means that in about ten years their contributions have doubled.

At the close of last November, Dr. W. A. Westlake, in Persia, wrote about the epidemic of cholera where he was, as follows: "The epidemic first started amongst those present at a wedding feast of some Parsis. I believe the guests were about two hundred in number, and some of the water used at the feast was taken from a running stream in which doubtless was the infection brought by pilgrims from Meshed, who had just at that time arrived in the town. The bride and bridegroom of the feast both died, also many of their guests, and soon the disease spread to the Mohammedans. The governor, the native doctors, and all the rich folks fled the city, carrying the infection, and spreading it far and wide through all the mountain side. I am glad to say, however, the epidemic is waning fast, and we hope will soon disappear."—Church Missionary Intelligencer.

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The Jews of Chicago have opened a Home for Friendless and Working Girls in the southern part of the great city. The dedication was an occasion of great interest. For some reason the part of our citizenship which is not Jewish does not care for association with Jews and summer tourists avoid the hotels and localities where Hebrews congregate. But these very despised people are past-masters in the art of caring for their poor, and the criminal class receives but scant addition from this source.

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Christianity has, however, made considerable progress in Japan, and is wielding no small influence there. After only thirty-five years of unhindered work 140,000 converts have been gathered, counting both Protestants and Catholics, and the influence of these is far out of proportion to their numbers. They occupy high positions in all the academies and colleges of Japan, and some of them even sit in the professorial chairs of her universities. Others are editors of some of the great dailies and magazines.

Fifty years have slipped by since in 1855 Griffith John went to China under the appointment of the London Missionary Society. But two or three workers in China have served a longer term than he and none stands higher. His station has been at Hankow and from this point he has traveled over much of China. He has done much work in translation, especially of the Bible.

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The Presbyterian mission in the Canton field gives new testimony this year to the great influence of native evangelists. In that field there have been 1,284 accessions to the church, and over $11,000 contributed to Christian work by the people during the year. The village visitors who preach to little groups in out-of-the-way places stand for much in this result.

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Among the states, Pennsylvania ranks second in the production of whiskey.

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The Moravian Mission and the Berlin Mission to the north of Lake Nyassa, Africa, have each opened a leper asylum. The disease is so common as to attract attention of the government officials of the country and the missionaries were the only ones who would take up the work of caring for these unfortunates.

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Eighteen members of the Italian Methodist mission of Philadelphia returned to Italy during the latter part of 1904. They will carry a better faith back to their homeland than is found there now in the state religion.

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Chicago drank more liquor in 1904 than in any other twelve months since its foundation, with the possible exception of World's Fair year, if figures submitted by Acting City Collector McCarty to Mayor Harrison in relation to saloon licenses are a guide. There were 7,806 licensed saloons in the city in the year, or 751 more than in 1903.

In southern India the Gospel is taking a firm hold among the women. One low caste sister distributes Bibles and tracts. But she is low caste so must come from her home to the village where she works, not being allowed to live in the city where she labors. This causes her to walk six miles to church and home again each Sunday.

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An African woman asked this question, which should be asked in every missionary meeting: "Why do not more come to tell us? Is it because they do not love us, or because they do not love Jesus very much?"

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Two Chinese recently accepted Christianity at El Ore, Mexico, joining the Methodist church at one of their newly-organized missions.

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The missionaries of the Rhenish Missionary Society in German South Africa were compelled to give up their work because of the war in those parts. They are making themselves useful in caring for the wounded in the German army.

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There are at least eight periodicals for students of English in Japan.

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A newspaper has been established in Thibet, edited by a Moravian missionary named Francke. This is the first paper published in this remote land, and has for its purpose to give the news from other lands, to publish short, instructive stories, to give instruction in letter writing, and to explain the Scriptures.

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The Presbyterian church has forty-six American missionaries on the West coast of Africa and their work is ably supplemented by some fifty-five native helpers. Fourteen churches with 1,852 communicants are carrying forward the work in an encouraging manner.

Dr. John G. Paton, the beloved apostolic missionary, writes that his mission is prospering at all stations in the New Hebrides Islands. He says, "God has given us about seventeen thousand converts from the heathen cannibals, of whom we have educated three hundred and thirty teachers and preachers, who are now helping us in our work."

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"God is not short of money for missions; neither are the bulk of Christians short of money. Hard hearts rather than hard times cause the trouble."

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The Friends' Foreign Missionary Association (England) has decided upon a definite experiment, for two years, of preparing candidates for the foreign field by special training. In this it follows the example of several British and of all or nearly all of the continental missionary societies. The new training institution is to be at Bournville, near Birmingham.

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In Korea, if a man wants to marry a widow, he does not need to have a ceremony, but simply pays so much to those with whom she lives, and takes her as he might take a beast of burden. The price at present is said to be quite high, ranging from $1 to $5, gold. The native Christians in Korea are taking aggressive steps to discourage this practice of buying widows in all localities where aggressive Christian work has been organized.

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The Presbyterian church in Philadelphia raised $6,000 for a college in Nanking, China.

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A Sunday-school teacher has recently died in London, England, at the age of eighty-four, having taught her class for sixty-five years without missing one Sunday and never having been late once in all that long service. It is doubtful if that record has even been surpassed.

EASTER!

Lift up, O Easter lilies,
  Your cups so pure and white,
And sing aloud for gladness,
For doubt and fear and sadness
  Have vanished with the night
  In resurrection light;
And Christ the Lord hath risen,
Hath burst from earth's dark prison,
  All glorious in His might.

* * * * *

O earth, be glad, be joyful,
  And shout aloud your praise;
Ye hills and vales and mountains,
Ye streams and dashing fountains
  Beneath the sun's warm rays,
  Ring out your Easter lays;
For Christ, the King of glory,
Hath sung His finished story,
  And love hath crowned our days.

—Alice Garland Steele.

EASTER JOY.

By Lucy Larcom.

Ring, happy bells of Easter time!
The world is glad to hear your chime;
Across wide fields of melting snow
The winds of summer softly blow,
And birds and streams repeat the chime
  Of Easter time.

Ring, happy bells of Easter time!
The world takes up your chant sublime!
"The Lord is risen!" The night of fear
Has passed away, and heaven draws near:
We breathe the air of that blest clime
  At Easter time.

Ring, happy bells of Easter time!
Our happy hearts give back your chime!
The Lord is risen! We die no more.
He opens wide the heavenly door;
He meets us, while to Him we climb
  At Easter time.

MESSAGE OF THE LILIES.

(Exercise for 4 Children.)

First Child.

A beautiful Easter lily
  Crept forth from the coarse dark mold,
With its stainless, snowy petals,
  And heart of the purest gold;

An emblem of resurrection,
  Of the birth of life divine,
Of a soul cleansed from pollution,
  That spotless in Christ shall shine.

Second Child.

"And you did He quicken when ye were dead,
  Through trespasses and sins."

Third Child.

O this is the Easter message
  The beautiful lilies bring,
Let your lives be pure and stainless,
  And sweet as the breath of spring.

Fourth Child.

"Though your sins be as scarlet, they shall be as white as snow."

—Lizzie De Armond.

"AT EASTER TIME."

The little flowers came through the ground
  At Easter time;
They raised their heads and looked around
  At Easter time.
And every little bud did say,
"Good people, bless this holy day!
For Christ has risen, the angels say,
  At happy Easter time."

The pure white lily raised its cup
  At Easter time;
The crocus to the sky looked up
  At Easter time.
"We hear the song of heaven," they say,
"Its glory shines on us to-day;
Oh, may it shine on us alway
  At happy Easter time."

—Selected.

AT EASTERTIDE.

What meaneth the searching of sage and of savage,
The groping of men in the dark, to find God?
What meaneth the cry, ringing down through the ages,
"Man is not, he is not, a part of the clod"?

The cry of the soul for a life never ending,
For love that endureth and powers unrepressed—
What means it but that in God's visible presence
The soul's powers and longings shall find work and rest?

Since Christ, the first fruit of humanity's new life,
From death's dark dominion rose, glorified, free,
No eyes need look downward to seek a beloved one,
No soul shrink from death as a ceasing to be.

'Tis Easter, glad Easter! the grave's gloomy portals
Are radiant with light for believers today;
And death is life's gate to earth's pain-wearied mortals,
Since the stone from the sepulchre's mouth rolled away.

—Ellen T. Sullivan.

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EASTER MISSION HYMN.

By Frances Burrows.

Jesus, my Savior, o'er death and the grave
Victory gained, and the power to save;
Unto believers the glad message gave,
Victory full, and free;
Yes, 'tis for you, for me,
Victory full and free;
O, it is wonderful, how can it be?
Victory o'er death for me.

Jesus, my Savior, the message sent wide,
At early dawn of the first Easter tide,
Mary, who sorrowed when Jesus had died,
Spread the glad news for me,
Forth into Galilee,
Over across the sea,
"Unto all nations" commissioned are we,
Publish the tidings free.

Jesus, my Savior, to Emmaus went,
Unto sad hearts the same wondrous event
Quickly revealed, and yet others were sent.
Thus doth he speak to me.
Jesus revealed to me,
Risen with Christ are we,
Wondrous the message we herald to Thee,
Our risen Lord we'll see.

Jesus, my Savior, to spread the glad news
Only the meek and the lowly did choose;
Service of humble hearts Jesus can use.
Lord, here am I, send me.
Service for me, for me,
Spreading the news for Thee.
O, it is wonderful! How can it be?
Canst Thou use even me?

Jesus, my Savior, has given to all,
Working, or waiting, a wonderful call.
So, if we humbly before Him will fall,
Plainly our work we'll see.
Jesus receive from me,
Thou who the heart canst see,
Unto the least of Thine, whate'er it be,
Lovingly wrought for Thee.

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THE DEAR EASTER STORY.

We never grow weary of hearing
The dear Easter story so old,
How angels kept watch o'er the Savior,
Asleep in the dark and the cold!

I think that they sang very softly
A lullaby, tender and sweet,
They learned in the beautiful heaven,
While casting their crowns at His feet.

Then swift in the hush of the morning,
Ere sunlight had waken'd the day,
A glorious, bright Easter angel
The stone from His tomb roll'd away.

I know there were songs of rejoicing
As upward they sped to God's throne,
"All glory and honor to Jesus!
He lives, and His power we own."

—Lizzie De Armond.

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LIGHT IN OUR DARKNESS.

Thou hast arisen, but Thou declinest never;
To-day shines as in the past.
All that Thou wast, Thou art and shall be ever,
Brightness from first to last.

Night visits not Thy sky, nor storm, nor sadness;
Day fills up all its blue;
Unfading beauty and unfaltering gladness,
And love forever new!

Light of the world! undimming and unsetting,
O shine each mist away!
Banish the fear, the falsehood, and the fretting;
Be our unchanging day!

—Horatius Bonar.

LITTLE JOE'S THANK-OFFERING.

You might have called him poor, but Joe considered himself a rich boy, or at least very comfortably well off. He had a home, and lots of boys that he knew slept in boxes, or under stairways, wherever they could manage to keep out of sight of the police. And he had a mother, who took the best care she could of him and his little sister, though she had not much time when she was busy all day long over the wash-tubs. Three days in the week Polly had to be sent to the day-nursery. He had no father, but Joe's observation of life led him to conclude that fathers were sometimes rather a doubtful blessing, and mothers on the whole more reliable. He always had enough to eat, and both he and Polly fell heir to many comfortable garments from the homes where their mother worked.

The red sweater came to him in that way, and the red sweater was Joe's pride and delight. He could scarcely believe his eyes, when his mother unrolled it from her washing apron, and slipped the beautiful thing over his towsled head. Since then he had never willingly been parted from it, and though the weather had grown warm enough for bare beet, Joe stuck to his sweater, and insisted it kept him cool!

Joe had gone into business. The day he was eight years old his mother had given him a quarter to invest in newspapers, and though the big boys kept him on a very poor "beat," his pleasant voice and cheery face helped him to find customers. His mother called him "the man of the house," and said she should soon have no need to go out to wash, but could stay at home like a lady. His money was put in a pink mug with "For a Good Boy" across the front, and every night before Joe went to bed he used to count it.

There was a church on Joe's beat and one afternoon he noticed that the doors were open, and people were going in: men and women and lots of children.

"Come in if you want to."

He stood by the stone steps to watch them, and followed them up to the door. The people inside began to sing, and he stepped a little closer, for he loved singing.

"Come in, if you want to," said a young woman, pleasantly, and Joe slipped into an empty seat just inside the door, and looked about him in wonder. Half the seats were filled with children, and on a high platform, all gay with flags and banners and strange pictures, a troop of little girls in pretty white dresses were standing in a row and singing. Over their heads, in big gilt letters, were these words: "What shall I render unto the Lord for all His benefits towards me?"

"It's a kind of Christmas tree," decided Joe.

They sang and sang, and then a woman began to talk to the children, and it seemed to Joe as if all the time she was looking straight at him.

She talked about the happy children in this country, and what good times they had, and then she took a long stick and pointed on the map to a country she called India, that she said was away beyond the ocean, where nobody was glad when a little girl was born, but instead of loving her, and taking care of her, she might be thrown out in the forest, or into the river, or left to starve and die.

"My," thought Joe, "spos'n that was Polly!"

She told them how the people tortured themselves, and went long journeys on their knees to try to please their cruel gods, and how, when a little child was sick they thought a wicked spirit had come to live in it, and carried it away into the forest and left it there. And she told many more pitiful things about children in China and Africa and other countries, and everywhere the trouble seemed to be that the people had never learned to know and love and serve the true God, and so because we were glad and thankful for ourselves, and sorry for the other people, we should bring our money to help send them the good news.

Then the children began to go up to the platform, and put their money into a silver dish. Almost all of them had earned it themselves. The teachers told how they had done it, and the people laughed and sometimes cried to hear it. Then some of the girls went up and down the aisles with baskets, and almost everybody put some money in.

Joe wanted to help a little, but he couldn't give the money in his pocket. That was to pay the rent and it belonged to his mother. He watched the collectors rather sadly but no one ever thought to pass the basket to him. So he did not have to say no. All at once a happy thought came to him.

"Say," he whispered, pulling the sleeve of a young man who sat in front of him taking notes of the meeting, "I'll send 'em my red sweater."

The young man looked around and his eyes were full of fun.

"Hand it over," he said, and Joe pulled the sweater over his head, and was starting for the door.

"Wait till I come back," said the young man, giving Joe his pad and pencil to hold, and walking right up to the front.

"Friends," he said, "there's a little newsboy back yonder who has given this red sweater; all he has to give. I'll buy it myself unless somebody else wants it."

"Bring the boy up," called some one, and presently Joe was standing by his friend, the reporter, and all over the house people were calling out:

"One dollar; Two dollars! Two-fifty!" and so it went on until a man in the gallery bid ten dollars and came forward to get the sweater.

"'Tain't big enough for you," said Joe, looking at him disapprovingly.

"It is just the size for the boy I bought it for," said the man slipping it over Joe's head. You just keep on wearing it till I call for it. Joe laughed and then his face grew sober.

"Then I don't give anything for them kids."

"Oh, yes you do," said the man. "You give what I paid for the sweater. See here it goes into the basket."

"Joe did not really understand; but there was the money in the basket and there was the sweater still on his plump little body and so he wisely concluded to go on and sell the rest of his papers.

"His mother understood better when he told to her the story and all he could remember of the talk about India and China and Africa.

She hugged Joe and Polly and there were tears in her eyes as she said: "Sure it is a deal we have to be thankful for, and it's a pity we don't show it more."—Emily Huntington Miller, in Children's Missionary Friend.

FROM THE FIELD

Frances M. Fisher, of Guthrie, Okla., Longs for the Spirit's Outpouring:

The March Visitor is full of encouragement, and spirituality. I do so much enjoy seeing a photograph of the dear workers in India and as I read their letters I call up their faces. I am sure that others with me feel grateful for a glimpse at them. Is the Spirit Coming? The comments under the above heading are surely worthy of our careful thought. I pray God that it may be so. Oh I long to see the time when we shall be worthy of the gracious outpouring of His Spirit. May the time speedily come when many more workers may be sent to the lands of darkness, filled with the gracious Spirit, to tell of the Savior's love.

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Mission Notes from Juniata College, of Pennsylvania, by D. W. Kurtz.

On Saturday and Sunday, Feb. 11, 12, the Mission Band sent two committees into the churches. The one of four brethren visited the Snake Spring church and held two meetings there. The other committee of two brethren and two sisters went to the Spring Run congregation and held three meetings; two at one house and one at the other. Both committees report having had good meetings with strong hopes of accomplishing their purpose—to start mission study classes.

We aim to train the students from the different churches in missions so that when they return home at vacation they may be able to start and lead mission study classes.

I believe that the sooner we who are in college, recognize that we are here through the divine guidance of God, led to the mountain top to be trained to teach the multitude, and that there is a divinely imposed stewardship, the better it will be for the church and the mission cause. I hope to see the time soon when each of our colleges will be a veritable mission center, from which radiates the mission spirit in all directions until the whole church is filled with its power. Let us use Gamewell's watchword: "Work as though all depended upon you and pray as though all depended upon God."

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From McPherson College, Kans., by F. H. Crumpacker:

It is the aim of our Band here to keep before the student body as constantly as convenient their relation to the "ministry" and also their relation to the foreign field. As the school year closes we are made to tremble for fear we have not laid the claims of Christ heavily enough upon their hearts.

Some leave school this year not to return to us as students, and oh how we would like to have them for Christ's work of extending His kingdom. Possibly our ways are not His ways. Our Mission Study classes continue about as last term, however, we have enrolled, since the holidays, about ten in classes. During the past month one church has been visited and our Band was represented in a union mission society of our town. Our Band and missionary departments have begun to lay plans for enrolling students in mission classes next year. We would like to get many, many of our young members to know the real meaning of the Visitor's little article which says that out of 70,000 widows cared for in one section of India, 13,000 of these are less than four years old. After reading that statement I could not refrain from breathing, God be merciful to them and forgive me for not making a greater effort to relieve such conditions. Our Band endorses the Visitor as a powerful missionary in itself.

From Bible Institute, Canton, Ohio, by Sylvia L. Cripe:

The Visitor comes to us brimful of good things, and the burning zeal of so many hearts as expressed in its columns, cannot do otherwise than inspire its readers to a greater effort.

Since our last report our study class has been increased in numbers, and interest of course is not waning. We have completed the "Modern Apostles," and as the last lesson was finished there was a deep desire with every one that the principles, which had been the guiding stars of those noble lives, might also direct us into more earnest service. We are now studying "The Price of Africa," which "price" certainly cannot be weighed in any material balance.

We will long remember the practical things Bro. G. B. Royer had to say to us in the way of preparation for life's work. The motto he gave us, to "do the next thing nearest Jesus" has been ringing through the halls ever since his visit a few weeks ago and if followed, will surely direct aright.

Our Mission Band held three meetings in the Sugar Creek congregation Feb. 18 and 19. They were well attended and the interest manifested was excellent. That they believe in missions was proven by their response in the way of an offering. Yet other churches are calling for the work of the Band. Our prayer is that the seed sown may bear fruit for the Kingdom.

Manchester College Notes from North Manchester, Ind., by J. H. Morris.

The missionary of Manchester College has been made to rejoice several times during the last month. First, by a talk from an African missionary; secondly, by letters from some of the former students who are out in the field as home missionaries; thirdly, by the interest which the Bible Society has lately shown in missionary work by amending her constitution so as to provide for some special mission work.

Mr. W. H. Anderson stopped here to see his niece, Miss Mabel Anderson, and during his stay the Bible classes had the privilege of listening to his description of South Africa. We willingly listened for about one and one-half hours and would have longer had we been permitted. He spoke of the provinces, languages, customs and missions. What he gave concerning missions in the "Dark Continent," was practical and not theoretical, because he knows from nine years' experience what mission work in Africa means.

Again we have the pleasure of quoting from a letter of one of our workers. This time it is from Lulu V. Sanger, of Chicago. She writes about as follows: "It has given me great pleasure to hear of your good work this winter. From all reports, I believe that you have steadily grown, not only in numbers, but in spirituality. Such news is always gratifying—must be to those who know the inspiration to be gained from your weekly meetings.

"Here in Chicago, we are doing 'what our hands find to do' for the Master, though small it may be. Our Sunday school is growing until now the two-hundred mark in attendance has been passed.

"Long live the Bible Society of Manchester College! I shall ever love her and pray for her success because she has done so much for me."

There was a felt need here for more definite work in missions and so a committee prepared an amendment to the Bible Society constitution. The amendment was accepted and the scope of the work is about as follows: "The Extension Work of the Bible Society shall embrace the following:

"To direct the work of the Missionary Reading Circle in the college and vicinity.

"To organize Bible Study Classes among the students.

"To encourage the organization of a volunteer Mission Band.

"To arrange for holding Missionary meetings in neighboring churches.

"To provide for occasional lectures by missionaries or other competent persons.

"To secure a missionary fund for the purpose of supporting one or more missionaries in the mission field.

"To visit the aged and afflicted with appropriate exercises.

"To do such other local mission work as opportunity may afford."

The committee on this Extension Work has begun its work by reorganizing the Reading Circle. There will be about twenty in the Circle and they will have Bro. U. R. Young as director.

What may these twenty students of missions accomplish? Who can say how far their influence will extend? If they all are as good missionaries as Andrew was there soon will be twenty more. A man who is on fire will soon set his surroundings on fire and so a missionary will soon make missionaries of his surroundings. These two lines, from one of the old familiar hymns, should be constantly before the eyes and ringing in the ears of every Christian:

"Go, preach My Gospel, saith the Lord,
Bid the whole world My grace receive."

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Mission Work at Mt. Morris College, Illinois, by M. W. Emmert:

The Mission Band, referred to in the February number of the Visitor as doing effectual work in many of the surrounding churches, gave a very interesting and helpful program in the College chapel. Bro. G. L. Fruit who has been attending school here assisted the Band. Bro. Fruit is a minister from Wisconsin, the field in which the Band is especially interested now. The program consisted of talks on the following subjects: Our Duty to Missions in General; The Wisconsin Field as a Worker from the Field Sees It; The Needs of the Field; and A Plea for Aid in Supporting a Worker there. A collection taken resulted in annual pledges to the amount of $34.25 and $4.17 in money.

We are glad to report that the missionary spirit here is in a state of healthy growth. A class for the study of missions have been organized. They meet every Saturday evening, and spend an hour in the study of the book entitled "Heroes of the Mission Field." There are now about thirty in the class. We have great reason to rejoice because of the enthusiastic manner in which the young people have taken hold of this work. It is an evidence that the Spirit of God is moving in the hearts of the young to cause them to throw themselves into the most worthy work of carrying the Gospel to those who have it not.

We have lately organized another class which, though the subject of missions is not studied directly, will doubtless do as much for advancing the cause of missions as the Mission Study class will do. The purpose of this class is to promote the spirit of devotion among us; to learn the secret of power with God in prayer. There are about twenty in the class who have decided to read Andrew Murray's most excellent little book, "With Christ in the School of Prayer." We have also arranged a small box at a convenient place in which any one who has difficulties arising in his Christian experience, and which is a hindrance to his progress in the spiritual life may slip a note containing a statement of those difficulties. Each particular difficulty is then taken up by the class and discussed with a view of finding out the best methods of overcoming it.

On next Sunday evening the Mission Society will give a Japanese program. A full report of this will be given in the next issue of the Visitor.

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Notes from Bridgewater College, of Va., by Wm. K. Conner.

Just back from a trip up the Nile. We went as far as Khartum in Egyptian Soudan. We found only three mission stations in all this country and one of

them Catholic. Think of it! Who will hear the call to-day and go and occupy for Christ?

At one of the meetings of the Band recently Eld. H. G. Miller was with us. How glad we were to have his presence, and his words of fatherly advice and kindly encouragement. I feel that much good may be done by the elders showing a deep interest in such meetings. It will draw all nearer to Christ.

Now let us behold a couple scenes.

Scene I.

It is Tuesday evening. The last supper bell is ringing. A line of boys is moving towards the dining room across the campus. Now the last one enters. The door is closed. But at the same time I see some others moving towards another building. The last one enters. I see them seated. They have their Bibles, hymnals, and mission study books. The leader names a hymn. They sing. They pray. Then well-prepared dishes are passed around and each soul partakes. But the body? Look in the former room for that.

Scene II.

On a Sunday morning while the flakes are gently falling like blessings from a tender Father's hand a small group of young brethren and sisters are seen wending their way to a back street to a small frame cottage. A bright happy group bent on carrying some sunshine this gloomy morning into the hearts of an aged widowed sister and her widowed daughter who reside here. They enter and converse freely for awhile. Then a portion of scripture is read and a few remarks are made, followed by several comforting prayers. Now the hearts and room are filled with a number of beautiful hymns. But they must go. "How glad we are that you came!" "You must come again, we enjoyed it so much." And they leave, saying to one another: "It was good to be here." And homeward they go rejoicing that they used this opportunity to help brighten the lives of two whose days are long and lonely without the firm step and cheery voice of husband and father.

I might show you a similar group in a sick room, or in a room with aged sinners. But with imagination's brush you may paint the scene. May God help us all that we may lend a helpful, sympathetic hand to our less-favored brother or sister.

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Stephen and Nora Berkebile, of Dahanu, Enjoy India, but Will More so when They Have the Language:

We are busy at the language every day, can read slowly, but do not know what it all means. The teacher says we are doing pretty well. There is considerable disadvantage in learning Marathi here at Dahanu, because of a mixture of languages being spoken.

They have all Gujerati servants and speak that language almost exclusively, although Adam's work is among Marathi people when he goes out in the tent.

Several have asked us how India impresses us. I can not express, in words, my feelings, especially when we sat down for the first time in the room that was to be our home, for, perhaps, the first year. A feeling of joy, wonderful opportunity and responsibility seemed to rush suddenly upon me, and Norrie and I could only wait before God and weep and let the Holy Spirit make intercession for us "with groanings which cannot be uttered." How precious the Bible becomes when one is surrounded by idolatry. On our way to Adam's we passed by a couple banyan trees, under which may be seen small stones painted white and used as gods by the natives.

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Mrs. E. H. Eby, of Jalalpor, India, Tells of her Prayer Being Answered:

Here we are, busy with our language study. I enjoy it finely. I scarcely knew whether to stop long enough to write a line to you, but I suppose you like to hear from us once in a while.

I never felt my inability to do anything so much as since I am tongue-tied and cannot even say anything to the people whom I meet every day. I was weighed down with this fact so heavily, the other day, that I just knelt down and asked God to be of greater use to Him, even before I can speak the language. I want to do something right now. And believe me, Bro. Royer, my prayer had scarcely arisen from my heart when I heard a trembling voice at the door. I rose from my knees and found standing at my door a poor old man, asking for something to eat. I thought to myself, "It is a good thing to fast sometimes, so I will share my portion with the hungry old man." I filled his old tin can with "kitcherdy," handed it to him. He bowed a grateful "salaam" to me and went his way rejoicing. I am indeed sorry I could not feed his hungry, dying soul. But my heart was made light and happy because I did what I could. Does God answer prayer? If ye ask in faith believing ye shall receive. The dear heavenly Father is blessing us abundantly every day. Praise His Holy Name. May He bless and keep you as He is us.

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Florence B. Pittenger, of Jalalpor, Gives Account of "Sacred Strings":

Our teacher is a Brahmin. He is very proud of this fact, because the Brahmins are the highest caste. One day he told us about the "sacred string," how it is nothing more than a twisted cotton string, but is made very sacred by religious ceremony. When a child of Brahmins becomes six or eight years old this string is placed upon him and he thus becomes a full Brahmin. At this time the child's parents invite all their relatives and caste-men to their home, and two days are spent in religious ceremony and feasting. The priest puts the string around the child's neck, and allows it to pass over the left shoulder down to about the knees. He can never be without this string or he would be outcaste. Should it be torn off by accident, he could not move from the spot until another Brahmin would come and replace the string. Should this happen in a jungle or at a place where there is no food, and no one would pass to carry the news to a fellow-Brahmin, the unfortunate man would rather die of hunger than move without the "sacred string." The last of this month our teacher goes to his sister's house where this ceremony is to take place. He is looking for a big time. He expects 2,200 of his caste men there. The expense will be more than 1000 rupees. What a waste of money!! Some people work and slave all their lives to pay for the religious ceremonies their religion requires. Some die and never get them paid for.

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Nora A. Lichty, of Vuli, tells of Her Home and Their First Visit:

Well, it has been cold. We have not seen any frost but they tell us that plants are dying from the cold. It makes us shiver like zero weather. It is impossible for us to close our grass hut so as to keep out the wind and therefore cold gets in. In a few days it will be hot.

Just now the men have been in for their prayers. Every evening they gather in for prayers. Once or twice I have been alone at night and then they came in just the same. Some have mentioned that they would be afraid, but I wonder why a person should be, when all the neighbors come in for prayers before retiring.

We did so much enjoy the visits of the Millers'. They encouraged us much and gave us good advice. They were our first visitors in our new home. We soon expect more.

The first of the week Dan and I were at Anklesvar. We went one day and came back the next. It seemed like coming home to get back to our little hill hut. I call it a "coop" but nevertheless it is home. "Be it ever so hum-

ble, there is no place like home." We did not get to see brother McCann and brother D. L., for they had gone to Baroda for a visit. We had a nice time with the rest.

Since I am here in Vuli, I have had much interruption in study. The man who teaches the mission school is also my instructor. He talks English brokenly but we make out. It is good for a person to get out where you have to talk. Gujerati words come to me now faster than they did four weeks ago. The new people are doing nicely, as far as I know. If I do not hurry they will catch up with me yet.

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Sadie J. Miller, of Bulsar, India, Tells of the Wretchedness of India Womanhood:

Yes, I often think of you people this time of the year and the cold, cold weather. It makes me shiver to even think of it. I do enjoy this climate so much. There are so many advantages to it. The other day when we were walking through a bable grove in the jungles, doing village work, the girl who was with me said, "My, the way you tell of the cold in America it seems to me I would die the first week I were there, if I went." Well, I suppose it would be hard on them for they do so much shaking even these days when the thermometer only stands at 52 degrees at the coldest. Of course they are so thinly clad that a little cold affects them much. Sometimes when we are out among the villagers we almost wish we were natives, so we could do the proper good these people need. They are so suspicious of us that we must take things slower than we as yet have gotten accustomed to do. But when it comes to dress, I am very glad I am not a native, for I should be very uncomfortable most of the time.

I think Indian womanhood is one of the saddest things we come in contact with here. They are blamed when their husbands die and are told that it is their fault. We found a high caste widow among a village of low caste people. After inquiring about her it was all the more sad. The second time we went there, while singing to the people around us, she suddenly darted into her house. I looked to see her go and then saw a man go into her house. He likely is the one who compels her to stay there.

I suppose he punished her for sitting

D. J. Lichty's Present Home.

and listening to our songs. It made me almost sick to see how a poor, virtuous, innocent person is under the tyrannical hand of another. The first time we were there she wept while we sung to her. I had hoped that we would be able to get her away from there and bring her here but likely the next time we go to that place she will have been removed somewhere else and however we may search she may never be found by us.

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A. W. Ross, of Anklesvar, tells of an Interesting Trip in Visiting D. J. Lichty:

Our teacher is sick and this was our opportunity to go up and see D. J. Lich-

ty's. At the station was the bullock cart and on that we made ourselves as comfortable as we could, and were soon off to see the Lichty Sahib.

We went over a very beautiful country, dotted here and there with trees and at various places we could see bunches of toddy palm trees. These latter very often mark the place of villages. After a ride of about two miles we halted at the little, low, thatched hut of Bro. Lichty, and were indeed a surprise to his good wife. It is only a little village but I believe there is good work to be done there from all appearances. But the people are badly in need of just such a man as they now have to direct them. And I never saw more confidence shown in one man than these people have for Bro. Lichty, and good it is too. The leader they had before did not like them and they did not like him, and how could anything be accomplished? I think the trouble was that he tried to lord it over them and as he was of a lower caste than they were, they would not have that. He was a Dehrd and they are Bhils. They would tolerate him to be their equal but not their lord. I was reading this morning in the fifth chapter of Peter where he says, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." I think I can see more in these verses now than ever before. It is so easy for one of low caste to feel himself above his flock.

On Sunday afternoon we went out village preaching. Took two carts, but dear old Ublo would not ride for fear that our driver would run us over roots and chuck-holes. So he walked and ran behind, stayed the cart and guided our way. A more earnest man I never saw. He does not know so much but he does enjoy what he does know and is seeking for more. Sunday evening the Christians gathered around a fire under a large tree and there Dan read to them and instructed them from the Holy Word. It, indeed, was very interesting to me.

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Mary N. Quinter, of Bulsar, Tells of Village Work and Conditions to be Met:

We enjoy our village work so much, but we have some great experiences with some of these people. To some of the villages around us we have been

Three of Our Bhil Brethren.

several times and expect to make a list of those in reach and visit them regularly. We feel that it will be better to try to win first those who receive us kindly and through them reach the others. Most of them give us a warm welcome and an earnest invitation to come back. In a village about four miles from us we have been visiting a sick woman. We gave her some medicine and now they cannot do enough for us. They must make tea for us and give us something to eat and drink or they should be offended. So the last time we were

there we each drank a glass of tea that was sweetened and spiced till you could hardly tell what it was intended to be, and we ate two papais. It is no hardship to eat papais for they are so good. But when they are cut with a dingy looking penknife, wiped on the end of a dhotie that is none too clean, why then some things are more comfortable, to say the least. But putting some of our finicky "notions" in our pockets we eat and drink and enjoy it because we are trying to make friends not for ourselves but for our Master. When I asked the husband of the sick woman, after he had given us the tea and the fruit, Would you eat with us? He said, "No, of course I could not do that." I said, "Suppose we should keep caste and refuse to eat of your food, what would you think?" He said, "But you are Christians." They are friendly to us and seem to have much influence in the village. The other day after we had the tea and fruit and talked with them a little bit, Sadie and Leah (the girl who had gone with us), went to see some of the other people and as the woman wanted us to stay, I stayed with them. She said to her husband, "Now sit down and let Missy Sahib talk to us." So he sat on the floor in front of me, she lay on the bed. I was sitting on the only chair in the house and I wish you could see the dark house, so empty of comfort and yet it is a much better house than many we see. There is no difficulty in talking about religion to these people. It is the first topic usually,—of course they ask all about us first of all,—how many children we have? Where our husbands are? Where we came from? Where we are going? How much our clothes cost and where we got them? But the real subject in the mind all the while is religion. This man and woman in whose house we were, say they believe in God. And as I sat there and talked to them of the story which has always been a part of my life but which is so new to them, a realization of its meaning came to me as I had never felt it.

RELATION OF BUSINESS MEN TO THE CHURCH.

(Continued from page 198.)

died for us all. The minister seldom has an opportunity to meet business men except in his church. How then can he expect to win and hold them? Commingling is the only way to win, and coworking is the only way to hold business men.

How few, oh, how few business men, young and old, grasp opportunities of serving God in really doing the things He would have them do in their everyday lives. "Words fitly spoken are like apples of gold in pictures of silver." If the business men would be thoroughly consecrated and attend strictly to the duties of the church and Sunday school, as well as each service during the week, they would soon learn to enjoy the pleasures of God's house as well as the pleasures of business, the lodge or other pleasures; they would be willing to give their time to the church as they do to their business. All men under these conditions would grow into a fuller manhood in Christ. Their influence would, after their death, be to their fellow-men what the leaves of the trees are to the soil about them, which in the fall, after the trees have borne fruit, being touched by the frost, go back to earth to enrich it for another foliage; so their lives would be a blessing and incentive to others.

Business men who have never been with God, but who can talk fluently about their business, by which they measure all their lives, have lost all of the most tender sentiments and softer human emotions, and the finer sides of their natures have been nipped in childhood because they seem to them as hindrances in their business It is hoped that in years to come our churches may have their efforts crowned through the business men, who will come to their rescue and love to serve our church as they love to serve their lodge, their business and their riches.

: ACKNOWLEDGMENTS :

All things come to Thee, O Lord,
And of Thine own have we given Thee.

Offerings are asked to sustain missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the field labor for a support, the members of the General Missionary and Tract Committee give their services free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of General Missionary and Tract Committee, Elgin, Illinois.

The General Missionary and Tract Committee acknowledges receipt of the following donations during the month of February, 1905:

WORLD-WIDE FUND.

Virginia—$132.19.

Second District, Sunday School.
Pleasant Valley, ... 19 16

Individuals.
Chas. B. Gibbs, Bolar, $1.25; F. N. Weimer, Homedale, $1.00; Benjamin Wine, Broadway, $1.00; Mary A. Driver, Weyers Cave, $1.50; P. M. Funkhouser, Winchester, $5.00; J. M. Kagey, Dayton, $10.00; D. C. Cline, Grottoes, $1.00; P. S. Thomas, Harrisonburg, $1.50; A Sister, Timberville, $2.00, ... 24 25

First District, Congregation.
Botetourt, ... 82 45

Individual.
John W. Layman, Troutville, .. 6 33

Illinois—$110.77.

Northern District, Sunday School.
Elgin, ... 37 72

Individuals.
D. C. McGonicle, Kasbeer, $2.10; Mr. and Mrs. Joseph Arnold, Lanark, $1.10; E. Eby, Lena, $7.85,.. 11 05

Southern District, Individuals.
R. E. Burger, Allerton, $2.50; S. S. Miller, Laplace, $55.00; Lanson Clanin, Springfield, $4.00; Joseph Wyne, Laplace, 50 cents,.... 62 00

Pennsylvania—$80.86.

Western District, Congregation.
Johnstown, ... 22 52

Sunday School.
Walnut Grove, ... 11 01

Individuals.
M. W. Reed, Morgantown, $2.00; Alex C. Moore, Smithfield, 50 cents; L. B. Claypool, Kittanning, $1.00; A Brother, $2.00, ... 5 50

Middle District, Congregation.
Spring Run, ... 3 13

Individuals.
Mrs. Mary C. Dilling, Clover Creek, $1.00; Mrs. Margaret Calhoun, Everett, $3.50; Susan Bechtel, Huntingdon, $1.20; J. Berkey, $5.00; Mrs. Emanuel G. Koones, Woodbury, $1.00, ... 11 70

Southern District, Individuals.
Harvey C. Witter, Mercersburg, $1.50; Wm. H. Miller, Dellsburg, 50 cents; Susanna Sell, Woodbury, $1.00; Geo. W. Replogle, Woodbury, $1.00, ... 4 00

Congregation.
Ridge, ... 1 00

Eastern District, Congregation.
Little Swatara, ... 15 00

Individuals.
Eliz. M. Gibbel, Lititz, $1.20; Henry R. Gibbel, Lititz, $1.20; S. Frances Hamen, Lancaster, $3.60; Mrs. W. Q. Kreider, Palmyra, $1.00, ... 7 00

Indiana—$57.31.

Middle District, Individuals.
Jacob B. Neff, Milford, $6.56; B. F. France, Huntington, $27.50; David Eikenberry, Flora, $3.00; J. D. Rife, Converse, $1.25; Dorsey Hodgden, Huntington, Marriage Notices, 1.00, ... 39 31

Northern District, Individuals.
Mrs. D. S. Leedy, Pierceton, 50 cents; Mrs. Eunice Early, South Bend, $1.00; John Bechtel, Elkhart, $14.00; Addie S. Olinger, Collamer, $1.00, ... 16 50

Southern District, Individual.
Alex Snider, Royerton, ... 1 50

Ohio—$56.00.

Southern District, Individuals.
W. K. Simmons, Union City, $3.60; A. W. Shafer and wife, Trotwood, $1.65; E. A. S. and wife, Dayton, $10.00; D. S. Filbrun, New Carlisle, $2.40; John Stauffer, Pitsburg, $1.20; F. A. Sellers, Old Fort, $1.50; J. A. Miller, West Milton, $1.20; C. McNelly, Cincinnati, $5.00, ... 26 55

Northeastern District, Congregations.
Black River, $12.45; Chippewa, $7.00, ... 19 45
Individuals.
D. B. Hoff, Orrville, 50 cents; A Sister, Ashland, $5.00; O. E. Frank, West Salem, $1.50, ... 7 00
Northwestern District, Individuals.
Joseph S. Robinson, Carey, $2.00; Samuel David, Lima, 50 cents; David Byerly, Lima, 50 cents, ... 3 00

Iowa—$47.27.

Middle District, Individuals.
S. C. Miller, Brooklyn, 90 cents; Rena Miller, Brooklyn, 46 cents; John Rudy, Liscomb, $5.00; Mary E. Loudenslager, Defiance, $1.00; H. L. Royer, Dallas Center, 50 cents; Mary J. Walker, Rhodes, $16.66 S. B. Miller, Cedar Rapids, 50 cents, ... 25 02
Southern District, Congregation.
South River, ... 2 00
Individuals.
C. M. Brower, So. English, Marriage Notice, 50 cents; Eld. L. M. Kob, Garden City, Marriage Notice, 50 cents; Emanuel Henry, Derby, $3.25; L. M. Kob, Garden City, $1.00, ... 5 25
Northern District, Individuals.
H. E. Slifer, Conrad, $11.00; Mr. Luther, Greene, $1.00; W. A. Blough, Waterloo, $3.00, ... 15 00

North Dakota—$28.05.

Congregations.
Cando, $10.75; Carrington, $1.30, 12 05
Individuals.
A. B. Long, Bowdon, $5.00; Maurice Snoberger, Deering, $1.50; Joseph D. Reish, Denbigh, $1.00; A Sister, Barlow, $1.00; W. C. Lehman, Carrington, $6.00; H. H. Johnson, Pleasant Lake, $1.50, ... 16 00

California—$23.75.

Individuals.
Elizabeth Forney, Lordsburg, $3.00; Edmund Forney, Lordsburg, $3.00; D. L. Forney, Santa Ann, $17.75, ... 23 75

Michigan—$18.20.

Individuals.
Martha Bratt, Dowagiac, $1.00; Mrs. Geo. Burden, Albion, $15.00; Perry McKimmey, Blissfield, $1.20; Ella Rairigh, Middleton, $1.00, ... 18 20

Oklahoma—$22.17.

Congregation.
Washita, ... 2 25
Sunday School.
Washita, ... 17 75
Individuals.
Miss Frances M. Fisher, Guthrie, 17 cents; J. H. Neher, Guthrie, $1.00; S. G. Burnett, Cushing, $1.00, ... 2 17

Maryland—$14.25.

Middle District, Individuals.
Jos. Y. Keeny, Freeland, $1.00; Lizzie Klein, Mt. Airy, $2.00; John D. Roop, Westminster, $3.00; Barbara Merrill, Merrill, $1.75, ... 7 75
Western District, Individuals.
A Brother, Frederick County, S. K. Fike, Grantsville, 50 cents;
Eastern District, Individual.
Annie R. Stoner, Union Bridge, 1 00

Kansas—$13.08.

Southwestern District, Individuals.
Ida Frantz, Conway Springs, $1.00; T. Glathart, McPherson, 25 cents; A. H. Lolling, Nickerson, $1.00; Lydia Reiff, McPherson, 18 cents; C. C. Trostle, Nickerson, $10.00; I. S. Brubaker, McPherson, 15 cents, ... 12 58
Northeastern District, Individual.
W. A. Kinzie, Lone Star, ... 50

Tennessee—$2.50.

Individual.
John C. Garst, Blountville, ... 2 50

Missouri—$1.50.

Northern District, Individuals.
E. L. Shoemaker, Plattsburg, $1.00; D. D. Neher, Leeton, 50 cents, ... 1 50

Idaho—$1.50.

Sunday School.
Clearwater, ... 1 00
Individual.
L. E. Keltner, Payette, ... 50

Texas—$1.40.

Congregation.
Saginaw, ... 1 40

Nebraska—$1.00.

Individual.
A Sister, Juniata, ... 1 00

Washington—$1.00.

Individual.
A Sister, ... 1 00

Oregon—$1.00.

Individual.
D. W. Burkes, Independence,.. 1 00

West Virginia—$1.00.

Individual.
David Hevner, Hughart, ... 1 00

Canada—50 cents.

Individual.
Wm. H. Figner, Nanton, Alberta, Marriage Notice, ... 50

Total for month of February, $ 615 30
Previous reported, ... 14444 03
$15059 33
Less reported in June under Kansas, ... 4 10
Total for year so far, ...$15055 23

INDIA MISSION.

Illinois—$36.50.

Northern District, Individuals.
E. P. Livengood, Lanark, $5.00; Annetta Yarger, Lena, $2.00; L. J. G., Coleta, $2.50; A Brother, Mt. Morris, $4.00; Mrs. J. D. Lahman, Franklin Grove, $20.00, ... 33 50
Southern District, Congregation.
Macoupin Creek, ... 2 00
Individual.
J. J. Shively, Cerrogordo, ... 1 00

Virginia—$21.25.

Second District, Individuals.
A Sister, Timberville, $2.00; A Sister, Bays, $1.00; Mrs. A. C. Jennings, Richmond, $5.00, ... 8 00
First District, Congregation.
Botetourt, ... 13 25

Idaho—$21.00.

Individuals.
David Betts, Caldwell, $16.00;

Albert F. Frantz, Payette, $2.50; Mary E. Frantz, Payette, $2.50, .. 21 00

California—$11.50.

Sunday School.
Lordsburg, ... 10 50
Individual.
Roy Wolf, Tropico, ... 1 00

Ohio—$11.00.

Northwestern District, Individuals.
I. H. Rosenberger, Leipsic, $5.00; F. D. Rosenberger, Leipsic, $2.00; Christian Krabill, Edgerton, $1.00, ... 8 00
Southern District, Individual.
Maggie Baker Halladay, New Weston, ... 2 00
Northeastern District, Individual.
Mrs. Wm. Lantz, Baltic, ... 1 00

Pennsylvania—$11.00.

Western District, Individuals.
H. L. Griffeth, Meyersdale, $5.00; Linda Griffeth, Meyersdale, $5.00; C. T. Coffman, Johnstown, $1.00, ... 11 00

Missouri—$10.00.

Middle District, Individual.
Lydia Landes, Adrian, ... 10 00

Nebraska—$5.50.

Individuals.
Mr. and Mrs. C. H. Price, Pickrell, $5.00; A Sister, Juniata, 50 cents, ... 5 50

Kansas—$5.20.

Northeastern District, Sunday School.
Ottawa, ... 5 20

North Dakota—$4.25.

Sunday School.
Cando, ... 4 25

Iowa—$1.00.

Southern District, Individual.
Alice Rodabaugh, Birmingham, 1 00

Alabama—$1.00.

Individuals.
E. J. Neher and wife, Hollywood, ... 1 00

Maryland—$1.00.

Middle District, Individual.
W. H. Swan, Westminster, ... 1 00

Total for the month of Feb. 140 20
Previously reported, ... 1789 65

Total for the year so far,.. 1929 85

INDIA ORPHANAGE.

Illinois—$57.00.

Northern District.
Christian Workers' Society, Naperville, ... 16 00
Individual.
Mrs. J. D. Lahman, Franklin Grove, ... 25 00
Southern District, Individuals.
W. I. and Kate Buckingham, Laplace, ... 16 00

Pennsylvania—$43.50.

Eastern District, Individual.
Isabella Price, Oaks, ... 26 00
Middle District, Individuals.
F. R. Cox, Avis, $1.00; Eli Michael Claar, McKee Gap, 50 cents, .. 1 50
Southern District, Individual.
Bessie Rohrer, Waynesboro, .. 16 00

Virginia—$32.37.

Second District, Individuals.
A Sister, Mt. Sydney, $16.00; Mrs. Eliza H. Sharper, Harrisonburg, $1.00, ... 17 00
Congregation.
Cook's Creek, ... 1 00
Sunday School.
Fairfax, ... 1 00
First District, Individuals.
Effie Cline, $2.11; Stella Skinner, $1.75; Susie Miller, $1.00; Ella Woods, 21 cents; Ada Evers, $1.25; Carl Beard, 60 cents; Clyde Miller, $1.75; Roy Miller, $1.00; Anbry Miller, $1.00; Otho Evers, $1.75; Elmer Miller, 45 cents; Wilbur Simmons, 50 cents, ... 13 37

Iowa—$21.85.

Northern District.
Mission Circle, Waterloo City, 16 00
Southern District, Individuals.
Henry Miller, South English, $1.50; Bessie Miller, South English, $1.50; Jessie Miller, South English, $1.50; Nettie Simmons, South English, $1.00; Alva Miller, South English, 15 cents; Nellie Turner, South English, 10 cents; Chester Turner, South English, 10 cents, ... 5 85

Nebraska—$19.50.

Individuals.
A Sister, Juniata, 50 cents; Stephen D. Miller, Pickrell, $16.00; M. H., DuBois, $2.00; Emma Miller, Carleton, $1.00, ... 19 50

Ohio—$14.94.

Southern District, Sunday School.
Trotwood, $2.10; Greenville, $4.00, ... 6 10
Individual.
Mary Burger, Union, ... 3 84
Northeastern District, Individual.
A Sister, Ashland, ... 5 00

California—$6.50.

Individual.
Lucinda Bollinger, Inglewood,. 6 50

Oregon—$5.00.

Individual.
J. H. Kreps, Independence, ... 5 00

Minnesota—$5.00.

Sisters' Mission Band, Worthington, ... 5 00

Indiana—$4.00.

Northern District, Sunday School.
Sister Squires' Class, Wawaka,. 3 00
Middle District, Individual.
Mary B. Lorenz, Greentown, ... 1 00

Kansas—$2.18.

Southwestern District, Sunday School.
Walton, ... 2 18

North Dakota—$2.00.

Individuals.
Fay Beagle, Kenmare, $1.00; Dale Beagle, Kenmare, $1.00, ... 2 00

Idaho—$1.00.

Individual.
L. E. Pratt, Payette, ... 1 00

Total for month of February, $ 214 84
Previously reported, ... 3228 53

$ 3443 37

BROOKLYN MEETINGHOUSE.

Ohio—$32.00.

Northeastern District, Individuals.
A. S. Workman and family, Loudonville, $12.00; J. E. Showalter and wife, West Salem, $5.00, . 17 00
Southern District, Sunday school.
Covington, ... 10 00
Individuals.
A Brother and Sister, Bradford, ... 5 00

Indiana—$29.90.

Middle District, Congregation.
Pipe Creek, ... 19 90
Individual.
Manda Hoover, Milford, ... 5 00
Northern District, Individuals.
Barther H. Mishler and family, South Whitley, ... 1 00
Southern District, Individuals.
Clemmy Miller, New Lisbon, $2.00; Catharine Rowe, Hagerstown, $1.00; Sallie Hatfield, Hagerstown, $1.00, ... 4 00

Kansas—$20.00.

Northeastern District, Individuals.
Dr. C. P. Shaffer, Morrill, $5.00; John W. Fishburn, Overbrook, $4.00, ... 9 00
Southwestern District, Individuals.
Mr. and Mrs. B. F. Stutzman, Conway, ... 10 00
Southeastern District, Individual.
Mrs. Mary McCutcheon, Udall, 1 00

Iowa—$13.00.

Northern District, Individuals.
Sister Sarah Clark, Laporte, $2.50; Samuel Hershey, Sheldon, $3.50, ... 6 00
Middle District, Individual.
A Brother, Boscho, ... 5 00
Southern District.
Dorcas Workers' Society of South Keokuk church, ... 2 00

Illinois—$16.20.

Southern District, Individuals.
W. I. Buckingham, Laplace, $10.00; Isabella Foster, Barry, $5.20; F. H. Slater, Sterling, $1.00, 16 20

West Virginia—$12.00.

Second District, Individuals.
Mary McAvoy, Bays, $2.00; H. Reed, Morgantown, $5.00; O. W. Reed, Morgantown, $5.00, ... 12 00

Virginia—$11.00.

Second District, Sunday school.
Timberville, ... 5 00
Individual.
D. Bowman Showalter, Dale Enterprise, ... 1 00
First District, Individuals.
A Family in Beaver Creek Congregation, ... 5 00

Pennsylvania—$10.56.

Middle District, Individuals.
Robert Foor, Everett, $3.06; Mabel Dilling, Martinsburg, $1.00; Irene S. Reed, Riddlesburg, $1.00, 5 06
Southern District, Sunday Schools.
Brown Mill and Falling Spring, 1 00
Individuals.
Harvey C. Witter, Mercerburg, 50 cents; Dessie M. Ziegler, Carlisle, $1.00; Maggie F. Shiffler, Hanoverdale, $1.00, ... 2 50
Western District, Individual.
D. J. Custer, Johnstown, ... 2 00

North Dakota—$9.00.

Congregation.
Willow Creek, ... 8 00
Individual.
Maurice Snoberger, Deering,... 1 00

Minnesota—$7.00.

Individual.
J. H. Wirt, Lewistown, ... 7 00

California—$2.25.

Individual.
D. L. Forney, Santa Ana, ... 2 25

Maryland—$1.00.

Middle District, Individual.
Mrs. Bettie C. Bostetter, Hagerstown, ... 1 00

Total for the month of Feb. $ 163 91
Previously reported, ... 2710 68

$ 2874 59

COLORED MISSION.

Illinois—$12.00.

Southern District, Individuals.
Kate Buckingham, Laplace, $10.00; Irwin Buckingham, Laplace, $1.00; Lanson Clanen and wife, Springfield, $1.00,..... 12 00

Oklahoma—$1.00.

Individual.
J. A. Nininger, Coyle, ... 1 00

Total for the month of Feb. $ 13 00
Previously reported, ... 131 74

$ 144 74

AUSTRALIA.

Indiana—$10.00.

Middle District, Congregation.
Ft. Wayne, ... 10 00

Total for the month of Feb. $ 10 00

CHURCH EXTENSION FUND.

North Dakota—$1.00.

Individual.
M. J. Hoffman, Perth, ... 1 00

Pennsylvania—$1.00.

Middle District, Individual.
Frances Musselman, Scalp Level, 1 00

Total for the month of Feb. $ 2 00
Previously reported, ... 4 97

Total for the year so far....$ 6 95

CHINA MISSION.

Nebraska—$1.50.

Individuals.
Myrtle Hildebrand, DuBois, $1.00; A Sister, Juniata, 50 cents, 1 50

Kansas—$1.00.

Northeastern District, Individual.
John W. Fishburn, Overbrook,. 1 00

Iowa—$1.00.

Northern District, Individual.
Mrs. Barbara M. H. Sonafrank, Dumont, ... 1 00

Total for the month of Feb. $ 3 50
Previously reported, ... 93 32

$ 98 82

PALESTINE MEETINGHOUSE.

Indiana—$10.00.

Northern District, Sunday School.
Oak Grove, ... 5 00
Southern District, Sunday School.
Cottage Grove, ... 5 00

Ohio—$6.00.

Southern District, Congregation.
Poplar Grove, ... 5 00
Individuals.
A Brother and Sister, Bradford, 1 00

Illinois—$5.00.

Northern District.
Sisters at Work, Franklin Grove, ... 5 00

Total for the month of Feb. $ 21 00
Previously reported, ... 295 68

Total for the year so far....$ 316 68

SOUTHERN NATIVE WHITE.

Illinois—$10.00.

Southern District, Individuals.
W. I. and K. Buckingham, Laplace, ... 10 00

Total for the month of Feb. $ 10 00
Previously reported, ... 3 13

Total for the year so far ...$ 13 13
Reported under World-Wide Fund in June, ... 4 10

$ 17 23

Correction.

In December report under World-Wide Fund instead of $30 being credited to J. E. Gnagey, $15 of it should have been credited to Accident congregation.

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BROOKLYN MEETINGHOUSE.

Received at Brooklyn.

Received up to April 1, 1904, ...$ 276 70
Received up to Jan. 31, 1905, ... 1842 83

$ 2119 53

Expended.

Traveling expenses during 1904, ..$ 60 00
Part pay of church lot, ... 1600 00
Expense on title, taxes, etc., ... 85 00

$1745 00

Cash balance Jan. 31, 1905, ...$ 374 53

Alabama.—E. J. Neher and wife, $1.00.

California.—Elizabeth Forney, $1.00; J. Williams, $4.00.

Iowa.—Edith L. Sink, 30 cents; Catharine Bluebaugh, $5.00; Franklin Co. Sunday School, $3.00.

Idaho.—Lizzie Green, $5.00.

Indiana.—Poplar Grove Sunday School, $10.00; David Glem, $1.00; Nappanee Prayer Meeting, $5.00; Catharine Puterbaugh, 50 cents.

Illinois.—Daniel Mohler, $2.00; Mrs. N. E. Lilligh, $3.15.

Maryland.—Clifford Mullendore, $6.00; L. May Highberger, 50 cents; Lydia Little, $1.00; Rocky Ridge S. S., $13.00; Mrs. T. J. Kolb, $2.00; Monocacy church, $2.65; Union Bridge College, $25.00; W. E. Forney, $1.00; Mrs. G. W. Hull, 50 cents; Christian Workers, Baltimore, $5.00; A Brother, 50 cents; J. A. Smith, 25 cents; M. C. Bell, $1.00; F. J. Neibert, $2.00; David R. Beard, $1.00; Mrs. Dr. Fahrney, $4.32; Gertrude Ketzel, $1.00; G. A. Miller, $5.00; Alice Roop, $2.00.

Michigan.—Mrs. Geo. Burden, $5.00.

Nebraska.—Jonathan Selso, $10.00; "Helping Hand," A. J. Boone, $3.00; J. Martin and wife, $2.00.

Ohio.—Eagle Creek Sunday school, $7.23; Sarah E. Kauffman, $1.00; J. E. Roberts, 50 cents, Mrs. F. J. Morse and mother, $2.00; Noah S. Neer, $1.00.

Oregon.—Mr. and Mrs. W. A. Lett, $6.85.

Virginia.—J. M. Foster, $1.00; Sisters' Aid Society, $6.15; J. H. Diehl, $1.00; A Sister, Knightly, $1.00.

Pennsylvania.—Mingo Sunday School, $10.00; Viola Brallier, $1.00; Jennie Ruble, $5.00; M. D. Detwiler, $2.00; Lizzie A. Balsbaugh, $1.00; Calvin Mock, $1.00; D. M. Adams, $1.00; Miss. Society, per Sudie Wingert, $5.00; Mrs. J. O. Kimmel, $1.00; Baker Sunday School, $8.32; W. M. Howe, $1.00; S. A. Detro, $7.00; Tulpenhocken church, $8.00; W. E. Wolford, $1.00; Albert Hollinger, $1.00; Edith and Ruth Howe, $6.00; J. F. and Debie Hantz, $5.00; A Brother, Lancaster, $25.00; Pleasant Hill church, J. W. Meyers, $10.00.

West Virginia.—R. E. L. Strickler, $1.00.

New York.—Densie Hollinger, $1.00.

Total for February, $264.72; previous balance, $374.53; on hand March 1, 1905, $639.25.

J. Kurtz Miller.

5901 3rd Ave, Brooklyn, N. Y., Feb. 28.

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REPORT OF CHICAGO MISSION FOR FEBRUARY, 1905.

Received.

By balance, ...$119 88
Mrs. Mary Emmert, Chicago, ... 50
Hickory Grove S. S., Mt. Carroll, Ill., per Geo. W. Delp, ... 10 00
H. H. Johnson, Pleasant Lake, N. Dak., ... 1 00
East Kingsley S. S., per A. W. Martindale, Pierson, Iowa, ... 10 00
Mrs. I. D. Lahman, Franklin Grove, Ill., ... 10 00
Hattie Ankenbauer, Kenmare, N. Dak., ... 40
Beech Grove S. S., of Creston, Ohio, per Mrs. D. R. McFadden, ... 1 85
H. L. Fahrney and wife, LaGrange, Ill., ... 10 00
"A Sister," Bays, W. Va., ... 1 00
Industrial School, ... 2 90

$167 53

Paid Out.

Living fund, ...$ 7 50
Rent, ... 10 00
Gas, ... 1 00
Help to poor, ... 5 40
Support for workers, ... 22 00
Carfare for mission visits, ... 1 00
Incidentals, ... 13 16
Industrial work, ... 1 10

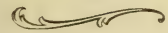
$ 61 16
Cash on hand, ... 106 37

$167 53

Cora Cripe.

660 S. Ashland Ave., Chicago.

"I Give Thee Rest."



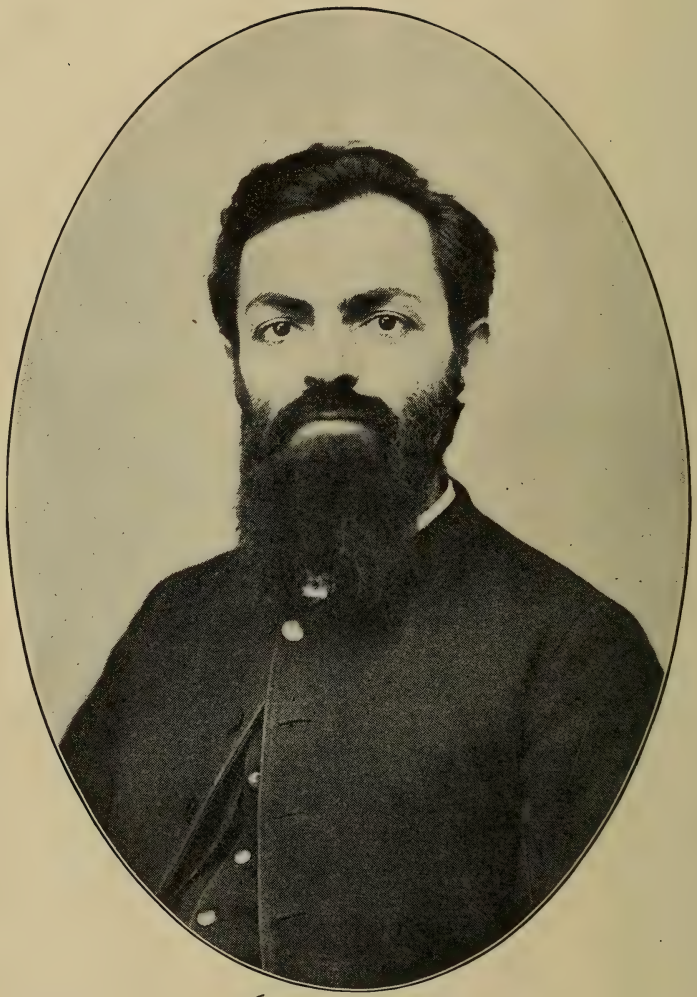
If we believed, we should arise and sing,
  Dropping our burdens at His pierced feet,
Sorrow would flee, and weariness take wing,
  Hard things grow fair, and bitter waters sweet.

If we believed, what room for fear or care
  Within His arms, safe sheltered on His breast?
Peace for our pain, and hope for our despair,
  Is what He meant Who said, "I give thee rest."

Carried in Him and for Him, can they harm
  Or press thee sore, or prove a weary weight?
Nay, nay into thy life His blessed calm
  Shall drop, and thou no more be desolate.

No more with downcast eyes go faltering on,
  Alone and sick at heart, and closely pressed.
Thy chains shall break, thy heavy heart be gone,
  For He Who calls thee, He will "give thee rest."

SELECTED.



Sincerely and Fraternally
Wilbur B. Stover.

The Missionary Visitor.

Vol. VII. MAY, 1905. No. 5.

The Early Life of Wilbur Stover.

By the Editor.

There were many before Wilbur B. Stover who were filled with the idea of missions and strongly urged that foreign fields should be occupied. There had been a successful mission conducted by the Brethren in Scandinavia for some years: but it was left for Bro. Stover and his associates to begin first for the church on really foreign soil,—India.

Wilbur When Three Years Old.

From hardy Prussian stock which emigrated to America about 1756, Bro. Stover is a descendant. His parents and grandparents were tillers of the soil, living near Greencastle, Pa. Here, on what is known as the Poplar Spring farm, about a year after the close of the Rebellion (May 5, 1866), Wilbur was born. Shortly after, the family, Jacob A. and Mary Stover, with their babe, moved to the nursery farm a short distance eastward, where they remained a number of years. When Wilbur was about three months old the parents accepted Christ and were baptized at Brown's Mill. The following fall they stood before the congregation, baby Wilbur in his mother's arms, while the father was received by the church into the first degree of the ministry. Soon after he began to walk, young Wilbur had the misfortune of falling down the cellar steps and injuring his right arm. This was so slow in getting well that during the time he learned to be left-handed.

One of the earliest expressions which the mother recalls her oldest son making is rather prophetic of his life. "Mamma," said he one day, "when I get big I'm going to be a preacher." During his childhood he was always content when he sat by his father's side "behind the table."

Four boys followed Wilbur in the home, the fourth dying in infancy. In 1875 the father was called to his reward and the mother was left with her family of boys and not much to provide for them. This change in the home naturally threw more responsibility upon Wilbur. He took the load up tenderly, yet bravely and manfully. He often was peacemaker when his younger brothers

Wilbur's Father and Mother in 1862.

had differences. At twelve he hired out to his uncle, J. M. Stover, at $3.00 per month for the summer season. During the winter he went to school and worked for his living. The next summer he worked for Bro. Samuel Pfoutz for $4 per month. Often he felt the burden of life keenly. Sometimes when he would come home from a hard week's work he would sit down wearily and say to his mother, "Mamma, I know if papa had lived we would not have to hire out and work so hard."

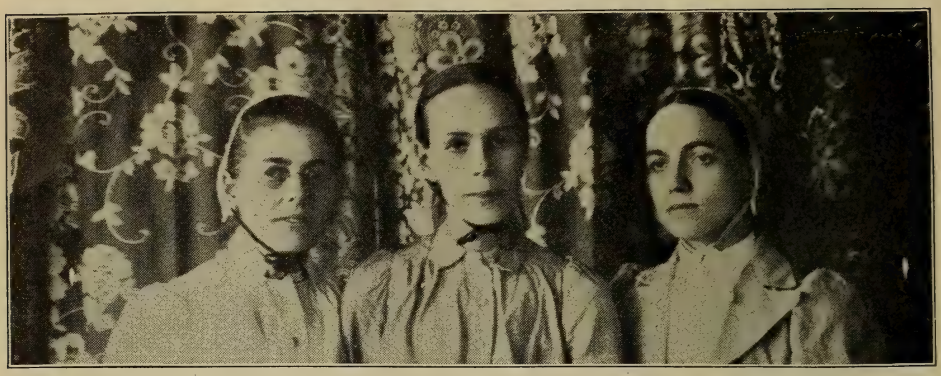
The next year he was employed in J. B. Young's grocery store in Hagerstown, Md. The family in 1879 moved to DuPage county, Illinois, the county next to the one in which Chicago is located. The following year Wilbur came west and worked for some months in a grist mill in Warrenville.

He had an ambition to get an education. Up to this time he was studious during his spare moments. The last year in Pennsylvania he attended night schools. He saved every penny he could with a view of going away to school some time. It was at this time that Mt. Morris College offered for the first time free tuition on certain conditions to one young person in each congregation in Northern Illinois. Wilbur, through the solicitation of Bro. S. E. Yundt, was the only person who accepted the offer. He entered school and took a business course, finishing the same with credit to himself and the department. A taste of school was all he needed. In 1885 he returned and took up the classical course. Having no money ahead, the step shows the courage of the young man at this time. He worked hard during the summers, was economical and ever ready to do any service that was right, that he might earn a penny to carry forward his education.

Soon after he came to Mt. Morris he united his all with Christ's cause and was baptized in the creek about two miles east of the village. In 1885 he was elected superintendent of the primary Sunday school and in the following year was called to the ministry. These labors he cheerfully assumed in addition to his school work. He finished the classical course in the class of 1889 and at once accepted a call to take charge of the Germantown, Pa., congregation.

While in college he formed an intimate friendship with a most devoted and earnest sister, Miss Mary Emmert. She is a daughter of Elder John J. Emmert, deceased, a bishop of considerable ability and well liked wherever known. He

Scenes in the Home Life of Wilbur Stover.



Mrs. W. B. Stover Mrs. Adam Ebey. Mrs. D. L. Forney

gave the greater part of his labors to the building up of the Arnold's Grove congregation in Northern Illinois. In 1893 Brother Stover and Sister Emmert were united in marriage.

Soon after accepting Christ Wilbur became deeply interested in missions. The fire once kindled in his bosom has never been extinguished. His prayer meeting talks, society speeches, and daily conversation were strongly colored with missionary illustrations and arguments. As he matured, his convictions along these lines ripened and he began talking about opening a mission somewhere in India.

In the fall of 1893 the Antietam congregation, where Brother and Sister Stover held their membership, advanced him to the second degree in the ministry. The following winter he spent in evangelistic work in the East and talking up missions. During the spare moments he wrote his first book, "Charlie Newcomer." The little volume has had a large sale and has done much good among the children.

But a mission to India was foremost in his mind. So thoroughly did he advocate it that by the following spring, when Annual Conference convened at Meyersdale, Pa., there had been, without any call from the Missionary Committee, more than enough contributed to support a mission for over two years.

Wilbur was the logical candidate for the first appointment to the field. He and his wife and Sister Ryan, with others who were willing to go if the time had come for them to go, came humbly yet bravely before the Missionary Committee, and then the Standing Committee for examination and approval. There was "fear and trembling" those times, not so much on the part of the candidates, however, as those who had the approving and directing. It was a "new move." Wilbur and his wife and associates were "young," "inexperienced," "not tried" and many doubted their "soundness of faith." Some were for them, others were against them. One aged elder on being asked about Wilbur's fitness replied, "While he does some things I would not do, he is willing to do one thing I am not, and that is 'Go.'" At last, with joy on the part of many, sufferance on the part of others, and indifference on the part of still others, approval was gained.

This point being passed, a stronger endorsement of the new movement was noticed over the Brotherhood. Preparations for sailing were begun at once. The whole path was new to the Missionary Committee and its officers, as well as to the missionaries, Brother and Sister Stover and Sister Ryan, who were to begin the work. Mission Boards of other denominations kindly rendered help

in the way of suggestions. On Oct. 16, 1894, in the presence of a few who had gathered to say farewell, the mission party sailed from New York. They landed in Bombay on Nov. 24, 1894 and in due time Bulsar was selected as a station.

From this on the story of Brother Stover's life is little else than the history of the beginning of the Brethren's missions in India, and this will be left for some future time.

In the fall of 1901 Brother and Sister Stover were invited home on a furlough. He traveled over the Brotherhood, kindling an enthusiasm for missions such as the church had never before experienced. Volunteers, gifts, prayers were the fruitage of his labors. During this furlough he published his excellent volume, "India; a Problem."

Returning to India he took up his duties with renewed zeal. So deep is his love for the Indian and so willing is he to make sacrifice for them that he is now planning to pull up from the old mission station, so well begun, and enter an entirely new field,—the Dhang country.

Bertha Ryan Shirk.

By Wilbur B. Stover, of India.

J. S. Ryan was a member of the Christian church, and his wife a member of the M. E. church, till, in 1887, both joined the Brethren. Brother and Sister Ryan had a family of four girls, Bertha being next to the oldest, born Dec. 18, 1872. Soon after father Ryan had been received into the church, he was elected to the ministry, and served in that capacity until his death.

Bertha Ryan Shirk.

In her childhood years Bertha was a happy-minded child, who enjoyed the free and healthful life on a farm near Alvo, on the prairies of Nebraska. She always liked school, and early conceived the idea that she would of all things prefer to be a school-teacher.

She was a Sunday-school scholar, and always had been taught to say her prayers by her bedside in the evening. Often in those early years she would go out into the fields alone, and sing just such words and music as would come for the occasion. This kind of chanting original thoughts grew to be very sweet to her.

Until she was sixteen she attended the country school, and then, taking the teachers' examination, she got a teacher's certificate. From the time she was thirteen she usually spent her vacations

in somebody's kitchen, earning the means by which she would be able to do more school, buying her own books and clothing. When she was seventeen, she attended high school, and then one spring and one fall wielded the scepter in the schoolroom. The first term of a young teacher is always one of considerable satisfaction. Bertha felt that she could make her way faster toward her desired end when wielding the rod than when wielding the dish cloth,—though she never despised the humbler toil.

The winter term of 1890-'91 she spent at Mount Morris, and while there she lived with Bro. Galen B. Royer, paying her board partly by the labor of her hands. Then teaching again for eleven months, she afterward went to McPherson College for one year. It was while there that Brother and Sister Albert Vaniman spoke to her of India, and she came to feel that her work ought to be still different from what she had first conceived it should be when she was converted, then but a high school girl. At that time she thought she would become a teacher in one of the Brethren's schools, and thus fill a place that is worthy to be well filled.

'Twas during one of the meetings, led by Bro. Daniel Vaniman, a missionary meeting, that she resolved for the wider work of the church, which would include the whole wide world. Her first struggle was that of giving up home and the loved ones, and the next was to give up the cherished hope of being a proficient teacher and leader among the young people of the church. And when the special collection was held on that particular occasion, she had nothing else to give, so she promised to give herself, and also $2, to be earned when she could, some time after school.

On the way home, on the train, she sat wondering and pondering over this new feeling, over this new-born desire, whether now, if it were fully of the Lord, He would lead out in every particular, and as she sat quietly in the car, alone with many around she was engaged in prayer to be kept on the altar and to know His will. On arriving home, there was a letter waiting, asking her to come and help in the work in the city of Chicago, and it seemed so clearly of the Lord that she decided on going to Chicago at once.

She had often realized the presence of the Lord in answer to her prayers, and from this time on she felt that He was closer than she had ever realized Him before, and He seemed to be doing everything for her that heart could desire. It was an answer to prayer that a man came, asking her to help in his home a few days, and then, paying her more than the work was worth he gave the $2 with which she paid the money part of her former pledge at that missionary meeting.

The year spent in Chicago was one full of experience. She was there with Sister Alice Boone, and the training that work afforded her was a good preparation for the work in India, but she did not know it at the time. How often in the lives of His children the Lord gives them something to do, which, if they only knew it, is but the preparation for other work!

Some people get it into their heads that one of the strongest factors to lead a young woman to a foreign and heathen mission field for mission work is disappointment in love affairs, but this is a crabbed notion due to some disorder of the brain on the part of the one thinking so. Bertha had no lack on this line, for wherever she went she was much appreciated and admired as a woman, and when she was asked if she would go to India, the offer was open to her to become a teacher-student at McPherson, or to take the place of matron over the ladies' building there, or to remain in the work in Chicago. She said she would lay all aside for what she called the larger field, and took the call as of the Lord. She was present at the Annual Meet-

ing at Meyersdale in 1894, and was appointed there. She spent a few months with her parents at home, and then sailed with Brother and Sister Stover from New York Oct. 16, 1894.

Located at Bulsar, many a long evening in the cold season of the first two years was spent, after hours of language study during the day, in reading and pleasant conversation together by those three, Wilbur, Mary and Bertha. And Bertha's life in India was happy, full of good works, and hope-inspiring. It was she who brought the first orphans from the Central Provinces with whom we began the orphanage work. It was she who took the leading hand in establishing a Sunday school for children who speak English, which was afterwards closed by the interference of a Catholic priest. She felt that the Lord had called her to the work, and she was at home in it, and never a day was without its blessings to her. And even to this day it happens that, every once in a while, some native men and women, talking with the Bulsar missionaries, ask, "Where is Missy Sahib who was with you at the first? Is she never coming back?"

In December, 1899, the way was open for her to return to the homeland, and accepting the opportunity she went, entertaining the hope that she might be able to do some work in a hospital, and so learn nursing, or to enter some Bible school, and spend some time in further Bible study. She had come to the desire for nursing from her experience with sick and dying orphans in famine time. So, after being at home a short time, and having married, she and her husband enrolled for school work, in Los Angeles, he entered the medical school and she the Bible school, both making preparation for India. Continuing in this for a time, it was finally with much sorrow of heart given up, and they both went to Elgin, Oklahoma, a little western village, where now they are quietly living in their own little home, and enjoying the broad fields and the country life, quite like that of her childhood. And a little girl has come to bless the home. Sister Shirk often attends the store and post office herself, during the day, while her good husband is away with the team at other work. And after customers have been attended to, and there is time between times for a quiet reflection and meditation, Bertha's thoughts often revert to the life and the work she was so happily engaged in at one time in far-away India.

Setting Up a New Idol.

By D. L. Miller, of Bulsar, India.

Within a hundred feet of the open door of the room in which I write, my den, as it is called, are several straw-colored mud huts of an incipient native village. The people are of the Sudra caste and, of course, are idolators. I have had opportunity to study these people at close range. They lead indolent, listless lives and their wants and needs are at the minimum of human life. The younger children run about entirely naked and the older ones, like their parents, are very scantily clad. They live on the scantiest fare, working only when they have need and so eke out their existence without, what seems to us, a single comfort of life.

As yet these people have not been led to see the sin and foolishness of idol worship and that they are closely joined to their idols the incident which follows will clearly show. When one comes in close personal touch with idolatry and learns to know from actual experience the hold it has on its devotees, one is almost discouraged at the seeming

hopelessness of the case. And yet little by little the hideous nightmare of idolatry is being thrown off and the day will come,—God send it speedily,—when India will be awakened and accept the Jehovah as its God and Jesus Christ as its Savior.

This morning, when I entered my den and threw open the door to let in the fresh, balmy air, I noticed an unusual commotion among my neighbors. Presently two men arrived with drum and cymbals and at once began making what they call music. Then a kid was brought, a procession formed and they all marched to a near-by temple where the animal was sacrificed. Up to this time I took but a passing interest in the proceedings, for it was not an unusual occurrence. Later it was learned that the trip to the temple was but the beginning of a ceremony which was to end in setting up a new idol for the people of the village. It seems they had neglected the old wooden god and it had rotted down and fallen into disuse and a new one was wanted.

A piece of wood, four feet in length and four inches in diameter, had been provided, and one end of it carved into a rude representation of a human face and daubed over with red paint. This was carried into the windowless mud hut at the only door directly in front of my room. Inside and outside the hut a score of the villagers squatted on the ground. The noise of drum and cymbal prevented one from hearing what the priest said inside the hut. Occasionally his voice could be heard above the din as he blessed the piece of teak wood and clothed it after the manner of the natives. Then he came out, having the image laid in his arms as if it were a child, and all present followed him to a tree but a hundred feet away, where the earth had been smoothed and covered with the sacred mixture of India, and a hole dug, in which the lower end of the post-like idol was set, a little rice having been first thrown into the excavation. The priest and his helper, on their knees, scraped the earth into the hole around the post, and it was tamped until it was firmly planted.

Thus the idol was set up and then it was decorated with flowers, and a garland was thrown around the neck of the priest. A woman now approached with two small earthen vessels, filled with water and handed them to the priest. He placed them at one side of the image and daubed them with streaks of red paint. A large cake was placed in front of the idol with several articles of food. During these proceedings the priest semed to be in a state of great nervous excitement. As he was naked save a breech clout, the working of his muscles could be plainly seen. He continually bowed to the image, throwing his long lean arms convulsively about his head and his body shook and quivered in every muscle.

At this stage of the proceedings two chickens were brought and beheaded with a sharp knife by an attendant. The blood was allowed to run into the hands of the priest who drank a small portion of it and sprinkled the rest on the image and the ground around about. Apparently this completed the ceremony of setting up the idol and the new god was now ready to receive the homage of the people. The priest, still kneeling, took up a handful of rice and, looking about him, threw a few grains on one of the villagers. The one thus designated knelt by the priest, embraced him, received a little rice from him and, throwing this on the idol, knelt down with face on the ground and worshiped the image. This was repeated until all present had knelt down and worshiped the idol and deposited some money in the hand of the priest. Two small lamps, which had been lighted, were kept burning all the afternoon and we saw the dim light when we retired for the night.

The sun was setting when the ceremonies were concluded under the tree and this was followed by a feast, and

SCENES IN BULSAR, NEXT TO BRO. D. L. MILLER'S HOME.

Our Next-Door Neighbors.

The Idol Priest and Assistants. Priest is next to Image.

Group of Idol Worshipers.

Bungalow in which Bro. Miller and Bro. Stover Reside.

Photographs taken by W. R. Miller. *All Rights Reserved.*

the sound of the drums and the voices of the idolators was heard late in the night.

Brother W. R. Miller took several photographs of the scene which are herewith reproduced. They will give the readers of the "Visitor" a very good idea of our bungalow, the native village, the priest and idol, and the people grouped about their place of worship.

Altogether the ceremony was a sad illustration of how these people are bound by the customs of their ancestors. Spoken to about the folly of their doings they answer, "Yes! We know it is foolish but what can we do? Our fathers and mothers did these things and we cannot do otherwise. We are the children of our parents and must do as they did." Again the hopelessness of the case comes over me and yet I know that God in his own good time will be honored by these people. Lord, hasten the day when righteousness shall cover the earth as the waters cover the mighty deep.

The Mail Order Business in Mission Work.

By E. M. Cobb, Editor of the "Inglenook," Elgin, Ill.

As I stand here upon the Annual Meeting ground, where, within a few months, thousands of saints will be assembled, after which this spot will remain sacred in the minds and hearts of many of God's people, I am constrained to believe that the good Lord had a special object in locating the Annual Meeting at Bristol. From a missionary standpoint it certainly will be of inestimable value. The Annual Conference has not been so far south since 1860, and was then located in the adjoining county. In a great measure the "land of the sky" has been forgotten by our people, and it is to be presumed that when hundreds arrive here from the West, East and North, some lessons will be impressed upon their minds in such a way that they will not easily be eradicated.

One of Nine Millions.

One of these great lessons that I be-

lieve will be heavily felt by our workers is the

Great Unoccupied Field.

In traveling from Chicago, over the great Monon to Cincinnati, and over the Norfolk & Western from there to Bristol, I have practically covered eight hundred miles, and to my knowledge have crossed the territory of only six congregations of the Brethren. On an average these congregations would necessarily be more than a hundred miles apart, while between them the old iron horse would puff gallantly away for three long hours, passing cities, hamlets, and beautiful sections of farm land, wholly unoccupied by our working forces, beautiful valleys, nestled between the sunny slopes of the mountains of Virginia and West Virginia, which are pregnant with natural resources lying in a manner undeveloped. The favorite scripture that is so often quoted and repeated, "The harvest is great and the laborers are few," has an empty sound and a dead ring as we try to quote it, in view of the fact that we allow this great territory and gold mine of God's wealth to go to waste without being utilized. The accompanying illustration is a photograph of one of a family of nine millions who are ready and anxious to be lifted to a higher plane of Christian living, and there are thousands of others having paler faces.

Another great lesson that impresses itself upon me is congregational apathy. As we are hurled at lightning speed through these mountain districts, the mind is carried back to the good old days when our forefathers rode on horseback for miles and miles to preach the everlasting Gospel of peace, but to-day this apostolic custom is supplanted by what I choose to call the mail order business. I mean by this that we, as a people to-day, are perfectly satisfied when we can enclose ten dollars to the Missionary and Tract Committee to be spent in some particular line of mission work which we may designate, feeling that our requests will be fully carried out. Did I say ten dollars? Yea, verily, oftener one dollar seems to satisfy the craving of our souls to save our fellowmen. Having done this, it is not necessary to trouble ourselves further about personal effort. We need not make any special effort to push out into the corners of the congregations and establish any mission points, out of which grow other churches. It relieves from any personal call to go and spread the Gospel. In fact we are under the impression that we have done our duty toward the Lord when a few paltry pennies have been consigned to the Mission Board.

What has been the result of this apathy? One thing is that very few State districts in the Brotherhood have called to the ministry more than ten brethren in the last five years. This means that we are doing our work by the mail order idea rather than by feeling a personal, individual responsibility to get work done in our own immediate locality. Our church literature is covering such a small area now. What a world of good might be done if we had agents out attending to the distribution of it; not agents who arise to their feet once a year in an assembly of saints and tell them, "If your subscription has expired, and you want to renew, come over to my house and let me know," but the agent who goes out to give good, wholesome literature to a people who need it. It really is a shame upon our intelligent constituency when we know the small per cent of actual readers of church literature. Statistics show that since our Almanac went to press twenty-seven names of ministers have been stricken from the ministerial list on account of death. This is more than one one-hundredth of our ministerial force, in the last three months. At this rate how long will it be till we will be a church without a ministry? Have we no talent in the Brotherhood that should be used in the ministry? Where is this talent going? Whose fault is it?

(Continued on page 286.)

SOUTH AFRICA

By Cyrus Wallick, Wolcott, Indiana.

By South Africa, as the term is used in this article, is meant that part of the great continent of Africa beginning at the mouth of the Zambezi river on the east, and St. Paul de Loando on the west, and extending south to the Cape of Good Hope. In form it is an irregular triangle, the sides from 1,500 to 1,800 miles long. Approaching from the sea, we first come to the coast belt, a low narrow strip, at no place over 15 or 20 miles wide. Beyond this the hills lead up to a second region, higher and healthier than the first. Still farther inland, thirty to forty miles from the sea, we come to the vast table-land which forms by far the larger part, about seven-eighths, of the entire region. This table-land is mostly from 3,000 to 6,000 feet above sea level, generally flat or gently rolling. In the eastern part a range of mountains, the Drankensberg, rises at one place to the height of 10,000 to 11,000 feet, where, for several months in the year, they are covered with snow. In the northwest central part is the great Kalahari desert.

This country lies partly in the torrid zone and partly in the south temperate zone. Cape Town, near the 34th parallel south, corresponds in latitude nearly to Los Angeles, California, and Hot Springs, Arkansas. The climate is generally healthful and pleasant owing to elevation above sea level and dryness of the atmosphere, much better adapted to the white race than that of the equatorial regions. "There are large regions," writes Prof. Mackenzie, "where European colonies have been founded in a climate which is delightful and suits the European exactly."

The industries include the raising of sheep, goats and cattle; farming; gold and diamond mining, and ostrich farming. The wool product of 1899 was 105,000,000 pounds. Indian corn (called "mealies"), wheat, barley, and other grains are raised in certain localities. Locusts and droughts are among the drawbacks to farming. Fruits are plentiful, and include apples, peaches, pears and grapes, oranges, lemons, bananas and pineapples and wild fruits. The vicinity of Cape Town is particularly adapted to grape culture. Some fruit is exported to Europe. There is a rich mineral wealth—gold, diamonds, copper and coal. Just recently there has been found a diamond more than three times the weight of any other yet known, and valued at over a million dollars. There are wooded districts, but large portions are destitute of trees. Where trees have been planted, great changes have been made in the appearance and comfort of those localities.

The ox wagon is a common conveyance. There are some 3,500 miles or more of railway. That from Cape Town northward extends now some 1,600 miles, and is expected in time to connect with the line running southward from Cairo,

*The material for this article has been compiled from various sources, but most largely from "A Library of South Africa," by Prof. W. Douglas Mackenzie (now president of Hartford Theological Seminary) and Alfred Stead. Special acknowledgments are due Prof. Mackenzie for review and criticism of manuscript. This author's learning, evident candor, and intimate knowledge of South African affairs give special value to anything from his pen.

thus making a through continental route.

The larger part of this region is now under the British flag. The Portuguese control Angola on the west and a portion on the east coast; the German government a district in the west. The British possessions, which include the former Boer countries, are in extent about equal to that part of the United States east of the Mississippi river.

The principal inhabitants are natives, Boers, British and whites of different nationalities. The country as a whole is but sparsely settled. The white population, according to the last census, is 876,000; the native population is estimated at about 3,000,000. W. T. Stead, of England, who recently spent several weeks in South Africa, says in "The Saturday Evening Post," "The population is too scant to afford such a vast primeval wilderness even a sprinkling of humanity. . . . It is a sun-baked, rain-washed expanse of mountain and plain, across which crawl a few lines of railway, single track and narrow gauge, linking together the few centers of population that have established themselves in the land. . . . For hundreds of miles, as you travel by rail, you see no trace of human habitation, save the clusters of native huts, which, at a distance, might easily be mistaken for ant heaps; and every now and then, in the center of square miles of prairie, a clump of green trees, through which gleam the white walls of a farm house."

The natives are of various races and subdivisions—Kaffirs, Zulus, Hottentots and others. Where not changed by contact with European civilization they live in varying degrees of barbarism: ignorance, poverty, superstition and cruelty abound. A typical native hut is built of grass and clay over a hemispherical framework of interlaced branches of trees. The smoke from the fireplace finds its way through a hole in the roof. The furniture may be a few skins, earthen pots and jars, and weapons of war. Domestic fowls share this home with the other inmates, and cattle run in the front yard. A group of such huts around a cattle pen or "Kraal" forms a native village. The authority of the British government restrains warlike instincts, and contact with the whites is changing old customs and beliefs. Would that the natives in their contact with "Christian nations" might learn only their virtues and none of their vices!

The Dutch ancestors of the Boers first settled where Cape Town now is in 1652. Later, German and French colonists came, and finally became absorbed in the Boer race. As to their character, the faults or defects ascribed to them are nonprogressiveness, prejudice, and cruelty to the natives; their virtues, sturdiness, stability, hospitality, patriotism and piety. Du Plessis in his "Boer Life, Old and Young," says, "When you hear of the lives and habits of our old folk about fifty years ago, some little things will make you smile; they were so very simple, compared with all the new and better articles we have now." And again, "In the old times, as I think, what religion we had was simple and sincere, with little or no superstition, and with no artifice, no vain pretentions to ornament, no men-pleasing inventions."

Of the important cities and towns we notice first Cape Town, at the Cape of Good Hope, an important seaport and the southern terminus of the Cape to Cairo railway. Its site was first owned by the Portuguese. A Dutch colony was founded there about 250 years ago. Being on the low coast and at the foot of a mountain, it is subject to heavy rains and excessive heat, while the suburbs near by enjoy a pleasanter climate. Its population of over 50,000 is quite cosmopolitan: about one-half are British, Dutchmen and other whites; the remainder, natives and Malays, with a sprinkling of Chinese and others.

Four hundred miles due east of Cape Town is Port Elizabeth, the rival of

A Congo Village, Africa. From Regions Beyond.

Cape Town as a seaport, the Liverpool of South Africa. Of the 25,000 population, a little more than one-half is white. It has some fine buildings, notably the town hall, built at a cost of about $128,000; one of the finest streets in Cape Colony; and parks. Some parts where the natives live are very poorly built and untidy. "When the railway, running along the coast from Cape Town to Port Elizabeth, is completed, it will be of great advantage to both towns, opening up the intervening rich, fertile country, well fitted for fruit growing and agriculture." (Mackenzie.)

Nine and three-fourths hours by rail from Port Elizabeth brings us to Grahamstown, which has the reputation of being the most English town in South Africa. Of its 10,000 inhabitants one-half are white; it is one of the principal educational centers; the farmers are the most progressive in Cape Colony; living is cheap and good, and altogether it is a desirable residence town. The gardens, which are considered the finest in South Africa, cover 100 acres and are well irrigated. The Church of England and Roman Catholics each have a cathedral in town. The Wesleyan

Methodists are also represented. It is the seat of the Bacteriological Institute, one of the largest and probably the most complete in the world.

Durban, the largest city of Natal, and an important seaport, "has the reputation of being the best managed and most self-respecting town in South Africa." The town hall is the pride of its citizens. The population includes a number of Asiatic Indians. Natal has been called the garden colony of South Africa.

Johannesburg, in the Transvaal, "the city of gold and drink and diamond dust," did not exist before 1886. On a barren hillside this famous gold-mining town was started, and grew in a few years to be the most populous city in South Africa, numbering over 100,000 inhabitants. Much has been added to its appearance and comfort by the planting of trees, Australian blue gums (Eucalyptus) and others. Mackenzie, writing of the conditions there a few years ago, while recognizing "the high standing and intelligence of the majority of the men who settled it and built it up," says, "The very atmosphere of Johannesburg is charged with the fever of speculation. The only object of the great majority is to make money." He estimates that it will take fifty years to exhaust the gold mines.

Buluwayo, the capital of Southern Rhodesia, stands where but a few years ago was but a native kraal. It now has several thousand white inhabitants. It is 1,361 miles by rail from Cape Town. According to Mackenzie "there are churches of nearly all the religious bodies." The site is high and healthful. The average temperature for the six summer months (October to March) is about 72 degrees F., of the winter months about 64 degrees. The country around is well adapted to sheep and cattle raising. From this place it is but 250 or 300 miles to the great Victoria Falls on the Zambezi, falls that in size exceed the Niagara. This region seems destined to become a great commercial center; somewhere here, it is thought, may yet be the Chicago of South Africa.

What of the future? There are yet, it appears, undeveloped tracts that offer inducements to men of intelligence, ability and means. Great improvements could doubtless be made by the digging of wells and the planting of trees. "Wells," says Mackenzie, "have been opened at various unpromising points with remarkable success." Stanley, the African explorer, appears to have considered portions of the Kalahari desert, over which he traveled, as promising as the prairies of Nebraska, Colorado and Kansas; and expressed his opinion that colonists may enrich themselves faster here than in the gold mines. "It is possible," writes W. T. Stead in "The World To-Day," "that in her fruit South Africa may find the new source of wealth the discovery of which is about due, for there is always something new turning up in South Africa. It began with wool; after wool came ostriches, after ostriches, diamonds; after diamonds, gold; after gold, there now promises to be copper; and who knows but fruit farming may rival the other well-established branches of industry in the elements which build up a prosperous South Africa." This country has her problems which the writer does not feel competent to discuss. The race problem seems to be a complicated and serious one. Closely connected with it is the perplexing labor problem. Politics, if we may credit reports, are unsettled. "The whole country," writes W. T. Stead, "is in the crucible, and no one can tell what will emerge therefrom." Let us hope that the future may bring to South Africa peace, prosperity and progress; and that this progress may be not only material and industrial but moral and religious.

April, 1905.

Does France Need the Gospel?

By G. J. Fercken, Montreal (Ain), France.

In order to secure an expression of their views as to the most important religious movement during the year 1904, and the best thing to strive for from a religious standpoint during 1905, "The Evening Star," of Washington, D. C., addressed two queries to many of the Roman Catholic and Protestant clergymen of the District, as follows:

"In your opinion, what was the most important religious movement during the year 1904?"

"What one thing is best worth striving for during 1905 by Christians as a body?"

Replies were received from a number of them, representing various denominations. Among the replies was the following by the Rev. Frank Sewall, D. D., pastor of the National New Church:

"The most important religious movement during the year 1904 was the break in the relations of the Vatican with the French government, which may have the most far-reaching result of the religious movements of the past year."

The clergyman, living thousands of miles from the field we occupy could not have given a better answer to the first query addressed by the Washington journal.

For the Roman Catholic church in France to be shortly separated from the State, without further support for her bishops and priests, and shorn of her influence and interference in the politics of this government, will undoubtedly be a terrible blow to her; but the advantages of this separation will result in liberty of conscience and a greater freedom to proclaim the unsearchable riches of Christ.

From statistics supplied by Mr. Richard Heath in the "Contemporary Review," the religious condition of France is one that may be almost described as a prevailing irreligion. The great hope throughout all the general contempt and indifference is, that where the old faiths have so manifestly become powerless to touch the hearts and to reach and satisfy the intellectual wants of the people, new and living and purifying principles may affect their individual, social and national life. Meanwhile, Mr. Heath's figures are sufficiently convincing to incite the Brotherhood to encourage our mission in France.

Not long ago a census was taken in an adjoining department, and it was found that, out of a population of 215,883, only 5,200 persons attended mass. On an average, in every village of 500 inhabitants, only 10 persons, not officials or children, go to mass. In 80 communes (villages), out of the 416 included in the inquiry, the churches were shut all the year round. This census of one department fits well our department of Ain, and all the 86 departments of France. All these are the fruits of the church which prides herself on being the oldest, purest, most holy and most Christian!

The answer of the Washington minister to the second question is therefore very significant:

"As to the 'one thing best worth striving for during 1905' . . . I know that specific lines of coöperative work might be mentioned. . . . But even behind and above all specific work lies ever-predominant the one great need and duty of preaching the Word of God as the divine basis on which to build up a public and private conscience, and so secure the best foundation for all kinds of specific reformatory work. If ministers can hide the Word of God in the hearts of the people there will be much less need of reform legislation and police-made morality."

Reader, I am sure that to this you will say with me a hearty Amen!

Giving.*

By D. W. Kurtz, of Huntingdon, Pa.

There are few subjects in the Bible of greater interest to me than this subject, Giving. Space does not allow me to discuss its most interesting phase—God's plan for developing the Christian character by this means—but we shall consider only the bare statements of fact.

Why did God ask His children to offer sacrifices and bring offerings to Him? Did He have need of them? Was there any gain to God? Does not God own everything? Why slay the best sheep and oxen and sacrifice them to the Lord? Who was to gain by this service? What Christian qualities were developed by it? What does the sacrifice in the Old Testament typify in the New? Did God ask more of the Jew than He does of us? These are interesting questions and I should enjoy speaking about each one of them.

The idea of giving was from the beginning. Cain and Abel brought their offerings to God. Abraham, after his sucessful expedition, gave tithes (one-tenth of the spoil) to Melchizedek. Gen. 14: 20. (See also Heb. 7: 6-20.) Jacob vowed to give God the tenth of all his income. Gen. 28: 22. This practice was obligatory to the Jews. "And all the tithe of the land, whether of the seed of the land or of the fruit of the tree is the Lord's; it is holy unto the Lord." Lev. 27: 30. In Deut. 14: 22 we read of a tithe for the feasts; and in the 28th verse another tithe every third year for the poor. In Deut. 18: 4 is the command to give the tithes for the Levites. Besides these obligations they were to make freewill offerings according to their increase. Deut. 16: 10. Some commentators insist upon the above as distinct tithes, making an average annual obligation of two and one-third tithes, plus the freewill offerings, which amounts to nearly one-half the entire income. Let us take the least possible that the devoted Jew had to give and it is annually one and one-third tenths plus the freewill offering according to his ability. The Jew could not begin "to give" until he paid his tithes—his debt to God. We must be just, before we can be generous.

Why did God demand this? "That thou mayest learn to fear the Lord thy God alway." Deut. 14: 23. We can understand giving better by noticing the following: "All the earth is mine" (Ex. 19: 5). "The silver is mine, and the gold is mine, saith the Lord of hosts" (Hag. 2: 8). "All souls are mine" (Ezek. 18: 4). "The earth is the Lord's and the fullness thereof, the world and they that dwell therein" (Psa. 24: 1). "For the land is mine; for ye are strangers and sojourners with me" (Lev. 25: 23). "Thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth" (Deut. 8: 18). Do we believe these passages? Why then is it so hard to give when nothing belongs to us?

What were the consequences of negligence in performing these duties? Spiritual decline in every instance. How did God consider such negligence? See Mal. 3: 8-10. "Will a man rob God? yet ye rob me . . . in tithes and offerings. Ye are cursed with a curse; for ye rob me, even this whole nation." Now let us look at the promise and its condition in the next verse. "Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith . . . if I will not open the windows of heaven and pour you out a blessing that there will not be room enough to receive it." Do

*The next and last article of this series is "Our Stewardship."

we believe this? God wants us to "prove" Him,—to try Him.

The law of the tithe must have been universal before the dispersion, for today there is no nation on earth (except the Christian nations), however barbarous it may be, that does not pay at least a tithe for its religion.

Some object that the law of the tithe is only an Old Testament practice and we are under the New. Let us see what Jesus says about this. "Think not that I am come to destroy the law or the prophets; I came not to destroy but to fulfill. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law till all things be accomplished." Matt. 5: 17. (See also Rev. 22: 18, 19.) Jesus never changed the law of the tithe, but in Matt. 23: 23 both recognizes and commands it: "Ye tithe mint, anise and cummin . . . **but these ye ought to have done."** What is the thought here? The language plainly teaches that tithing is a matter-of-fact principle, a fixed law that needs no comment; but Jesus reminds them that there are other duties also, such as law, justice, mercy, faith, which are necessary complements. John the Baptist says: "He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise" (Luke 3: 11). This is more than a tenth, this means half. Zaccheus gave one-half of all his income and Christ abode with him. Paul, in writing to the Corinthian brethren (1 Cor. 16: 2), who were accustomed to give the tenth, says, "On the first day of the week let each one of you lay by him in store as he may prosper, that no collections be made when I come." Paul urges liberality—not only a tenth, but "as he may prosper." He also teaches systematic and proportionate giving. Systematic, because at definite and regular intervals. Proportionate, because reckoned on the income. This is the only business method and therefore the only Christian method to deal with our Lord taught in the New Testament. It is based on the law of the tithe, but expects more.

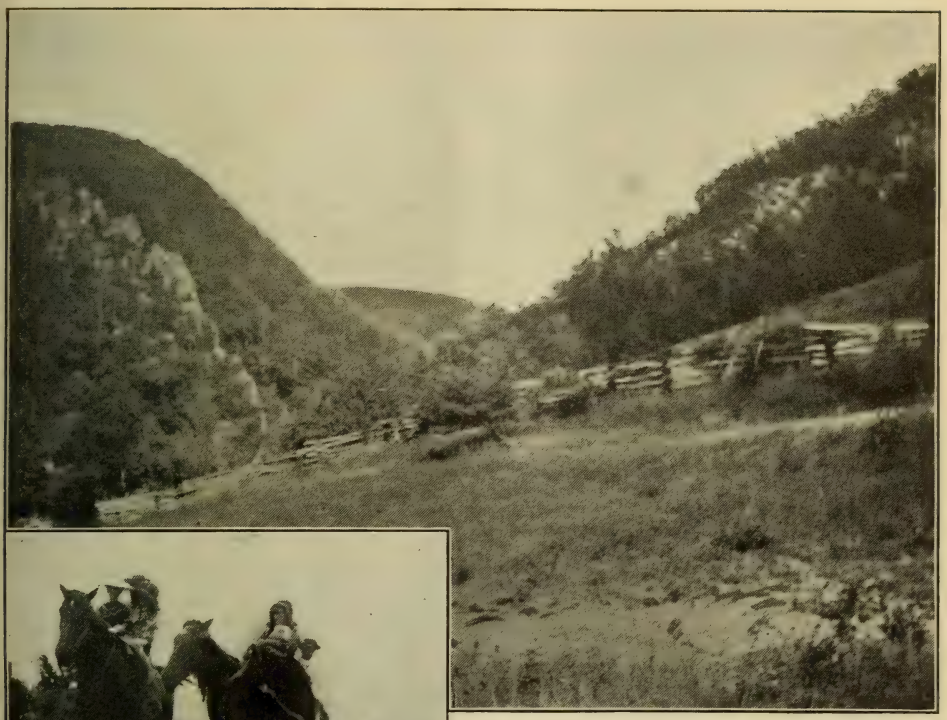
What does Jesus say about giving? Does he ask so much? See Luke 14: 33. "So therefore whosoever he be of you who renounceth not all that he hath, he cannot be my disciple."

What is the conclusion? God owns all the wealth, He owns us. "He has given us the power to get wealth." He has entrusted it to us as His stewards who are responsible for the disposition we make of it. He has given four-fifths of the world's wealth into the hands of one-fifth of the people (the Christian people). He has given us directions how to use this power: "Go." "Feed my sheep." "Give ye them to eat." "Do all for the honor and glory of God." "Freely ye have received, freely give." "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." "Be not deceived, God is not mocked, for what a man soweth, that shall he also reap." "If ye know these things, happy are ye if ye do them," for "Lo, I am with you alway, even to the end of the age."

Crossing the South Mountain.

By Rebecca Bowman, of Harrisonburg, Va.

"Good-by, brother, we hope to have the best of news concerning you real soon. May the Lord bless and help you." Then we took our places in the buggy and with a flick of the lines and a word to the horse to go, we drove through the gate and left this strong, rugged man of the hills, who had shown



"Eternal Verities."

Going to Church.

us such kindly hospitality, standing there helplessly speechless, and smiling bashfully as any schoolboy over our farewells.

My brother, J. W., and I were now leaving the old Kesner homestead, one of the most pleasant mountain homes we were permitted to visit. The farm lies immediately on the top of the South Fork Mountain and, in point of situation and surroundings, is a most lovely and ideal spot. Here, for a number of years, the Brethren have made appointments and held preaching services in the home as often as they came.

The road we take at first tends slightly upward and winds beneath some fine old trees common to these mountain forests. Within a mile of the Kesner farm we pass a small log house and as we come to the clearing, we discover the entire family waiting outside—the older people had been to meeting the night before. There was the mother, bare of head and foot, and three or four small children clustered shyly near, while the father stood holding the baby on his arm, a dear little child of some six months or more, that it might share with him our greeting as we passed. How timid we find these secluded people, and yet what a wealth of love and affection shines out of their trusting eyes. God bless them every one!

From here our road becomes more difficult. Over stumps and stones and fallen logs, brushed on either hand by the dense undergrowth of bushes, and we es-

cape a severe wetting from the dripping leaves only by wrapping ourselves in our heavy shawl and coat. The evening before we had a nice rain and now at this early morning hour every bit of foliage was streaming under a heavy fog. As it was our faces were treated to more than one shower bath from the brushing branches as we passed along.

We were also hindered from viewing some fine scenery, but sometimes had glimpses of a number of the nearer points and were thus able to form an idea of the grandeur of the sights to be had on a clear day. How forcibly the sublime mountains, the awesome rocks, and wonderful hills bear testimony to a divine and all-powerful God. The human mind could never conceive, much less compass, it all. Praise, praise to His wonderful name!

During our drive we meet a solitary horseman as we make our way along the top of the mountain. He had fastened on either side of his saddle an immense wool pack and was on his way to the carding mill to have it prepared for the spinning.

We also notice an abundance of whortleberry bushes growing by the road, some of which were yet in bloom. The blossom of this fruit is an exceedingly attractive flower, of waxen whiteness, delicate and as modest in appearance as the lily of the valley.

The road now begins to descend, and we had not gone far until I suddenly exclaimed, "Joe, you must let me out. Surely we can never get over this place with the buggy." "Oh, no," he replied soothingly, "not yet. You will have walking enough to do after awhile." Then coaxingly to the horse, "Steady, now, Clay, steady, steady, old fellow," then as the buggy lurched first on one side then desperately on the other, I settled back resignedly, with a long-drawn breath of relief, while Joe remarked evenly, "Now we are over all right," then briskly, "Go on, Clay, move along, sir."

So down, steadily down we wended our way for some time and by and by came to a gate. My brother got out and held the gate open for me to drive through. After looking in vain where to direct the horse, I gave it up and exclaimed helplessly, "I'm sure I don't know where to go. If the road is there, I'm not able to discern it at this moment." Huge boulders, deep gullies and loose stones lay all about on a hill so steep I could not see the bottom. So leading the horse through and closing the gate Joe again took the bridle to lead. "Hadn't I better get out, too?" I asked, but being answered in the negative, did my best to keep on the high side of the buggy, which I felt sure was Joe's purpose in having me stay in, to prevent if possible its probable tipping over.

At last we are down and no bones broken and right by the door of Bro. Jacob Henkel's home.

Crossing a beautiful meadow we had more gates, then drove along the edge of several hill fields under good cultivation and as we went, happened on some three or four chickens, loitering by the roadside, which, when they sighted our horse and buggy, suddenly took panic and springing to the top of the rail fence nearby, flew from thence across the gulch to the hills opposite, some hundred yards or more.

"What ails the chickens?" I asked, noting their strange flight, and Joe smiled good naturedly as he replied, "They're not used to buggies in the mountains, they took flight at our vehicle."

We were now in the neighborhood of Mt. Carmel and had come to the steepest road we had yet encountered crossing this mountain, so we cheerfully relieve Clay of all possible weight in its descent, and though the buggy was a light one, the faithful horse had all he could hold and keep on his feet at the same time. Brave, noble Clay, how pa-

tiently he makes these tiresome trips.

At last we are down, then up once more to the church. Here we meet a second time the dear ones with whom we had worshiped a week before. With what gladness we clasp their hands and greet them once again. How they question us about our trip from which we were now returning, and searched our faces to know if all was well.

"I'm afraid you will never want to come to see us again, since you have been over so much of our rough country," dear old Bro. Judy remarked, with his kindly eyes on my face, and I answered from my heart when I said, "Bro. Judy, I want to come back so badly I don't know what to do. You have a beautiful country, I think, and I like it ever so much."

History of Grand Valley Church, Colorado.

By S. Z. Sharp, Fruita, Colo.

Brother D. M. Click, a minister formerly from Virginia, came from Ft. Collins, Colo., in 1895 and located a short distance northwest from Grand Junction.

Fruita Church, Colo.

He came in search of health and found it. Bro. A. B. Long, a deacon, with his family came from eastern Colorado, not far from Sterling, and located soon after Bro. Click. H. H. Winger, a minister, also came from eastern Colorado soon after and located about ten miles east of Grand Junction near Palisade. Brother Click at once began preaching in the surrounding schoolhouses under discouraging circumstances, but labored earnestly to build up a church.

In 1897 Elder A. B. Wertz, of Quinter, Kans., came and organized this little band of members into a church and for a while held the oversight of it. In 1899 a church building 28x30 feet, with kitchen attachment, was erected at a cost of about $700. There were then thirty-five members, fifteen having been received by baptism.

Bro. Click tried hard to call the attention of members in the East to the great advantages of Grand Valley and for this purpose attended the Annual Conference at Lincoln, Nebr., in 1901 and succeeded in inducing Eld. S. Z. Sharp to visit this valley and hold several weeks' meeting. Brother Sharp then went on a preaching tour through the States of Kansas, Nebraska, Iowa, Illinois, and as far east as Pennsylvania. Wherever he went he called attention to the advantages of this section and Brethren came here from all those States and located here. In 1902 Brother Sharp himself located here and was called on to take the oversight of the church. He was then the only elder within a radius of four hundred miles. In 1903 Brother Sharp located near Fruita, ten miles west of Grand Junction. Here were then four members, but from that time on they moved in rapidly so

that inside of two years and at this writing there are in and around Fruita sixty-eight members and the total number in the valley is one hundred and thirty-two.

Being in great need of church and Sunday-school facilities, they erected at Fruita a neat and commodious church building, heated by a furnace. In March, 1905, they dedicated the church in the presence of one of the largest gatherings in this part of the valley. The building is in the form of an L measuring forty-six feet in length each way from the main angle, each wing being thirty feet wide. By means of sliding doors one wing may be partitioned off or all may be thrown into one room on special occasions. It will seat four hundred people, though on dedication day it was estimated there were five hundred within its walls.

For the benefit of those who wish to build churches or get new seats, we would say that ours are made so that the backs of all may be turned over like the seats of passenger cars, or they may be laid on top of the ends and converted into tables. They are without castings, hence are not expensive, yet strong, neat and very convenient. They are the invention of Brother Samuel H. Horning, a skillful architect lately from South Dakota, but now located at Fruita, Colo. Any needing church seats will do well to confer with him. A brother who has traveled much said, "These are the best seats I ever saw in a Brethren church."

An Active Worker Called to His Reward.

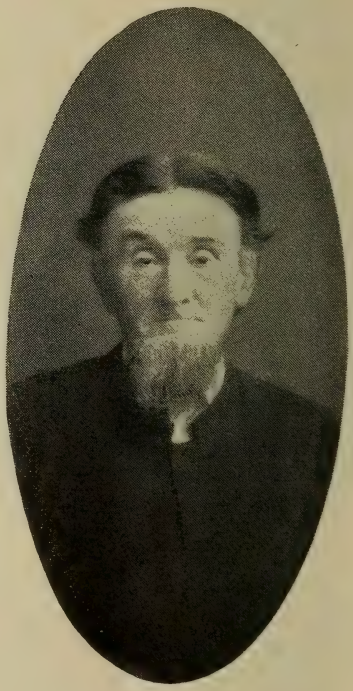
By Chas. H. Hawbecker, Secretary of Mission Board of Northern Illinois and Wisconsin.

A tribute of tender and loving remembrance to our brother, D. R. Price, who died suddenly in the town of Oregon, Illinois, January 30, 1905.

Our brother, Daniel R. Price, was born in Ogle Co., Ill., November 30, 1851, and at the time of his death his age was 53 years and two months.

At the age of nineteen years he consecrated his services and life to the Master, and His cause, ever faithful to that high calling.

Dec. 25, 1873, he was united in marriage to Sister Isabelle McQuillken. To this pleasant and happy union were born six children, two having preceded their father to the spirit world. He was elected to the deacon's office in 1875, which office he magnified and honored with that honor that we deacons might well take as a pattern.



D. R. Price.

In 1892 he was elected a member on the Mission Board of the District of Northern Illinois and Wisconsin, and re-elected in 1897, filling a greater part of these two terms as foreman of Board.

How well and nobly he filled this place

Home of D. R. Price.

is probably best known to the Mission Board members. He was always unassuming, but ever alert to the best interests of the cause of missions in the District.

No one could be in his presence at mission sessions without feeling a deeper consecration to the mission cause.

In the intricate and hard problems that so often confront the workers in their planning for the varied conditions that are so prominent in such labors, he was always calm and deliberate. It could not be otherwise with him because of the sweet Christ life he possessed.

In 1902 he was elected trustee of the Old People's and Orphans' Home of the District, located at Mt. Morris. This office he filled till his demise. Whatever his hands found to do, he did with pleasure. His home was one of those Christian homes where he and his faithful wife walked the heavenly way so faithfully together, and the pleasing thought is that all their children walked with them.

One of the last noble deeds done for the mission cause, just a few days before his sudden death, was the donating of $10.00 to a new mission of the District, to send twenty "Messengers," with the request to report to him a year later the spiritual impress. May the outcome, a year later, for this noble deed, be one that angels may look upon with approval.

Our hopes are centered on the sweet words of "trust," that he has gone from the militant to the triumphant.

"On earth we have sorrow and sadness
And pain is the lot of us all;
We're told that above there is gladness,
Where are ended the strife and the toil."

"Only a little more sighing,
Only a little more pain,
Only a little more crying,
And all will be well again."

Franklin Grove, Ill., March 1.

"Here Am I, Send Me."—No. 1.

By Elizabeth Howe, of Brooklyn, N. Y.

Are you waiting to be called into the mission field? Then prove yourself first where you are, just where you are now, in the home, in the place of business, on the highway, or in a place of worship. Philip talked with the eunuch on the highway. Jesus spoke to the woman by the wayside, and to Matthew in the place of business; and Paul worked, not only in the synagogue (Acts 17: 17), but he went from house to house (Acts 20: 20), and into the marketplace (Acts 17: 17); and it was in prison where he dealt with the jailer (Acts 16). Read Luke 7: 36-50 to see what a beautiful work Jesus did one day when invited out to dinner. Were you ever out to dinner, and having returned home did you feel ashamed of the words that escaped your lips, of your influence, of your conduct in general? Jesus had no regrets. His motto was, "I must work."

Probably you say, "This work is for the minister only, or for the missionary." But remember you are a servant called to preach the Gospel—you, although you are but a "laymember." When the church was persecuted, as recorded in Acts 8, all were scattered abroad except the apostles (Acts 8: 1). And those that were scattered, went everywhere preaching the Word (Acts 8: 4). The apostles or "preachers" remained at their post in Jerusalem while the members went out preaching.

I like to think of the widow of 2 Kings 4 and her pot of oil. Her husband died leaving her in debt. Her creditor came to take her two sons as slaves. The good prophet Elisha came to her rescue. He found she had a pot of oil. He told her to borrow vessels, empty vessels. In short, these were filled. It was only when she failed to produce the empty vessels that the oil failed. Then said the prophet, "Go, sell the oil, pay thy debt and live thou of the rest." Throughout the Scriptures, oil is used as a symbol of the Holy Spirit. Every child of God has at least one pot of oil, for, "If any man have not the Spirit of Christ, he is none of his" (Rom. 8: 9). Every child of God, too, has a debt to pay. "I am debtor both to the Greeks and to the barbarians; both to the wise and to the unwise" (Rom. 1: 14), to all alike, without distinction of race or of culture. Having the Holy Spirit you have the pot of oil wherewith to pay the debt. Only bring the vessels—empty vessels—and have them filled with the Spirit (Luke 11: 13). The vessels must be empty. They may be filled now with indifference, unbelief, selfishness (O how many are thus filled!), anxiety, love of money, covetousness, etc., or possibly with "I can't," "I will not," "I am too weak," "I am of no account." Bring empty vessels, have them filled and pay the debt.

Jesus spoke to the woman at midday (as usually interpreted), and to Nicodemus at night. It was midnight when Paul led the jailer to accept Christ; so the great commission, "Go ye," may be carried out by any one, at any time, and in any place. It is simply saving souls, here, there—anywhere, everywhere, or, better say, witnessing for Christ, and the great work will be done by God Himself through us. It is only as we allow the Holy Spirit to use us that the world is convicted of sin, righteousness and judgment, and that God is glorified.

"God Has Paid Me My Salary."

By John T. Farris.

The following, published in the "Preacher's Helper," has so much of a good missionary spirit in it, and the testimony is so genuine that it is given here to encourage others with the hope that a number will thus take up the frontier work in the United States. Bro. S. N. McCann spent nearly a year in Arkansas on very much the same plan and he often refers to "those blessed days." The pledge of faith required of the China Inland Mission is still greater in some particulars than the life of faith which this minister had:

"I am thoroughly convinced that, if a man has grace enough to preach and ask God day by day for his bread, he will never want."

This statement was made by Rev. J. Logan Sample, D. D. His conviction is the result of experience. Leaving the seminary at twenty-eight, he began his ministry in western Pennsylvania in the ordinary way. But after thirteen years on salary he announced that he proposed to live on freewill offerings from his people. Boxes were placed in the church. The amount put into these was frequently quite small, and Dr. Sample had no money to waste. But he was a bachelor, and he managed very well. Sometimes the treasury was empty when needs were pressing. On one occasion he received word that his father was dying, and he was called to attend him. He had no money, but he was not dismayed. He told God that if he was to respond to the summons he must have five dollars within an hour. Then he made his preparations and set out for the station. On the way the five dollars was handed him by a parishioner.

One winter's day, when ice covered the roads, he left his horse at the blacksmith's to be sharp shod. He promised the workman his pay when the job was completed; then he asked God to help him keep his word. The answer came almost at once, in the shape of ten dollars from a friend.

"God has never severely tried me but once since I began this life of complete dependence on him." Dr. Sample said: "One Sunday, after morning service, I spent my last cent for dinner. It was the last meal I had until after morning service the next Sabbath. One apple was all I ate that entire week. I have always had an excellent constitution; so I was physically none the worse. It did me great good spiritually, however."

Nine years of this life prepared Dr. Sample for his next move. Longing to reach those who were deprived of gospel privileges, he went to the Black Hills of South Dakota, where he was the only Presbyterian minister in a section much larger than New England. Traveling here and there for five years, he preached to frontiersmen of all classes, and discontinued his work only when he had built a modest church and paid for it from his savings, and had opened up the country for a number of other ministers who with him organized the Black Hills Presbytery. No salary was received for this work, nor was a single collection asked. Five dollars were the total cash receipts for the five years. "But I was abundantly cared for otherwise," Dr. Sample explained.

The pioneer was now fifty-five years of age, but he was as eager for new ventures as any young man. With a strong buckboard and a pair of hardy ponies he started on a tour which lasted five years, during which he covered thirteen thousand miles, and passed through the States of South Dakota, Wyoming, Nebraska, Colorado, Montana, Idaho, Washington, Oregon, California, Ne-

vada and Utah. He crossed the Rockies seven times, often leaving the beaten trails and making his own way in the face of obstacles thought by others to be insurmountable. Wherever he could gather an audience he preached, sometimes as frequently as thirty times a month. Miners, ranchers, cowboys and farmers were his hearers. He was welcomed to a number of Mormon churches in Idaho. He walked far up canons and passes where his buggy could not be taken, and thus sometimes found whole families who never attended a religious service in their lives.

Sometimes, wrapped in a tarpaulin, he slept on the ground, but usually he was welcomed to the crude shelters of the residents. Many times he spent the night with cattle-thieves or outlaws on whose heads a price had been set, but they never offered him anything but kindness.

"It was marvelous the way God cared for me," he says. "I was never lost, and never in extreme danger. Once I crossed the Little Big Horn in flood time, when a cowboy offered to steady my buggy with his lariat. He stood on the bank, and held me until I won the shore in safety. This is but one instance of the way I was helped on my long journey."

"When I came to the end of my missionary tour, I found that the total cash expense for the five years was only $400. I still had my ponies, too. Once they had strayed from me in Middle Park, Colo., and, wandering into the mountains, were lost three months; but they were brought over the range to me by the finder. You see everybody in that country knew Nellie and Bessie, the missionary ponies."

In the summer of 1902, Dr. Sample undertook a missionary tour among the mountaineers of North Carolina. For three months he traveled on muleback or on foot, preaching wherever he had an opportunity. In eighty-five days he preached 107 times. Although he adhered to his rule never to take a collection for himself, his expenses were all met, as the hospitable mountaineers shared him their best. Cash was thrust upon him to the amount of one dollar and five cents. At the closing service in a church, where he had preached eight times, a leading member rose and proposed that "something be done for Dr. Sample." Then he added, "I'll start the collection with five cents!"

Dr. Sample speaks enthusiastically of his experiences. "It has been a blessed life," he says. "I do not deserve any credit for working without salary. God has paid me my salary. He has supplied all my needs. When I was living on salary, I began to give a tenth to Him. Then I was able to make it a third; and later a half. Now that He has given me, most unexpectedly, a small property, I have resolved to give everything above my bare expenses. I am in my seventieth year; so I can soon, in addition to my income, begin appropriating a portion of my capital, each year, to the Lord's service. It must all go back to Him.

"Let me give you a message for our Christian Endeavorers," the doctor then added. "I wish more of our young men would attempt in our own country what the devoted workers of the China Inland mission are doing abroad. While I realize that many cannot work in this way, there is always a call for a few who, trusting in God alone, will go out to the needy fields of our land. God will care for them if they trust Him. If two or three young ministers will attempt traveling, pioneer work in the west, similar to that which I tried to do, I will pay their necessary expenses, including books. Once I made that offer to the students of a theological seminary. It was not taken. And yet it is the most blessed life to live. I thank God that I have been able to see it."

Although past sixty-nine years of age, Dr. Sample is strong and well.

Congolese Misrule.

Atrocious Crimes in the Lomami District in 1903, 1904.

This article is supplied by the Congo Reform Association and sets forth the bleeding condition of our fellows in Africa, simply because of man's greed of gain. When will Africa come forth in the joy of humane liberty?

A Swiss Accuser.

Herr Ludwig Deuss, well-known in Hamburg and East Africa, and a staunch supporter of the movement against Congolese misrule, has received a letter from Mr. J. Ackerman, a Swiss gentleman, now in the Cameroons, with whom Herr Ludwig Deuss became acquainted last year.

Kribi, Dec. 11, 1904.

Dear Mr. Deuss:—Referring to my letter of the 17th November from Las Palmas, I now take the liberty of forwarding you a few lines on barbarities committed in the Congo Free State, begging you to make use of the same.

Atrocities in the "Lomami Territory: Aruwimi District."

In December, 1903, January and February, 1904, an agent of the name of A. B., was chief of the station in Mossaka, belonging to the factory of Yankwamu. The terrible man was guilty of the following atrocities, although on 24th February, 1904, I reported the matter from Bumba to Judge Scarpari, at Basoko, chief station of the district of Aruwimi, giving all necessary proofs.

1. Mr. B. sent his soldiers to kill the brother of Chief Baula, Chief of Yaola in Yankwamu, in his own hut, because the Chief did not bring sufficient rubber.

2. In the same hut of the murdered chief the Topoke Negro, Motomania, was slain by B's soldiers, the names of which were: Sassenia (corporal, of Mongelima), Ekobi, Tschaki, M'Boloko, Limbaya and Moyongo, the first three named being Mongelima men, the two latter Bangala men, all still active in the service of the factory Yankwamu to-day.

3. At Balimbola, near Yankwamu, B. himself held a slave under water until he expired. This slave belonged to Chief Monone, from village of Yankwamu, sub-chief to the great Chief Kayumba. Motive of the deed: did not row actively enough on the journey to Balimbola.

4. B. caused the Topoke Negro, Tschumanango, of the village of Mussumdoro, near Yaola, to be tied to the ground and to be crushed by a great falling tree, felled for the purpose. This

Almost Incredible Affair

was carried out with the help of the capita (head soldier), from the village of Likolo, Topoke, who is stationed at Yaoula.

5. When B. was temporary manager of the factory at Yahisuli, he one day gave twenty Albini rifles to the Chief Sarley, who also bears the title of "Commandant," ordering him to kill the natives of the village of Olelemo, situated in the immediate neighborhood. B's soldiers also were sent there, and soon the remnants of the village of Olelemo were brought to Yahisuli factory in chains. B., however, was not satisfied therewith and gave orders to the soldiers, as also to twenty natives of the Chief Motendi, to kill the Olelemos. About 700 metres from the factory, to the west, these thirty Olelemos were slaughtered and eaten, amidst rejoicing by the natives of Yahisuli.

In 1900 a certain Mr. C. D., from Brussels, was stationed at Flambi. He is at present employed in the A. B. I. R. Company in the Congo. One day he ordered the chief of Lufutscha, of Yakuta, to bring some fowls, but when they

did not arrive at once, he took his rifle, went into the village, three-quarters of an hour distant from Yakatu, and there himself shot nineteen natives for the sake of a few wretched fowls.

The people under the management of Mr. O. I., of Brussels, were often three or four months in chains, without himself knowing the reason why. They were constantly beaten, had to do hard labor, and were given next to nothing to eat. Those afflicted with disease were simply dragged along (in chains, to which were attached a number of rings to fasten around the negroes' necks), a misery which to witness was enough to touch the heart of even an abandoned man. Incredible scenes occurred, defying description.

Mr. P. R., a Belgian, former adjutant at Scambi, in government service, ordered the cook Amela at Flambi to be given 200 strokes with the whip every day for eight days, for very slight reasons, and at last had him chained head to head with a laborer of the station, of the name of Mampe. These two came daily, at 6 o'clock in the morning, and at 2:30 in the afternoon, before Mr. R. at roll-call, when he regularly hit the faces of these unfortunate men with a whip. After thus torturing them for a fortnight he let them go. I, as a Swiss and a human being, was obliged to turn away not to threaten this white man in my wrath with a revolver.

The same R. had two little boys, Soko from Flambi, and Caparara from Yankwamu, beaten with a whip, so terribly and so long that the kidneys protruded, while he merrily watched proceedings in close proximity. I threatened him there and then to expose the case, but the fear of losing my situation forced me to keep silent.

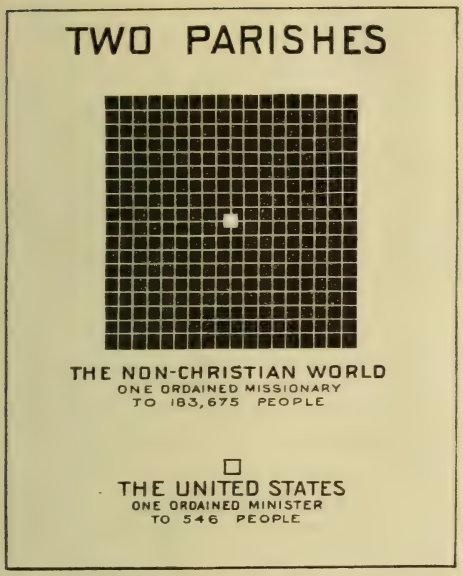
S. T., son of the proprietor of the hotel de la—— at ——— Belgium, was alone at the factory of Fanga July 13, 1902, when I arrived from up-country. In the evening a native was brought to him, whom the laborers at the station professed to recognize as the man who had several times attacked the post between Fanga and Femaka, a certain Chief Mossemo. Without investigation the man received from T. himself 400 to 500 strokes with the whip, and his body, quite swollen, was afterwards tied upright to a pole in the rubber store. How this sort of work is done by the soldiers is incredible. After supper he was untied, and T. placed a rope around the unfortunate man's neck and by this turned the body round and round, until he gave up the ghost.

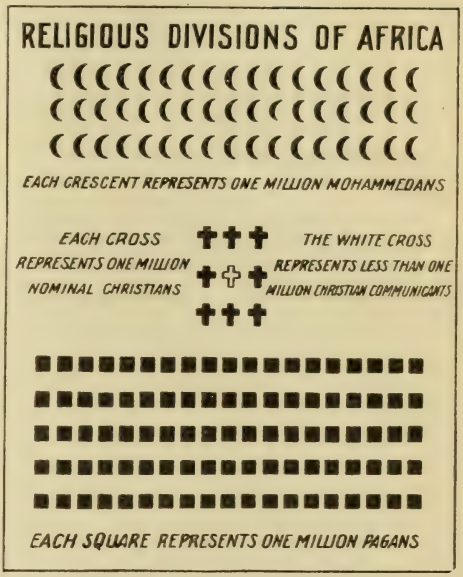
How Often Have I Watched Heads and Hands Being Carried into the Factory.

The State soldiers are the greatest cannibals, and the most terrible robbers, and I think I have shown what the army of the Free State is capable of accomplishing. All the agents mentioned in this letter were permitted to go quietly on leave, without being charged with any crimes. They even returned to the Congo and nobody thinks of making them responsible. Why are the inquiries not made by expert persons with knowledge of the country, and of the native languages? Because too much would be brought to light, which would cause the ruin of the State! I, on my part, am proud to be able to say that I, as a humane European, during my three years' sojourn in the Congo, have always lived on the best of terms with the natives, and it was a joy to see how at my departure about 300 of them shook hands with me, and begged me to return. My name was "Buana Misouri," the good white man. It is evident that with healthy, humane principles, more can be done with the negro than with this Congo system. We have sufficient proof of this in the other African colonies. I express the wish that this miserable state of things may soon be changed.

Yours faithfully,

(Signed) F. Ackerman.





(Released for publication under date of April 20, 1905, and thereafter.)

The above are two illustrations of a half dozen large charts on mission subjects. The other four are entitled, World Mission Progress, The Evangelization of the World in this Generation, Religious Census of World, How Americans Spend their Money. The charts are nicely colored and will add greatly to the interest of missionary meetings. See third page of cover for advertisement of complete set.

A GIRLS' CLASS IN MISSION STUDY AT McPHERSON, KANSAS.

By Verna Baker.

There are just six of us in the class. We meet once a week for recitation, the recitation period covering forty-five minutes. We have a class-secretary who keeps a record of the attendance of each member. There are no set terms of membership more than a desire to learn, but the work is graded and adapted somewhat to conform to the work of the girls in their school work. Philosophy of missions, for example, would not be taken up first, but rather biographical and historical study. At present, we are studying a work on India.

The lesson is prepared and recited just as any other lesson in school. The leader outlines the work ahead and sometimes in recitation asks the class to give the outline, often on the blackboard. Outside topics bearing on the lesson are often assigned to members of the class to prepare and report upon at the future meetings.

The many little devices and methods known to all good teachers must be used, of course, but it may be said of our girls in mission study as possibly of no other class work, that the work generates its own interest. Most of us are carrying heavy work in school, but we find the study of missions a sort of equalizer. We are learning what ambitious young people have done after completing their college work and it gives us hope and courage and ideals for our own futures. We are kept in sympathy with the deep things of God and the potent works of men.

EDITORIAL COMMENT

CLEAN MONEY.

The "Missionary Herald" for April announces the gift of $100,000 from John D. Rockefeller, the same to be used to relieve the burden of debt resting upon the educational institutions of the Congregational church on her respective mission fields. The action of the Board is not being looked upon by the church with unanimous favor, for the dissenting part feel the "money does not belong to the giver but the people," as expressed by Dr. Gladden, the moderator of the National council of the church. The donation has been termed "unclean" by others.

This controversy opens up an interesting question. What is "clean" money and how is it acquired? How much of the contributions from the general collections taken in Christendom is "clean" money? Does the bartender who helps to build the churchhouse or increase the missionary collection cast in "clean" money? Does the farmer who sells his grain to the distillery because he gets a few cents more cast in "clean" money? Does the tobacco raiser or dealer make a "clean" gift? Does the church member who trades with the dishonest merchant simply because through his dishonesty he can pay a little better price for produce than the honest merchant who struggles to carry out the Christian principles of righteousness in business, throw "clean" money into the collection? Or does the brother who "drives sharp bargains," which means he will take just a little more than rightly belongs to him, have clean money for the Lord's cause?

Whose money is "clean"? Only those who have sought their neighbor's good while caring for their own. Only those who in business transactions have loved their neighbor as themselves.

Perhaps some think such are few. Well, they are the saving power of the world. But you, my brother, if you feel you are guilty, do not go on because you think you have large company. "Wide is the gate and broad is the way . . . and many go in thereat." Flee the danger and join the "few" and be clean before the Lord even with the dollars and possessions with which He entrusts you.

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UNWRITTEN MISSIONARY BIOGRAPHIES.

These are days when the lives of many men are being written and circulated to "provoke others to good works." This is well. Do not let the good work stop.

But how about the women who have labored as faithfully and as long as the men? Many married women have done as much as their husbands and yet their lives form but an incidental part of their husbands' history. Had it not been for their devotion, sacrifice and encouragement few men who are missionaries would have made the records for God that they have.

And there are our single sisters, whose lives have been one of unselfishness year in and year out. Of all those who live, the unmarried lady missionary lives least for self and most for others. She is the right hand of the pastor, gathering the people into church and Sunday school; she helps in the minister's home when help is so badly needed. Never weary, seemingly, she leaves the one duty and takes up another. She reaches the homes and hearts of the people as no male missionary can. Yet her service is swallowed up in the reports of the minister and she is little thought of compared to the service rendered.

It is not right. Honor to whom honor is due. But there is one consolation. The recording angel above does not overlook these devoted lives. Their service given in such self-forgetfulness and sweetness will pull mightily in the balances when the accounts are rendered. And the sisters of unnoticed service from the times of Carey down shall be known by all in heaven as they should be known here on earth.

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W. R. MILLER A MISSIONARY IN INDIA.

The Mission Board in India has asked Brother W. R. Miller to serve as a missionary in India for as long time as possible and the Committee has confirmed the appointment. The special work that seems urgent for Brother Miller to take up is the building of the girls' orphanage at Bulsar and several bungalows for the new mission stations. Bro. Adam is to have one and Bro. Dan. J. Lichty another. Bro. Miller's skill as a carpenter comes handy at this time and ever since he has been in India he has been making himself useful. Bro. Miller has consented to remain some months and render this service for a support the same as all missionaries receive.

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FOR TRANSMISSION.

The Missionary Office have found it practical to open up an account called, "For Transmission." Through this account friends wishing to send money personally to some one of the missionaries in India or Europe can do so through this office without any expense. The way to proceed is to send the money to the Missionary Office here, stating for whom it is intended, and a receipt will be sent to the sender which at the same time is an order on the treasurer in India. The receipt is sent to India with your letter to your friend, and upon its arrival the one in India draws the money from the treasurer. Thus he has immediate use of the funds. The money itself will be sent over in the next large remittance sent abroad. This arrangement has been made simply to accommodate the friends of the workers in India.

Further, it is getting so that now and then shipments of goods must go to India. Experience is teaching us on this point. The proper thing to do in this case is this: If you have in mind sending a shipment to India, write this office, saying about when you will be ready, and the character of the shipment. When enough is in sight to make it pay to ship, you will be notified and then can ship according to instructions.

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THE ROYAL ASIATIC SOCIETY.

Brother D. L. Miller is not the one to boast of the favors shown towards him and yet his many friends and others will be pleased to know that during his stay in India he was elected a member of the Royal Asiatic Society. This organization has its India headquarters in Bombay. The Library there has 150,000 volumes on Asia and related subjects. This appointment enables Bro. Miller to have access to the books of the society and this privilege has been helpful to him as he seeks to study varied questions on our India Mission.

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MISRULE IN THE CONGO.

From time to time articles have appeared in these columns relating to the atrocities which are being perpetrated in the Congo. It is sickening, to say the least, and to think that such work is being carried on to an alarming extent in recent months, makes a sad reflection on inhumane civilization.

Bro. D. L. Miller is making a trip through South Africa. In a recent personal letter he speaks of his proposed trip after this manner: "Run a line from

Bombay to Mombassa, and from thence up the Uganda railroad to Lake Nyanza and return. Thence to Zanzibar and inland to Delagoa bay and on to Durban. By rail to Johannesburg, Buluwayo, Capetown and the Boer country, generally, and you will have the South African trip on your map. It takes a month on a ship to get to Durban, and as boats run only once a month it takes time. We will spend at least a month in the Transvaal."

Readers may be sure that Brother Miller will send some very interesting matter from this far-away land and the Visitor will be glad to publish all he sends for its columns.

THE JUNE NUMBER.

The June issue will contain the Annual Report. This will be in addition to the regular pages of the Visitor. Articles of special interest in this number will be a biography of Daniel Vaniman, illustrated, and one on manner of worship among native Christians in India by D. L. Miller, illustrated.

THE MAIL ORDER BUSINESS IN MISSION WORK.

(Continued from Page 265.)

The third lesson I have learned to-day is

The Point of Attack.

We, each one, as Christians, must fight. We cannot flank on one side, only, and expect victory. The great swing of force has been, in the last few years, toward the foreign field; and it is to be hoped that the sentiment that is encouraging work abroad will not, in any measure slacken, but we do pray that the visit to Bristol by our Brethren may illustrate the need of more home work. A young brother recently offered to me a solution of the problem as to why our progress in a missionary way is not more rapid. It is a fact that when people unite with the church it does not take so many soldiers out of Satan's army and place them on the side of the Master, as logically it should, but contrariwise it only adds an additional care to the mother church to support the young converts, and hence weakens the vital force that should be spent in missionary effort.

Summing up, then, the great unoccupied field, the congregational apathy and the great mission before us, let us consider, prayerfully, the loss we are sustaining as a church,—the loss of time, the loss of talent and the loss of souls. Let us consider the result, if we gain the whole world and lose our own soul; if we gain one thousand souls and wreck our own family; if we save the heathen and lose our own nation.

Bristol, Tenn., Feb. 16.

Books noticed in these columns can be supplied by addressing the Brethren Publishing House, Elgin, Illinois.

HEROES OF THE CROSS IN AMERICA.

This book, by Don O. Shelton, is of the "Forward Mission Study Course," gotten up especially for mission study classes, and promises to be one of the most helpful books on missions published in a long time. One peculiar feature which recommends the volume is that it treats the lives of men who have lived and labored in America. David Brainerd takes the lead and no one can come in touch with his life without having higher ideals of Christian living. He is followed by John Mason Peck, Marcus Whitman, John L. Dyer

and Joseph Ward, men who did much to mould the Christian sentiment of an earlier day in the history of America. There is a closing chapter on America's Greatest Need that will set aflame the enthusiasm of every loyal Christian in behalf of the country. The bibliography is helpful to those students wishing to pursue further the study of these lives. On the whole Shelton has brought forth an interesting and helpful work and it should be read by every mission class. While well bound in cloth and containing 300 pages, illustrated, the price shows it is a mission book and seeks to go far and wide on its mission. It can be supplied for 57 cents postpaid.

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THE WONDERFUL STORY OF UGANDA.

This work, prepared by J. D. Mullens and published by the C. M. S., of London, is a most fascinating story of the growth of the kingdom in interior Africa among the people of Uganda. The history of this mission deals with the miraculous even in the present day. In 1875 the mission was begun through the suggestion of Stanley. It was a leap into the dark, but there were brave men ready to leap. In so short a time as twenty-five years this mission has not only become self-supporting, but is sending out missionaries into other parts of Africa. Problems have been met,—serious ones too,—but they were met in faith and the Lord has been victor. The lines along which the missionaries worked were such as to have self-support from the field possible almost from the beginning. It is a book that should be in every library. At the close is an autobiography of Ham Mukasa, one of the converts, giving many interesting details of life since he accepted Christ. Neatly bound in cloth, illustrated, 224 pages.

PERSIA BY A PERSIAN.

The Persian is Isaac Adams, a young man who has completed his education, both biblical and medical, in America. He is now engaged in a peculiar kind of mission work in bringing his people from Persia to America and settling them in colonies.

The book has been prepared to give general information about the country of Persia, its people, its customs, religions, superstitions, etc., etc. There is no special order in treating these subjects though they are classified under several general heads. The style is easy and clear. Whether or not the author has overcolored any of his word pictures the writer is not in a position to say. Being a young man from a family in high standing and having every facility for knowing the real conditions in his home land, and then spending as many years as he did in America, he certainly was in a position to speak of those things which are interesting to Americans either from points of similarity or contrast. The volume is a large one containing 530 pages, good clear type, mechanical part splendid. Cloth binding, postpaid, $2.50.

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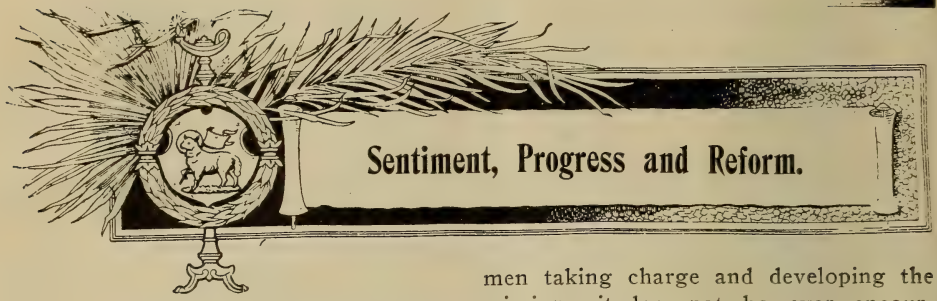
THE BLUE BOOK OF MISSIONS.

Compiled by Henry Otis Dwight, secretary of the Bureau of Missions. This is just such a handbook on missions with up-to-date information as every live and wide-awake minister should have at his command. Here is data compiled about every country on the globe, the societies working, their membership, the conditions of the people, and all in such a manner as to be helpful and convenient to the student of missions. A short account of every missionary society is given. Neatly bound in blue cloth, 242 pages. Postpaid, $1.10.



Sentiment, Progress and Reform.

The American Sunday-school Union in Illinois has just closed a most prosperous year. The growth for 1904 is at least twenty-five per cent more than the preceding year.

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The Japanese Prime Minister in an interview with the Rev. William Imbrie, D. D., early in the year, asserted with great emphasis the permanent adherence of the Japanese government to the principle of religious liberty. A man is as free to choose his religion in Japan as in America, and Christian churches are guaranteed complete freedom to teach and worship according to their usual customs. There is no government embargo upon missionary effort, and the Japanese government takes its place voluntarily in the front rank of tolerance and freedom of conscience. This enlightened attitude on the part of the Japanese government excites the admiration and profound respect of all lovers of freedom.—The Assembly Herald.

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It is a strange world, indeed, that will strive to punish the individual who will destroy life singly with knife or gun, but unconcernedly go by the saloon that will destroy life by the hundreds right along.

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The Lutheran church has one home mission board for all the missions in the United States. Under its care also fall all churches which for any reason should become so weak as to need assistance. The plan affords the advantage of skilled men taking charge and developing the missions; it does not, however, encourage the development of men to look after missions as the plan of district or synodical boards do.

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In the "Spirit of Missions," E. L. Woodward, of the Gankin(China) hospital, tells among other interesting things the prescription by a native doctor for the cure of an overdose of opium. "The patient was slowly dying of poison, but the doctor sat by him holding his pulse for about two hours and then ordered this remedy, which required nearly half a day to prepare:

2 couples of salted lizards, 2 male and 2 female.
½ ounce of Corea ginseng root.
6 dried grasshoppers, 3 male and 3 female.
1 ounce sweet potato stalks.
1 ounce walnuts.
½ ounce lotus leaves.
¼ ounce tail of rattlesnake.
2 ounces black dates.
½ ounce elmtree bark.
½ ounce devilfish claw.
½ ounce hartshorne.
¼ ounce birds' claws.
¼ ounce dried ginger.
½ ounce old coffin nails.

The whole to be mixed with two quarts of water and boiled down to half the quantity. Then let the patient drink the mixture as quickly as possible.

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The Church Missionary Society of England has been invited by Lord Cromer, the British Minister in Egypt, to begin a mission among the pagan tribes south of Egypt along the Nile. The territory untouched by any society is large east and west and lies between

Uganda province on the south and Egypt on the north. The Society has published an appeal asking for prayers, means and volunteers.

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An interesting glimpse into the habits of the Patagonians is given in the March number of the S. A. M. Magazine by T. F. Schmidt: As the Patagonians live by hunting, they are almost constantly on the move. The scattering of the game by a day's hunt compels their moving frequently, and they cannot give themselves to the cultivation of the soil; they do not remain long enough anywhere to think of doing so. The men do the hunting, and the womenfolk look after the household affairs, having the heavy tasks of taking down the tents, folding the coverings, packing and loading them on the horses, along with the tent-poles, bedding, and other requisites, all of which have to be carefully placed and balanced on either side of the packhorse. This done, the march begins to the new camping ground agreed upon, at some seven to nine miles' distance. Arrived at the place, there is the heavy work of putting up the tents, which often means loosening the hard soil with a crowbar to work in the tent-poles; then the heavy covering has to be stretched over the poles and fastened down at the sides and back, the bedding and other things to be placed in position, all this perhaps for the one night only, with the same hard work in prospect for the following day.

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It has been said that foreign missionaries pass through three stages of experience on the field: (1) The first impressions are unduly hopeful and pleasant. (2) Conceit perishes in the struggle with the strange language, and the first knowledge of the weaknesses of some of the native converts leads to undue pessimism. (3) A just appreciation of the transforming power of the Gospel in the uplifting of the people.

In Foochow some fifty in the girls' school and one hundred in the boys' school under the auspices of the Congregational church have made profession of faith in Jesus Christ.

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The 2,000,000 of Lutherans in Norway which is esteemed a poor country give four times more for foreign missions than the 2,000,000 of Lutherans in Denmark, which is four times richer than Norway. The 2,000,000 of Lutherans in Finland, where poverty is the rule of the day, do not less for the cause than Denmark.

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To the friends of Christian missions in India, especially to the English-speaking women, one of the most offensive and pitiable spectacles on earth is that of Mrs. Besant, living in Benares, a professed Hindu theosophist, and laying her gifts, influence, and heritage in the Christian church, all, at the feet of paganism. The "Central Hindu College" at Benares, with over 500 students, owes a great part of its abundance of wealth to Mrs. Besant. She induced rich Hindus to establish scholarships, and the Maharajah to give ample lands. A temple to the Hindu goddess of learning is built in the enclosure, over the portal is an image of the elephant-headed Ganésh, and devotion to Krishna is inculcated. In this violently anti-Christian college, the English language and Western physical science are taught by English professors of both sexes, who in many cases give their services freely.—Woman's Work.

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Every Sunday school that would at all become effective for world evangelization will find great profit in an annual missionary anniversary meeting. Interest of a high grade can be developed in this annual meeting. The idea is a good one, and we hope many of our auxiliary schools will take it up.—The Searchlight.

Less than thirty years ago Stanley (1875) gave King Mtesa, of Uganda, his first lesson in the Christian doctrine. At that time there was not a Christian in all Central Africa. This year "The London Times" in the regular course of its news publishes an account of the consecration of the great Christian Cathedral, built by the Uganda Church, at Mengo, which was formerly King Mtesa's capital. Ten thousand native Christian Ugandans attended the consecration services.

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The president of one of the large life insurance companies makes this statement concerning total abstainers and intemperate people. "The mortality of intemperate people at a given age is much greater than that of a temperate people at the same age.

From 20 to 30 it is 5 times as great.
From 30 to 40 it is 4 times as great.
From 50 to 60 it is 3 times as great.

At 20 the expectancy of life is 28.6 years shorter; at 30, 23.5, at 40, 17.2, etc.

Reasoning from this data, G. S. Shattuck in the New Voice proves that somewhere near 250,000 people fill drunkards' graves every year, not counting in those who die prematurely because of poverty, improper nourishment, broken hearts, murders, diseases, etc. No wonder "Hell hath opened wide her mouth and enlarged her borders without measure."

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Mr. Grubb in the "South American Missionary Magazine" explains why the society is pushing missions in that land. He says the general opinion is that the Indians are "few in number and everywhere dying out." Here again popular opinion is wrong. There is no disguising the fact that they are becoming extinct in some parts of the Continent, e. g., Tierra del Fuego, but on the other hand, in the Argentine, Brazilian, Bolivian, and Paraguayan Chacos, a territory equal in area to the whole of India and half as large again, there are estimated to be 10,000,000 sunk in the darkness of barbarism and heathenism. Only the fringe of this great tract has yet been touched by the S. A. M. S., and his experience of fifteen years amongst the Paraguayan Chaco Indians has proved to him that they are certainly not on the decline, but rather they are rapidly increasing. The more these Indians embrace Christianity the more do they increase, abolishing such heathen practices as infanticide and premature burial; in fact, the problem now facing the missionaries and the Society is, How are we going to meet the increased demand upon our income and workers in order to adequately minister to a people who are on all sides coming into the stations for more light and more instruction? What a contrast to their former behavior!

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The Lord Mayor of London is superintendent of a Sunday school connected with Dr. Watson's (Ian MacLaren) church.

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Mr. John H. Converse, of the Baldwin Locomotive Company, has given $40,000 to the Presbyterian Seminary, Mexico.

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The Jews of New York City disbursed last year the sum of $243,497.53 among the unfortunate of their race. The board of directors of this charity have issued a call for large funds to meet the increasing demands upon them. Fifty thousand dollars has been subscribed on the condition that the number of members of the society shall be increased during the year.

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Dr. Carson, of South Dakota, tells of a church of only three members receiving thirty-three new members recently as the result of a special evangelistic meeting. A gain of eleven hundred per cent is an advance such as is not often experienced.

The church, it would seem, surely ought to waken to the needs at her own door. In the March "Spirit of Missions," Walter Hughson, an Episcopal minister at Asheville, N. C., relates the following conditions found in a mountain home in North Carolina. He first states that he received a card from a woman pleading that he should come to see her for she was "very sick and was dying." He could not go but sent his assistant. "The day was wet and the soft clay slippery, and he found the trail over the mountain for two miles rather difficult. When he arrived at the cabin he found no one but a sick woman lying on the rough bed. A little pig ran around the room, which was perhaps sixteen feet square. There were no windows; the door was open, although it was a cold wet day in March. A little wood fire in a great fireplace relieved the barren appearance somewhat. She told of her life, how she had sinned, fallen again and again. The children, who had run away to hide in the woods when the 'preacher' had come, from the world's standpoint had no father. She said she had told it all to God, and asked Him to forgive her, but she wanted to tell the 'preacher.'"

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One would hardly think that the United States no longer regarded the law of the Sabbath, when, according to good authorities, it is estimated that over three millions of people work seven days of the week.

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The Rev. Andrew M. Milne, the La Plata agent of the American Bible Society, whose work covers also the Pacific Coast countries of South America, has long been intensely interested in the Quechua Indians, and has longed to reach them with the Gospel. At last, by the generous help of a gifted Peruvian lady, Madame Turner, as translator, he has published for these people the Gospels of Mark and Luke and John and the Acts of the Apostles. Already these Scriptures have brought light to the individuals among these poor peoples, and readers are going out to minister these mercies to others who are not able without help to understand the printed Gospel.

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Curious are the happenings in missionary work in Japan. A missionary of the Church Missionary Society had gained permission to give a lantern lecture to wounded soldiers. When he reached the place provided by the officers for the meeting he found it was a Buddhist temple. There at one side of the high altar and under the shadows of Buddha he stood and preached Christ to a most attentive audience. The missionary had to tramp that night seven miles in the rain to reach his home, but his heart was light, for joy of having had the privilege of that talk to the friendly soldiers.

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From Medical sources we learn that a new serum, "Leprolin," has been introduced as a remedy for leprosy. At Perulia Asylum, in Bengal, where there are 600 inmates under the care of "The Mission to Lepers in India and the East," three cases thus treated are declared to be "to all intents and purposes completely cured." In round numbers about half a million of our fellow-creatures in India and China suffer from this terrible scourge, which has been well described as a living death. In the interests of this vast army of sufferers we most earnestly hope and pray that this new treatment may prove a success.—Mercy and Truth.

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The following strong illustration was used by a missionary in India to try to prove to some Hindus the character of their worship: "Suppose that a woman should dress a dog in men's clothes and tell people it is her husband, how would the husband like it? But you do worse; you dress up a stick or a stone and tell people that it is God!"

"O thou beloved, blood-washed Church of the Lamb in our own far-off home! Take these poor children [Eskimos] on your arms of love, and pray for them constantly. We know that the grace of God, and your intercessions have enabled us, the unworthiest of your missionaries, to work diligently and regardless of all danger, not counting our lives dear unto us in cold and hunger, and in perils by land and sea. We are but sinners saved by grace and not heroes. We are merely children who would do their Father's will."—Matthew Stach.

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What makes church troubles? Prosperity lavished on self. What drives away the cause of church troubles? Seeking not one's own but another's good.

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Escape for a moment from the common and unexamined notions of our Christian faith, and view them with fresh and candid scrutiny. How instantly startling these two questions become, Why should God have sent His Son out of His presence? What would my life be stripped of Christ? Let us not accept at once and with only casual thought the natural replies. Let us think of God as withholding His Son from the world and the life of man, and of the possibility of a Christless life for ourselves. Perhaps no one of us can do this. The mental strength, the frank, intellectual honesty necessary for it are so rare. But if any man can do it, and justly conceive where and what his own life would be without the Son of God as the light and Lord of it, and the light and the Lord of its preparation for eighteen centuries, I have already spoken my message to that man. As he shudders at the thought of such a gloom and poverty for himself, he will remember that the vast majority of his fellow-creatures are thus dark and poor. —Robert E. Speer.

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A minister lay on a sick bed. His work was done. To a brother in the ministry, by his side, he said, with an earnestness which long impressed his mind: "Preach! Preach! You will be shut up soon enough!" He had learned, as he was hastening to the close of life, what an unspeakable privilege it was to preach the Gospel of God. Some have not yet learned it, but when the opportunity is past, the voice is hushed and the privilege of preaching is gone, perhaps some one will more clearly understand the value of the precious privilege of proclaiming among the Gentiles the unsearchable riches of Christ.

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If the lands of the savage had scented woods and mines of gold, Christians would find courage to go there, nor would the perils of the world prevent them. They are dastardly and alarmed because there is nothing to be gained there but the souls of men. Shall love be less hearty and less generous than avarice?—Francis Xavier.

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A Christian worker once said: "The lessons I learn from the lives of missionaries are invaluable. J. Hudson Taylor teaches me the supremacy of childlike faith; Mackay, of Formosa, the transforming power of consecrated forces and the preaching of Jesus; Paton, of the New Hebrides, how holy a passion is love for souls; Andrew Murray and George Müller, that prayer availeth; Sheldon Jackson and Egerton Young, that the frozen north cannot cool a flaming zeal for Christ." Another said: "These missionaries teach me that enduring hardship inspires love and quickens zeal. The cold of Greenland could not keep the Moravians away from their noble work there. The fever and heat

did not daunt Livingstone. The dread of a living death among the lepers was not enough to hold Mary Reed in the homeland."

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"I do not know the word discouragement," said Dr. John Scudder, "I long ago erased it from my vocabulary."

"I do not want your pity, dear friends in the homeland," wrote a missionary from Zululand, "for I am in the 'tip-top' field of the world."

"I would rather wear out than rust out," said Henry Martyn of India.

"I am God's little woman and He will take care of me," wrote Annie Taylor of Tibet.

"My soul, wait thou only upon God; for my expectation is from Him," wrote Gardiner upon a rock on the coast of Tierra del Fuego, just before his death by starvation.

"We missionaries have put in all we have got here," said Rockwell Clancy of India to a magazine correspondent. "We are here for life; we are hard at work; and we are happy."

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My heart's desire for my fellow-citizens "in the mountains" of the South is that they may with absorbing power avail themselves of the newer and richer privileges of school and church. These noble men and women are made of the right stuff, and they are to stand in the forefront of the great awakening that is to sweep the mountains of the South. The mountaineer is fast taking his rightful place and putting his shoulder under the ever upward and onward progress of Christian civilization.—The Assembly Herald.

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Five million dollars a year for foreign missions? Yes, but that is laying foundations of character for two-thirds of the human race, is opening up continents, transforming governments, enriching literature, and hastening the day when this prodigal planet, scarred and marred by sin, shall be radiant with the effulgence of the glory of Him who said, "Go ye and make disciples of all nations." Can you, as one who wishes to be an all-round, well-educated Christian young man or young woman, afford to be out of a mission-study class?—Christian Endeavor World.

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The heart that loves sets no time limit to its service, nor stays to measure its gifts; for Love must serve and Love must give.—Foreign Field.

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Upon the occasion of the dedication of the new missionary home for the London Missionary Society Dr. Horton used for his text three words of Jesus, "Come—abide—Go." Among other things he made use of these striking expressions: "It is a great thing to come to Christ, and a great thing to abide in Him, but the object of our coming and abiding is to go." "My great mistake in life was that I did not go out as a missionary. I would give the world now to have done it."

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The people who are to save this world are living in it to-day.—Bishop Thoburn.

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We ought to remember, to our great humiliation, that God is dependent upon the enlightened people of this generation for the publication of the Gospel of His well-beloved Son to the unevangelized of this generation. Do we have any just conception of the guilt of individual indifference to individual duty in view of the above fact?—The Seachlight.

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Last year 83,350,000 bushels of grain went into the manufacture of drink. If converted into bread that amount would have supplied every family in the United States with 365 loaves—one for each day in the year.

THE LITTLE MISSIONARY.

A LITTLE HELPER.

"You can be a little helper,
Child so fair!
And your kindly deeds can make,
For your heavenly Father's sake,
Sunshine, love, and happiness
Everywhere!"

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AS GOOD AS GOLD.

Dear Father, whom I cannot see,
Smile down from heaven on little me.

Let angels through darkness spread
Their holy wings about my bed;

And keep me safe, because I am
The heavenly Shepherd's little lamb.

Dear God, our Father, watch and keep
Father and mother while they sleep.

Teach me to do what I am told
And help me to be as good as gold.

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KEEP A-TRYING.

Say "I will!" and then stick to it—
That's the only way to do it.
Don't build up awhile and then
Tear the whole thing down again,
Fix the goal you wish to gain,
Then go at it heart and brain,
And, though clouds shut out the blue,
Do not dim your purpose true
With you sighing.
Stand erect, and like a man
Know "They can who think they can."
Keep a-trying.

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LIVING.

"How to make lives worth living?"
The question haunts me every day;
It colors the first blush of sunrise,
It deepens the twilight's last ray.
There is nothing that brings us a drearier pain
Than the thought, "We have lived, we are living in vain."

We need, each and all, to be needed,
To feel we have something to give
Toward soothing the moan of earth's hunger;
And we know that then only we live
When we feed one another as we have been fed
From the hand that gives body and spirit their bread.

Our lives they are well worth the living,
When we lose our small selves in the whole,
And feel the strong surges of being
Throb through us, one heart and one soul.
Eternity bears up each honest endeavor;
The life lost for love is life saved, and forever.

—Lucy Larcom.

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LITTLE LIGHT BEARERS' SONG.*

*This little song was written by an honored worker of the W. F. M. S. and sent to us by Mrs. Sherwood of Cincinnati.

(Tune, "Lightly Row.")

I.

Here we stand, here we stand,
Light Bearers, a happy band,
As we sing, as we sing,
Praises to our King.
Little Light Bearers are we,
Shining ever steadily,
See us shine, see us shine
For our King divine!

II.

Little Lights, little Lights
Make the world all fair and bright;
Filled with love, filled with love
From our God above.
He is light, and truth, and love,
In His heavenly home above.
So we shine, so we shine
For our King divine!

III.

Now we raise, now we raise
All our voices in His praise;
We proclaim, we proclaim
"Blessed be His name!"
Let these little tapers be
For the children o'er the sea,
For we know, for we know
Jesus loves them so.

—Fidelia H. De Witt.

JESUS SHALL BE UNIVERSAL KING.

Across the blue waters the message of grace
O'er kingdom and empire is flying apace;
The day-beam is breaking, majestic and bright,
And millions are turning from darkness to light.

All creatures adoring shall bow at His word.
All tongues shall confess Him their Savior and Lord;
His truth and His glory extended shall be,
And cover the earth as the waters the sea.

How gently and kindly there comes from above
His scepter of mercy, His standard of love!
He ruleth in wisdom, the Monarch of peace,
His reign shall be glorious, and never shall cease.

The day is approaching, the time draweth nigh,
When nation to nation "Hosanna!" shall cry.
The idols they worship in dust shall be laid,
And Jesus be honored, exalted, obeyed.

—Fanny J. Crosby.

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WHAT HE SAID.

I said, "Let me walk in the fields."
He said, "No, walk in the town";
I said, "There are no flowers there."
He said, "No flowers, but a crown."

I said, "But the skies are black,
There is nothing but noise and din";
And He wept and He sent me back,
"There is more," He said, "There is sin."

I said, "But the air is thick,
And fogs are veiling the sun";
He answered, "Yet souls are sick
And souls in the dark undone."

I said, "I shall miss the light,
And friends will miss me, they say";
He answered, "Choose to-night,
If I am to miss you or they."

I pleaded for time to be given,
He said, "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your Guide."

Then into His hand went mine;
And into my heart came He;
And I walk in a light divine
The path I had feared to see.

—George MacDonald.

IN THE PRESENCE OF THE KING.

Selected by Nelie Wampler.

I thought that I stood in His presence,
With bosom storm-shaken with sighs;
I love Him, ah yes, how I love Him!
And trembled with joy 'neath His eyes;
I walked with His Spirit around me
Like sunshine, for years and for years;
His strength and His love had upheld me,
And banished my sorrow and tears.

And now, as I stood in His presence,
Unmindful of glories around,
So He my Beloved, was near me,
I sank to my knees, for I found
His hand, with the mark of the nail-point
Received for my sins and for me,
Was stretched o'er my head, and I whispered,
"Dear Lord, keep me ever by Thee."

I yearned, with a rapture of longing,
To feel that blest hand on my head;
And waited—when, lo! through the silence,
His gentle voice tenderly said:
"What fruit dost thou bring of thy service?
What sheaves at My feet canst thou lay?
The fields have long whitened to harvest—
Hast toiled through the heat of the day?"

I trembled and startled; the service
I thought I had rendered for Him,
Seemed naught with that question before me;
His love filled my heart to the brim.
I saw at a glance, all the millions
Who knew not of Him, and I wept,
For O there was blood on my garments,
And grief through my whole being swept!

"Dear Master," I whispered, "I love Thee,
Have pity and mercy, I pray;
I'll carry Thy name to the millions,
If Thou wilt but show me the way.
I'll tell of Thy love and compassion,
Thy joy when a sinner is saved,
Thy blood that was shed for their cleansing,
Thy name on their foreheads engraved.

O grant me still time for His service,
And seal me with strength from above;
Touch my lips with a coal from Thine altar,
And fill me, O Fountain of love!"
And then came this blessed assurance,
To thrill me and calm my distress:
"Thy strength is made perfect in weakness,
And lo! I am with thee to bless."

Staunton, Va.

The Dervish Procession.

A friend of mine, who has traveled a great deal, was once staying for a little in an Eastern city. One morning while he was there he noticed that very many people, belonging to the city, were making their way to the principal square. He saw also that numbers of country folks were thronging in at the city gates, and pressing forward in the same direction.

He was curious to know what all this movement meant, and was told that there was to be a Dervish procession in the square. The Dervishes are the so-called holy men of Mohammedan lands, who are looked upon with very great respect, and indeed almost worshiped by the ignorant followers of the pretended prophet Mohammed.

My friend, being desirous of seeing what was to take place, went with the throng to the square, where he found a large gathering already waiting. As he was rather early, he got pretty near a lane which had been left down the center of the square for the procession.

The crowd gradually grew till the place was packed with on-lookers. Then at length trumpets blew, and a shout rose from the multitude. The Dervishes were seen approaching, headed by an aged "holy man" on a horse, with rich trappings, led by two men, one on each side of the animal. After the mounted leader came the band of Dervishes, slowly and solemnly marching.

But what was my friend's surprise to see ever so many of the Mohammendans

who had been waiting lay themselves flat down side by side on the ground whenever the procession came near them, and actually let the mounted Dervish ride over them. The walking Dervishes who followed the rider were also allowed to trample on the people who had been foolish enough to lie down for the purpose. But, of course, the weight of the men would be nothing at all compared with the weight of a horse. After the procession had passed, the men lying on the ground tried to get up, but they had been so crushed that they all required to be lifted up, and some were so helpless that they had to be carried away.

Now, what was the reason of that silly conduct on the part of those men, who in this way ran the risk of getting their backs broken or some other serious injury? It was this: The Dervishes were supposed to stand high in the favor of the "prophet" Mohammed because of their "holiness," though that "holiness" was not real, but consisted of pilgrimages, and saying of formal prayers, and fasts and other penances. And those deluded Mohammedans believed that if they showed their respect for the Dervishes by lying down to be trampled on, they, too, should win Mohammed's favor, and that therefore God would be sure to reward their devotion.

But it is really only "faith" which "worketh by love" that can please God. Let us be thankful to know "the way of salvation" better than those Mohammedans, and pray that they also may be taught that way.—The Children's Missionary Magazine.

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KOREAN BABIES.

When their little ones are taken away, Korean mothers often do not let them be put in graves. They tie up these dead babies very tightly, and roll them up in matting. Then they fasten these bundles to trees.

This strange custom is not easy to explain, and I doubt if even the Koreans themselves can explain it properly. It is a very old custom, and one generation after another has just gone on doing it without knowing very well why, somewhat in the same way as sheep will follow each other in doing the most stupid things.

How they generally explain the custom of which we are speaking is something like this, we believe. They say that the evil spirits in searching the graves would likely take away the little children first, being lightest to carry; but when these dead babies are fastened high up on trees the evil spirits do not notice them.

Your mothers are happy in knowing that our Lord Jesus loves the little children, and takes great care of them. "He carries the lambs in His bosom," holds them in His arms, and presses them closely to Him. This means that children will be "safe in the arms of Jesus" if they trust in Him, and that Christian mothers need not fear that any evil spirits will have power over their children whom they give to the Lord in prayer. Whether they live or die, these tender human blossoms are dear to the Lord, and He will defend them from all harm.

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A little verse which Chinese mothers are apt to say to lazy children:

Lazy, lazy,
You will surely go hungry;
Busy, busy,
You will have a meal a day.

In Chinese:

Lan toa, lan toa,
Pi ting ai e;
Ch'in chin, ch'in chin,
I wan fan choa chun.

—Miss Reed, Peking.

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At great peril of his life at the hands of his angry father, the son of a Mohammedan Afghan robber chief has left home and made public confession of faith in Jesus Christ. Half barbarous yet himself, he has a hard struggle to be humble, gentle and Christ-like. It is hard for many to understand the battle such a one must keep up.

Missions in the Sunday School Lessons.

The Sunday school is the cradle in which the future church is being rocked and fed. The children in these schools now, if properly directed, will in the next generation lead the church on to greater victories for God than even those full of faith can at present outline. But the teaching of principles for world-wide victory for Christ must be made now and not when they are older. Because of this strategic position the editor believes the time has come when each Sunday school lesson should be looked at from a missionary standpoint.

"What! Are all Sunday-school lessons missionary messages?" In reply let it be said the whole scheme of salvation and the main purpose of the church in the world is evangelistic. Then where is there a part that is not of the same kind as the whole?

It is not the purpose to have what follows under this head to lap over or take the place of anything that is now published on the lessons. If it is possible the intent is to add to the excellent comments and helps already given.

May 7, The Vine and the Branches. John 15: 1-12.

Brother, sister, do you feel the limitations in your ability to do all the good for Christ in a world-wide effort for which your larger aspirations yearn? To you, then, there is no more precious and promising passage of scripture than this lesson. Lay hold upon it in its completeness until verse twelve becomes to you a full and happy realization.

Limited! Yes, we are, because we fail to "abide" in God, the Almighty who knows no limitations. Think you God would give a Son as He did, and instruct a church to carry out His will, and then leave her helpless? To-day the church is from one standpoint the puny power in the world she is, not because of God's unwillingness for her to accomplish more, but His children's unwillingness to "abide" in Him.

Now and then some one will abandon himself to prayer, living closer and closer to God, and the results of such a life are always a marvel to the world. Yet what has been done is open for repetition in the life of every one who will "abide." Every missionary who has led the church on to victory was given to much prayer; he lived and walked with God. His association with the Father was most close. Brainerd, the missionary to the Indians of Pennsylvania in an early day, felt the presence of God as nearer to him than the presence of his roommates in school. His life of prayer was wonderful. Carey's "abiding" gave him power with God to accomplish the great work he did.

Brother D. L. Miller writes of the season of protracted and importunate prayer in India last January just before their district conference and speaks of never experiencing such holy fellowship and great joy.

What a lesson for each one, young or old. Life before you: your resources limited: your need great: yet the supply for every need vouchsafed to each one if he will but "abide" and "ask."

May 14, Jesus Prays for His Followers. John 17: 15-26.

If any one is in doubt as to what should be his mission in this world let him read and carefully meditate upon the eighteenth verse of this lesson. Jesus was sent into the world to redeem it from sin and make known the way of salvation. Before ascension when all power was given unto Him He said to His disciples, even to those to-day, "Go."

But this thought of going was uppermost in His mind before His crucifixion

and was brought very forcibly to the minds of the disciples in this lesson. Just how any Christian can reconcile his life of worldly pursuits with the Master's prayer here is hard to explain. "Not of the world," the Savior declares them, yet so many are seeking to get control of all within their reach. And as a result the kingdom is suffering partial defeat thereby.

The tapeline of Christ's life is the measure of sending each disciple. "As Thou didst send Me . . . even so have I also sent them into the world." The Father sent the Son into the world to teach, to suffer, to die for it. Paul understood this verse to mean that the sufferings and agonies of the Christ-life were to be repeated in his own. He says (Col. 1: 24), "Now I rejoice in my sufferings for your sake, and **fill up on my part** that which is lacking of the afflictions of Christ in my flesh." A bleeding, agonizing, suffering life for the sake of Christ's cause is as much needed to-day as it was in the days of Christ or Paul. Every true missionary knows this.

First, then, let this truth be conquered in each life, old and young. At once also seek to breathe it into the lives of others. Soon the world-field will be full of effectual gleaners for the Lord.

May 21, Jesus Before Pilate.—John 18: 28-40.

It was a trying hour in the life of Christ to be brought before so unscrupulous a man as Pilate. Think of a judge without the courage of his convictions,—a ruler who would not rise above his personal interests to protect the innocent One who was brought to him. What a great lack of manliness in trying to remove by a public washing that which must always cling to him.

But the world is full of Pilates to-day. On the field before rulers no less manly must the missionary often suffer. Judson's life in Burmah is overflowing with instance after instance of such injustice. So is Carey's in India. So did the leaders suffer in every land where the Gospel pitted itself in love against the evils of heathenism.

In a sense there may be some excuse for the action of the heathen in their cruel persecution against the glorious Gospel of Christ. They have not had a full understanding of its precious truths.

Such, however, cannot be said of the many, many Christians who are playing the part of Piiate to-day. Jesus stands before them. His truth has been told to them. They have had the joy of forgiveness of sin. They have heard His command to "Go." Yet they have not gone. They stand and argue, seeking to give reasons why they should not go, or why it is not necessary to go and even why they should not support those who do go.

Of course Christ's cause suffers intensely to the same extent the Master Himself suffered physically when Pilate would not follow the right; but that is of no deep concern to such Christians. They simply wash their hands in some frivolous excuse, made vital by their own baser desires, and seek to shift the responsibility of world-wide salvation upon others. Anyhow, with them it appears an impossible problem to carry salvation to the world, then why bother?

Be it known for all time that no man can wash himself of the duty and responsibility placed upon him by the commands of Christ and the obligation his fellows need, no more than did Pilate succeed 1900 years ago.

May 28, The Crucifixion.—John 19: 17-30.

Crucify Him! Oh the agony! James Chalmers, the missionary to New Guinea, was killed and eaten so lately as April 7, 1901. The Christian world was horrified at the act. The English government sent an investigation to ascertain what cannibals were guilty. But he suffered not a moment. Struck from behind he fell senseless to the earth and his body was at once made into food

for the people he loved. Later the roll of martyrs was rapidly filled in China by heroic lives. Yet these died for the most part suddenly from gunshots or met death in some such easy way. There was no bruised back, no thorn-pricked brow, no pierced hands and feet, no heated sun, no agonies of body and of mind such as were endured on Calvary.

The world-wide love expressed on the cross, through all the sufferings and death that followed, is a message of gladness to every creature. "He died for me" is the reflection of every sin-sick heart and a new hope and life at once springs in the breast.

But stop! What is wrong with the messenger to-day? He is willing to bear the message if it will cost him but little. Nothing of self must be denied, or only those things which meet his convenience. The "natural man" is not to be put away and woman must waste her time and talent in adornment, and the men on seeking riches of this world.

It is all wrong. The crucifixion is not ended. The cross is here to-day. The sufferings of a Calvary need suffering messengers to tell its story. The blessing of the cross needs agonizing heralds to make the message of real effect. It is what the true missionary expects to meet. It is what every loyal member should gladly welcome, in order to fill up the succession of the crucified for the world.

"No there's a cross for every one,
And there's a cross for me."

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INDIANAPOLIS, IND., MISSION.

It is a great pleasure to our little mission and to our Brotherhood to know we have a churchhouse dedicated to God in this city.

On Oct. 13, 1901, Bro. P. H. Beery, and a few others, met to organize a Sunday school in a small store room on State street. There were very few members of the church to help. Realizing need of help very keenly, Sister Alice Boone came in January, 1902, and remained with the mission three months. Sept. 1, of the same year, Clara E. Stauffer came. The work again grew and in January, 1903, we had to move. Soon after this Bro. Beery felt it necessary to resign, and after May 1 different brethren filled our appointments, and at least seven times during the summer we were disappointed in no one coming and filling our appointments. Our workers were few and at times we wanted to give up, because of the strain.

At the district meeting of Southern Indiana, in October, 1903, the Brethren felt that a better work could be done if we built a church home and located a minister in the city The board agreed that Clara E. Stauffer should solicit the churches. A lot had been selected by brethren Geo. L. Studebaker, D. C. Campbell and Lewis Hook. It was decided to build nearer the city, and a lot was selected on Laura street, near W. Washington. This place is a mile within the city limits, and two miles west of the capitol, in a pretty part of the city, and among a good class of people.

The mission was moved to the west side in October, 1903, and during the winter a Sunday school was conducted by the Brethren, and different ministers, mainly Bro. Alldredge, filled the appointments. In April, Clara E. Stauffer again returned to the work, having solicited among the churches until over $2,100 was in sight. May 8, 1904, Bro. J. W. Rarick preached his first sermon and took charge of the work, and Aug. 16 his family moved here.

Feb. 19, brethren from Muncie, Anderson, Arcadia, and many other places, came here to enjoy the dedication of our house to God. Many from the city were present and all enjoyed the sermon by Bro. E. M. Cobb. We had a round table service in the afternoon, and in the evening Bro. Cobb again addressed a good audience, nearly all our own city

(Concluded on page 311.)

Lydia Taylor, of Waterloo, Iowa, Writes of the "Generations" of Workers in India in a Touching Way:

I have been poring over the March number. That group on the inside cover is inspiring. We forget how large is our American membership in India until we see them grouped thus together. In that group are naturally three generations, but from another standpoint I count eight generations.

1. There is our dear Father and Mother D. L. Miller,—the pioneer missionaries in foreign effort. They who have "blazed the way" and given the work encouragement from their beginning both by their means and their personal presence, and have now gone there for a year to foster this glorious enterprise.

2. Brother and Sister W. B. Stover.

3. Brother and Sister S. N. McCann.

4. Brother Adam Eby and Sister Eliza B. Miller.

5. Brethren Jesse Emmert and D. J. Lichty.

6. Brother and Sister J. M. Blough, Brother and Sister I. S. Long, Brother Yereman, M. D., Sister Sadie J. Miller, Mary N. Quinter and Nora Arnold Lichty.

7. Brother and Sister Berkebile and Brother and Sister J. M. Pittenger, Brother and Sister A. W. Ross, Brother and Sister E. H. Eby and Sister Gertrude Rowland Emmert.

8. The children of our missionaries.

Then we must not forget Sister Bertha Ryan Shirk of the second generation and Brother and Sister D. L. Forney and Sister Alice K. Eby, of the fourth generation—absent from the group.

Add to these the army of native members and helpers, and "what hath God wrought" for us in the last ten years!

Go on with the work! It is just as important on this side as on the other side.

The "Visitor" grows better and better; see that it gets into every home of the Brotherhood.

Emphasize the home mission work, for the church now needs, more than anything else, inspiration along this line.

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Dorsey Hodgden, of Indiana, Gives Some Interesting Observations Concerning His Evangelistic Work:

I began my evangelistic work last year in the month of August in Northern Indiana and am now closing my last meeting for this winter. In these seven months among the churches our experiences have been many and varied. We feel the Lord has blessed our effort. Seventy-seven have applied for membership in the various meetings. Give the Lord the praise. It seems this is a very small number, when we think of the hundreds of anxious faces we have looked into in these services.

We are receiving invitations weekly to hold meetings in the various congregations of the Brotherhood. Our crying need is more evangelists for the home field. If we fail to keep the home work moving what will become of our work in more distant fields?

I have arranged for a fall and winter campaign against sin. My work will be among the churches of Ohio, Indiana, Illinois and Iowa. I am wondering what is awaiting in these various fields of labor. As we enter the field with the

sword of truth, we need the prayers of God's people, that we might especially be prepared to awaken those who are unconcerned.

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Frank Coler, of Kansas, Tells Why He Likes the "Visitor":

I like the "Visitor" because its heart is as big as the world.

I like the "Visitor" because it encourages visiting the fatherless and widows in their affliction.

I like the "Visitor" because it advocates preaching the Gospel to the poor, healing of the broken-hearted, deliverance to the captives, recovering of sight to the blind, setting at liberty them that are bruised and the ushering in of the acceptable years of the Lord.

I like the "Visitor" because it is endeavoring to recognize the fact that 1,487,900,000 other unfortunate souls of all nations and denominations were bought with the same price we were.

I like the "Visitor" because its contributions have the Gospel ring.

I like the "Visitor" because its spirit bears witness with my spirit.

Norton, Kans.

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The Botetourt Normal College (Va.), Through C. S. Ikenberry, Reports Interest in Missions in what Follows:

It may be known to many readers of the "Visitor" that the Botetourt church has a Memorial Missionary Society supported by a large per cent of our church membership. As one result of our labor, Brother and Sister A. W. Ross are supported in the India Field.

The Mission Band and Reading Circle is an outgrowth of the Memorial Society, organized by the teachers and students for the development of mission spirit in the College.

Nothing gives us more real joy than to meet together week after week with a score or more of young men and women who have such a willing desire to grow from strength to strength in the great mission cause. While we have no volunteers as yet, we pray that we may see the time when many of our Band may be in actual service in the great field of missions.

We have read and reviewed together "Modern Apostles of Missionary Byways" and "Do Not Say," and are now reading "Rex Christus." It is our purpose to study the books outlined by the Missionary Reading Circle and to do such mission work in our community as we may find to do. Our Band gave a public program on Sunday, Feb. 12, which was enjoyed by many who are here for the Special Bible Term.

May the influence of our Band go out with these to their various congregations, that they, with us, may do more valiant service in His cause.

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Wm. K. Conner Recounts Progress at Bridgewater:

It seems to me the interest in missions is more uniform and has taken a deeper hold than ever before. There are few weeks when no new name is added to our already goodly roll. We are praying that the roll of the Volunteer Band may increase as rapidly also.

It is encouraging to see the large number who consider it more important to spend one hour each Wednesday night in the missionary meeting than to spend it on their daily lessons. This will surely count for Christ.

Some Sunday night in the near future a special missionary program will be given.

Our missionary fires are kept burning by a variety of good fuel, inspiring readings, an excellent address on Chalmers, a stirring one on "What Are We Doing for the Millions in Darkness?" and a very interesting one on "The Customs in Japan," yes, and "The Missionary Review of the World," and our most excellent "Visitor." Besides this we have added about fifty volumes to our missionary library, and there are more to follow. Thus our fires are kept burn-

ing and we hope and pray that they may grow and spread until in each heart in the institution there is kindled a fire that will make each one say, "Here am I, send me." Then we would have a conflagration for missions. Even so, let it come.

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Mt. Morris College Missionary Society, Through Miss Emma Whisler, Reports Some Good Meetings and Results:

We met on the second Sunday in March for our regular monthly Missionary Society. We usually have good attendance and interest in our weekly Sunday evening Christian Workers' meetings, but especially is this true when the society meets. Much enthusiasm is manifested in the work. Good programs, which are always varied, help to keep up the interest.

Our last meeting consisted of a letter from A. W. Ross, of India, an oration on "The Evolution of Japan," two discussions, one concerning the Gospel among the Japanese, the other "Future Prospects of Japan," and also several songs.

The Rev. Henry M. Spickler, a former student of Mt. Morris College, was with us over Sunday and Monday. He has lately returned from his tour around the world on his bicycle. Having spent considerable time among our missionaries in India, and studying their needs, he was able to give us interesting and valuable accounts of the work done there, and their need of support.

He spoke in the College Chapel, addressing large audiences both morning and evening. In the morning he described the home life of the people of India. In the evening he showed to us some of the evils of the caste system and child marriage.

He spoke very highly of our missionaries and the work done by them. He was especially interested in the industrial work, for through this work the natives are trained to do higher and nobler things.

He asked for a collection, which amounted to over $26. This has been sent to W. B. Stover to aid in the industrial work of the Brethren in India.

Mr. Spickler also addressed a large audience of men in the afternoon. A collection, amounting to $10, was taken and sent to Bombay, to aid in the Y. M. C. A. work.

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Reading Circle at North Manchester, as Reported by J. H. Morris, is Doing Good Work:

Another month has rolled by and many changes have taken place. Many heathen have died; and are you now willing to give up even your luxuries to send the Gospel to them?

Since our latest report the Missionary Reading Circle has met each Monday evening and discussed points in the book, "The Key to the Missionary Problem." We realized, as never before, the amount of work that could be done if we ALL should put our shoulders to the wheel of missions. "If only one-fourth of the members of Protestant churches gave but one cent a day, it would yield over twenty-five million pounds, as contrasted with the less than four million pounds of the past year."

The closing recitations of the Mission Class were used by the students to report to the class what they learned by reading several books. Some of the books were: "The Secret Prayer Life," "Prayer and Missions," "Highest Use of Wealth" and "Bible Study for Personal Spiritual Growth." Several of the good thoughts presented were: "Prayer is essential to Missions." "Money, men and talent will all fail, if unaccompanied by prayer." "The reason that the first church was such a great missionary church is because it was a praying church."

We lately had the privilege of listening to a lecture on the subject, "The Imperial Book," by George Wendling.

It was the last and best of the course and fully worth the price of the season ticket.

Here are a few thoughts taken from an essay on the subject, "Personal Responsibility to Missions." This essay was read at our Special Missionary Program of the Bible Society, by Miss Edna Neer.

"Each one has responsibilities whether he stays at home or goes into foreign fields. There is a responsibility resting upon each one whether he desires it or not. How many of us are meeting the demands of the church, the Sunday school, the mission board, the poor and the destitute? How many of us are willing to respond to their calls? Just as every day adds to our size, strength and intelligence, so does every day make us more responsible for our own life and the lives of those around us. May the day come when we shall all realize this fact more fully and double our efforts for the uplifting of humanity as we find it about us. We sometimes think that some one who is older, more experienced or a more fluent speaker, may speak to those who are going the downward way. In this way thousands of souls are lost and where does the responsibility lie? We are forced to say that it lies with the individual who neglects these opportunities. Opportunity and responsibility go hand in hand, the two being so closely connected that it would be difficult, indeed, to conceive of the one without the other. Perhaps a kind word or an act of charity would have changed some life. There are so many ways to reach souls that we surely can assist along some line, if we are only willing."

We are glad to welcome back to our ranks Sister Stauffer, from Indianapolis. She has lately been engaged in soliciting for the Indianapolis meetinghouse. She comes to us filled with the true spirit of a missionary. May we, in our little corner, do something to help the great work along.

Juniata is Pushing, so Reports D. W. Kurtz:

Our mission band meets each Sunday evening and devotes a part of the time to the study and discussion of the "Call, Qualifications and Preparation of Missionary Candidates." Our Volunteer Band meets each Sunday morning and devotes much time in prayer for the guidance of the Spirit in the lives of the volunteers, as well as constant prayer for particular persons and definite causes in the advancement of His Kingdom. The volunteers have recently taken up the study of "What the Bible Teaches," by Torrey. It is very helpful to anyone and especially to a "worker" who must know definitely and well what he wants to teach.

Our spring term has begun and already sixty-five young men and possibly as many young women have joined our Bible Classes for daily systematic Bible study. We hope to enroll every student. The mission classes will use the new book on Japan, "Sunrise in the Sunrise Kingdom."

The mission band made two visits into the neighboring churches since our last report. Two meetings were held in the New Enterprise church and two at Woodbury. The meetings at both places were well attended and appreciated. We hope much from these efforts.

Our tracts, which the band composed for our work, are being scattered broadcast. The "Visitor" is a splendid missionary and we are trying to have it visit every home. Let us all try to open new doors for it and send it in, and in due season the harvest will come.

Huntingdon, Pa.

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McPherson College, Kans., Through J. M. Crumpacker, Reports Splendid Growth in Mission Study:

Four years ago our students in the mission study class could be counted on the fingers of two hands, but, by the interest of a few and by the sending

to the foreign field of two of our number, we have grown in numbers and interest.

This year we have seven classes throughout most of the year and any one of them is doing about the same kind of work that our one did at first. We feel that we can recommend the sending out of representatives, thus comes an interest that is stable. In the past month we were visited by an International Secretary of the Volunteer movement. We were encouraged and inspired to more earnest work for our Master. Our Volunteer Band has begun to look forward anxiously to the conference at Bristol, when we can meet with the other volunteers and band workers of the church and bring back some of the inspiration that we know will be there for the seeker after it.

We, as a Band, wish anxiously that the call of the Committee for workers to go out this year might be supplied, but if it can not, we are going to continue to pray in the light of John 7: 37.

We are glad that a portion of our colleges enjoyed the visit of Bro. Galen Royer and only wish he could come our way again. Let all who read this join in prayer that the Lord of the harvest may send forth laborers to save His grain.

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Mt. Morris College Mission Band Makes a Good Showing for the Home Work Which they Have Lately Taken up:

With the beginning of these beautiful spring days opens again the work of the Mission Band. Brother John Heckman, elder of the West Maple Grove church, Wisconsin, the church for which we are working, recently visited us. The results are we have been inspired with new courage and enthusiasm to forward the needs of the Wisconsin field in other churches.

Since the first of December five churches have nobly responded, and have entered the "open door" that was set before them. They realize that the "King's work requireth haste." The Silver Creek church decided to set aside each year a quarter of the Sunday-school money. When the announcement was made that those three months were to help our northern brethren, the report of the collectors suddenly increased. Later a special collection was taken and added to this amount.

The Dixon church was moved to give half of the ready amount that was in the bank waiting for a place, and also a quarter of the Sunday-school collection. These brethren and sisters make up a mission point, and the good will with which they entered into the work only shows the sympathy that one mission point will feel for another that hungers for the Bread of Life.

The West Branch church had already learned of the pleas that were coming from Wisconsin and had decided to give the collections taken from one Sunday of each quarter. After the Band presented the field to them, they reconsidered their first movement and now $26.70 is ready to be put to use. Several personal pledges were taken at this place.

The Lanark church appointed a solicitor, who immediately canvassed the members present for personal pledges of one dollar each. Sixteen responded to this plan. A collection taken the same evening amounted to $16.38. But recently they took up the movement again, and a special collection was taken. The leaven is working in their hearts and may God bless them for it.

The response given by the Mt. Morris church was reported in April's number of the Visitor. In looking over the personal pledges we were touched with one pledge in particular. The brother had signed for one dollar each year and then added, "God bless the cause." Should every cent that is given to this noble work be followed by the donor's prayer for a blessing to be added, God alone could measure the benefits to be derived.

At present the minister, Bro. S. S. Plum, of our Band is acquainting himself more fully with the field and its needs. He is spending ten or twelve days in their very midst, and thus he will learn from actual observation how strong the appeals are.

A number of the churches that have not yet been visited have sent in their call and others doubtless will do so soon. The Band will make every possible effort to reach all the churches of the northern district of Illinois before the school year closes.

Just as these notes are being prepared for press word comes that Brother James M. and Sister Ella Moore, of Elgin, have consented to take up the work in this church under the direction of the society. Our brother and sister have had their hearts set on this kind of work for some time and we feel sure their zeal and earnestness will go a long ways to make them very useful in the field.

In justice to the district it should be announced in this connection that the District Board of Northern Illinois and Wisconsin have looked into the plan of the society and fully endorse the move we are making. Eva S. Lichty, Sec.

A. W. Vaniman, of Malmö, Sweden, Gives an Interesting Account of Work in His Field:

Upon opening the March number of the "Visitor," about the first thing that we noticed was the group of India workers. It was a most agreeable surprise to us I have been studying the picture, and studying the faces, and feel that I know much more about the workers there than I did before. When I think that with the exception of Brother and Sister Stover, Brother and Sister McCann, Brother and Sister Ebey and Sister Eliza Miller these all have gone out since we left America, less than four years ago, it impresses us with the growth of the work. One always likes to see a person of whom they have heard a great deal, and the next thing to seeing the person is to see a picture. It always seems that the writings of an absent one have much more force when one can have a true picture of the writer in the mind.

Surely there is being laid a foundation for a mighty work in the future, in India. It is a mighty incentive in a good work when one can feel that his work is a growing one and that it has a great future before it. Jesus commenced his work in a very small way but he knew that it had a mighty future before it, and no one knew better than he how great the results would be. The moving power is love for the souls of others. Many will risk their lives for honor, or wealth, but in no other work do so many thousands offer their lives for the good of others as in the Christian work. In the terrible war, now in progress, the incentive on one side is patriotism and love for country, on the other side it is compulsion, but in neither case is it a love for those against whom they are fighting. But the missionary goes out to those who do not welcome him, and by kindness tries to win their confidence, and show them that he is there to do them good, and thereby he gradually gains them.

The future possibilities of the industrial work in India are wonderful. It not only gives opportunity to keep a number of good, intelligent boys a longer time in training under the direct care of the mission, but it also sends out a class of workers who will be a great benefit, wherever they go. Just as the work of Booker Washington's school among the colored people, makes itself felt wherever the students go, so will this have a similar effect where these pupils go. Our prayers and best wishes are with it. Brother Miller's report about the dispensary work is quite encouraging and especially interesting to us, as it is surely one of the strongest

factors in the work, considering the small expense involved.

We had hoped when we came here that we could do something in the same line to assist the mission work here, but the conditions here are not like in a heathen country and we have not been able to apply this in a practical way as can be done in the work among the heathen.

Next month at Easter is the time for our district meeting, which is to be held at Wannaberga this year. It is held in regular order at each of four places.

One sister was buried last week and another emigrated to America, so that we realize that inroads are being made on our number. But this is the case everywhere, and the ranks are to be filled up by others.

Even in our Swedish papers we find mention made of the wonderful revival that is going on in Wales and which was referred to in the "Visitor." Any movement that results in reforming the drunkard and turning the hearts of men toward God should be welcomed by every Christian. If we cannot get all the world to believe just as we do, we should still be glad that good is being done. Paul says in Phil. 1:15-18, that some preach Christ of envy and strife and contention, but Paul rejoiced if only Christ was preached. Who has not seen one denomination spurred to extra effort, because another was making some headway at a certain place? Deplorable as the divided state of Christianity is, it is far ahead of the conditions which existed when the Catholic church was the only one in power, or the state church in Sweden had no competitors, or even as it is in Russia to-day, where the Greek church allows no other church to flourish. I have confidence in the Lord that He will, in the end, bring good out of what may seem to us to be a sad condition of Christianity. This should, however, not lessen our exertions in advocating the faith once delivered to the saints.

Malmö, Sweden, March 18.

W. R. Miller Has Some Interesting Things to Tell About India:

As you know, we landed in Bombay Dec. 7, about 8 P. M., and we were driven directly to our lodging place, and saw nothing of the city. All being tired, we slept rather late next morning, and when we walked out in the morning, all the population was astir. The first thing to attract my attention was naked children. Boys and girls, from two to twelve years of age, were as innocent of clothing as they were the day they began to struggle for life. Then many of the men and women had nothing to boast of in the way of clothing. I say, not much more than they had when they were born. This was the first object lesson we had in India on that eighth day of December, early in the morning,—nakedness on every hand. Since that time I have studied the situation to some extent. The climate, of course, does not require the clothing, because of the heat, neither does the law of society. Perhaps ninety-five per cent of the people in the district never owned a pair of shoes in their life, and some men and women go barefooted the year round.

The road to Bulsar, on which the orphanage stands, is a government road which has been graded and ballasted, and kept in good repair, and toll is charged on it for loaded vehicles. These roads have been maintained since the Sepoy Rebellion. Over the road named above, into Bulsar, it is estimated that about 3,000 persons pass each day into town. A very large number of these people are women, who carry a bundle of wood on their head to the town wood market, for which they get a cent and a half to two cents and a half for a "head load." With this they purchase a little cheap grain, or rice, which sells for one and a half cents per pound, up to four cents per pound. These people go home and eat this grain by grinding it and making chopatie, the universal bread of the natives. The women take

the meal ground in a hand mill, coarse as it is, mix it with a little salt and water, flatten it with the hand into thin cakes, bake it in an earthen dish on the coals. When baked on both sides, it is about the color of dark ashes. A dish of rice and curry is indeed a luxury and meat almost a thing not to be thought of. These women who bring in their loads of wood and grass and cow dung on their heads, simply repeat daily what I have described. They carry their load to town, sell it, go home, eat up their meal and repeat the same thing the next day, year after year. When famine comes they are the first to go, as they have absolutely no resources whatever.

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Mary N. Quinter, Now at Anklesvar, India, Tells About Her Work and its Joys:

As you will see and as you may have known before, I am now living at Anklesvar. They seemed to think we were too numerous at Bulsar, though we were trying to do all the work we could. So Sadie and I have parted and she has gone to Rajpipla to help Dan and Nora and I am here. We are not far apart though and can be together frequently, which is a great comfort to us. If ever a girl was made for a missionary then Sadie is that girl, and some good times we have had together in the best sense of that word. I am getting into the work here and like it very much. There is plenty to do all around us, and with a hundred or more boys, here in the orphanage, there is no lack of it here. The boys are as good and as kind as they can be and it is a joy to be with them, and to help them. This morning they said to me, "How long are you going to stay here?" I said, "Till you send me away." They said, "Oh, mamma, then you'll stay always, for we won't send you away." They call us all "Mamma" and "Papa." It seemed strange at first, but does not now. There are some good boys here and I do hope that from them we may be able to make the native workers we so much need. They are certainly trying hard to be good. May we help them as we should. Imagine classes of boys at home of eight to fifteen years sitting a half hour or an hour every day to have a Bible lesson and being very much interested in it. Not many of them can do it once a week. These boys are trying some times, and very naughty, of course, as boys and girls are anywhere, as I know from experience, but I'd rather have that kind to work with. I just wish you could come and see us and our boys and girls, as I sit with them and look into their bright little black faces and shining eyes. It would do your heart good and pay for some of the worries you have had for the work. Oh, it pays, here and now, everyday, a hundred times over. To see these little ones saved in His Kingdom, what a joy unspeakable that will be!

I am sorry I was not wise enough to save the "Visitors" when I could have done so, or rather I should say, to have my own to save. But, as usual, we learn the value of what we lose after it is lost. I will save them as I get them hereafter. It occurs to me that someone else might be willing to sell the numbers for the first year and a half, from June, 1902, to December, 1903. If so, I would gladly buy them to make the set complete. The "Visitor" is better every month, and there is nothing outside of the home letters so largely awaited and so earnestly read by all, and we do pray that it may soon be found in all the homes of our people, to carry its heartfelt messages of the Master's work.

[Should this letter be read by any one who has a complete file of the Visitor with which they would part, please address the Visitor, stating on what terms the copies will be sent.—Ed.]

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Nora A. Lichty, of Umalla, India, Tells of Her Home, Her Work, and Comments on False Report of Her Death:

My work is about the same old story

each day. Get lessons and then recite them, besides doing the duties that come to one in the home. Since Sadie is here, we are having good times. She is such a lively one to have in the home. Then, too, she is about the work and gets something done. I have not been able to do anything among the women, for I was hindered by lack of strength and lack of language, but Sadie has both, so she can go ahead as she likes and she is. Yesterday she went into Anklesvar, but we look for her home this evening.

We look for Bro. W. R. Miller to come and stay with us a while. Since there was so much building to be done, the committee has decided that he should stay and help and he has consented to do so. He wrote that he was ready to come and help us any time that we called him and we have done so. I am glad that it is possible that we can build our little house now. If it would not have been for the kindness of Bro. Miller, we would have had to wait until after the rains and then it would be impossible for us to stay here in the house that we now live in. He realized this and so gave us the money to go ahead and build. You see? We told him that we thought that all right, but if the committee at home would say, "Do not build," then we were afraid that he would claim possession. Ha! Well, if he does he can just come.

The room that our boy lives in is attached to our house and we can hear everything that goes on. Now he is reading. Through the day he helps me with whatever I have for him to do, and at night he goes to night school. He is only in the second book but seems willing to learn to read, as well as to learn to work. He was once in the orphanage and so was his wife, but afterwards they made their own living. He came here hunting work. We needed some one and he was willing to learn. I took him to teach. He did not know much about housework and I am glad that he did not, for he is more willing to do anything that I tell him than he would be if he knew more. It is hard to get any one to do more than one kind of work, but he is ready to do anything in the house or out, just as it seems best for him to do. In this way he suits us and we only keep the one, which is quite enough, for I like to do something myself.

Now as to the report that was around the country about my death. How ever such a thing got started, I do not know, but it is not true, that is one thing that we do know. Several have asked me about my feelings when I heard it and when we got letters of consolation. I do not know how I felt, but I had to wonder and wonder how it got started. I was afraid that my parents would find it out and become alarmed and yet I knew that they would be getting my letters right along, so that they would know better. Sister wrote that they first heard it over the telephone and they did not think anything of it until it came so fast; then papa telegraphed to you and found that it was not so. I think papa did what was wise, for he knew, if any one would know, you would. If the ones who started the report would see me they would not think that I was near death, but we do not know. I am not as strong looking as when I first landed here and may never be as fleshy, but if I am only strong enough for the work that I will have to do, I will be satisfied.

When we went to Jesse's and Gertrude's wedding, we took three boys from our village along, and while there they also were married to three orphan girls. We brought them back with us. When Sadie came, she brought a Bible woman with her and now we have a little flock fresh from the orphanage to help in the work. Last Friday we had a women's meeting and there were sixteen women and seventeen children at our first meeting. This was besides those of our girls. Such a crowd you

never saw. The women were half dressed and most of the children were not dressed at all. This is not because they are so poor that they cannot have clothes, but it is because it is the custom of the Bhils to dress that way.

Isaac S. Long, of Jalapor, India, Tells of Famine and Pity for the Natives:

To-day I have been searching the Bible to see what it says concerning plague and its causes. The results need no comment. I hope to do the same regarding famine and its causes. I shall teach it to my men, that is, show them what the Word of God says about them, plague and famine. I sent you a description of our Christmas day work, speaking at some length concerning the village. The picture of the same village's school we just sent you. It is run by the mission. The village's name is Machard; it is in the Jalapor Teluka, and about four miles from us. We were out last Sunday and found things in a very doleful and broken up condition. Heretofore we have been meeting about seventy children. Sunday we could get but five together. Two weeks ago, on account of fear of plague, the children were moved out under a favorite mango tree, where the school was continued daily as usual. As we came to the village, we thought that it was unusually quiet. On reaching our native helper's house we found his family all well, but even there a tinge of sadness seemed ready to burst on any listening ears. The usual happy crowd that was wont to meet us at his home was not there to see us. The village masters, lone and grave, met us not in the school, but on the way to our Christian worker's home. After hearing the facts and resting a moment with these two men, I went to the place where the school has been kept, under the mango. Five children came near but I had no message for them that day. In as great earnestness as I ever possessed before a large crowd at home, did I then and there tell those two men of my own sorrow at seeing and hearing as they told me; of the hope we Christians have in Jesus, that He has saved us by shedding His blood for us, that He died for us, was buried, arose and ascended to heaven, where He now is watching us and interceding for us; and best of all that He is going soon to return, to take us to Himself to keep us in His light and presence forevermore.

Often have we gone to this village and spoken to the children; so these men had heard our story before. In the field near by was a fine young man, a Musselman teacher in the government school, well respected by the whole village, who was in the last throes of mortal life. We went to see him. His eyes were red and he was unable to talk, being unconscious. Being Musselmen, I could give them no word of comfort. All agreed that he would die, and he did that same evening. How I did wish he were a Christian that I might speak to him the same glad hope that beat within my own breast!

I asked the teachers why it is that all over Hindustan plague and famine have been making such havoc these last years; for every one knows that till within a few years plague and famine have been comparative strangers to India. At once they answered, "Sahib, it is sin." I then showed them that they were right, that God is sending His missionaries from many countries to India, but that the people are slow to accept Jesus. As they well knew, the greatest of all sins is to reject God's love, manifested in sending His only Son to a people who reject Him. I could make no point that these fellows would not consent to. They are intelligent; the Gospel is, above all, reasonable; and the occasion was overwhelming in my favor, for what a pall was over the village! They say they have Bibles and are reading, but as to becoming Christian, which thing they confessed was the only hope,

how would caste suffer them? You see our difficulty.

We walked around over the village. It truly was deserted, only a few occupants were left as guards over the homes. Very many homes were empty and locked. Sadness was on every face. The people had taken flight, some in arbors near by, some in adjoining villages, while others had gone to distant large towns as Broach and Anklesvar. We heard but one song and we may be sure that was a forced strain. The women sang, "In spite of the plague, Machard is all right." They were trying to be happy, but where is hope to be found? How we wanted to speak the peace of Jesus to them. But we could have but several who were willing to hear. The large crowds that had heard us were gone. Our little bright and cheery lot of children, too, were gone. Why? Well, just two days before, right beside the old school building, a very nice and influential man had become the victim of the plague and had died. Our native helper spoke to 290 people on the occasion of the man's burial, for people of this caste bury. He spoke on "Jesus, the Resurrection and the Life." Our brother says he never heard such weeping and so never had such an occasion for preaching. All heard him gladly and confessed that they had no Savior or hope for the future. We can trust that good will yet come out of it.

Never were we so sad for a people as we were for Machard. We faintly understand Jesus' compassion for the multitudes. Surely they are as sheep scattered and having no shepherd. This village people are running from death but not toward God. And yet they die, but without Christ, without God, and without hope. Every week in Bombay above 500 die from plague alone, while in all Hindustan above 33,000 die weekly from the same disease. And I repeat, "They have no hope." We are glad we are here. It is a land of death, but what of that? Think of our Jesus who is mighty to save! A thousand fall on our right and left hand but "it shall not come nigh thee" is literally fulfilled in our lives. But if, in His mercy, He calls us away from time we would simply go to His life immortal. It is eternal joy to live, and especially here; it is gain to die. Amidst sorrow at seeing these people reject our Gospel, there is still in our hearts that "peace that passeth understanding." No matter about the possible countless causes for pain without, there is still the inward joy of safety in "the arms of Jesus."

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INDIANAPOLIS, INDIANA.

(Concluded from Page 300.)

people. The whole day was spent in such a way that it met our highest expectations, especially in a spiritual way. The Methodist church nearby adjourned and joined us in our morning services.

Our outlook is good, but it will take constant, untiring effort to succeed. The Brethren of Southern Indiana have invested about $3,500 besides donations from other places, altogether amounting to over $4,000, and they need to be interested in the investment. The church lacks about $100 of being paid, which, we trust, will soon be paid. Who will help?

Thus, as we review the work of sixteen months, we are almost surprised at what can be done by the guidance of the heavenly Father. We have a pretty little churchhouse, with a seating capacity, including two class rooms, of 400. The house is a frame structure, with basement. The entire cost is nearly $4,000.

Eight persons in this time were baptized, a good little Sunday school has been growing along with other services, and our membership, including a few transients, is 30. We are considerably scattered over the city, so it takes work.

Clara E. Stauffer.

: ACKNOWLEDGMENTS :

All things come to Thee, O Lord,
And of Thine own have we given Thee.

Offerings are asked to sustain missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the field labor for a support, the members of the General Missionary and Tract Committee give their services free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of General Missionary and Tract Committee, Elgin, Illinois.

The General Missionary and Tract Committee acknowledges receipt of the following donations during the month of March, 1905:

WORLD-WIDE FUND.

Illinois—$138.89.

Wisconsin and Northern District, Congregations.
West Branch, $15.57; Pine Creek, $62.00; Naperville, $5.05; Cherry Grove, $6.00; Barron Mission, $2.02, ... 90 64

Sunday School.
Sterling, ... 1 50

Individuals.
Atta C. Eikenberry, Cerrogordo, $4.80; B. F. Filburn, Auburn, 50 cents; W. H. Gaffin, Mt. Morris, $25.00; L. H. Brogamer, Rockford, $1.00; Esther Vromer, Naperville, $2.00; Charles Eckerle, Chicago, $1.00, ... 34 30

Southern District, Sunday School.
Woodland, ... 3 45

Individuals.
Isaac Eikenberry, Cerrogordo, $4.50; R. E. and Sarah Burger, Allerton, $2.50; Ida B. Senger, Astoria, 50 cents; T. A. Robinson, Mansfield, 50 cents; Henry Moffitt, Milmine, $1.00, ... 9 00

Indiana—$121.40.

Northern District, Congregation.
Solomon Creek, ... 94 64

Individuals.
E. P. Peffley, Goshen, 50 cents; Henry Gale, Albion, $1.00; Manda Hoover, Milford, $1.80; Ira Weybright, S. Whitley, $1.50; Thomas Cripe, Goshen, $15.00, ... 19 80

Middle District, Congregation.
Windfall, ... 50

Sunday School.
Burnetts Creek, ... 4 96

Individual.
Mrs. Ella K. Reiff, Dayton, ... 50

Southern District, Individual.
Elias Smeltzer, Arcadia, ... 1 00

Pennsylvania—$110.72.

Eastern District, Congregations.
Tulpehocken, $21.81; Mountville, $12.86; Spring Grove, $6.08; Chickies, $9.95; Fairview, $6.33; Big Swatara, $15.47; Springfield, $3.20; Mountville, $1.00, ... 76 70

Individuals.
Mrs. John L. Miller, Palmyra, 50 cents; Lizzie Myer, Lancaster, $4.00, ... 4 50

Middle District, Congregations.
Tyrone, $1.00; Carson Valley, $4.17, ... 5 17

Individuals.
Levi Stoner, Alice, $10.00; Lilly Duvall, Alleghany, $1.00; Wm. Edmister, Seonar, $1.00; T. O. Cloyd, Orbisonia, 5 cents, ... 12 05

Southern District, Individuals.
Susan R. Demmith, Walnut Bottom, $2.00; Sarah Baker, Walnut Bottom, $2.00; Wm. G. Etler, Chambersburg, 80 cents; J. R. Davis, Laidig, 50 cents, ... 5 30

Western District, Individuals.
Miss Annie E. Berkley, Johnstown, $1.00; Mrs. D. F. Lepley, Connelsville, $5.00; A. Christner, Connelsville, $1.00, ... 7 00

Iowa—$47.10.

Southern District, Congregations.
English River, $16.00; North Part of English River, $7.10; South Keokuk, $2.50, ... 25 60

Individual.
L. M. Kob, Garden Grove, ... 50

Middle District, Individuals.
Mary M. Slifer, Conrad, $2.00; S. Beeghly, Conrad, $10.00; D. W. Hendricks, $3.50; S. C. Miller, Brooklyn, 50 cents, ... 16 00

Northern District, Individual.
S. Hershey, Sheldon, ... 5 00

Missouri—$38.80.

Northern District, Congregation.
Bethel, ... 7 30

Individual.
Joseph Wray, Mt. Moriah, ... 4 00

Middle District, Individuals.
Sophia Darrow, Milo, $1.00; Susan Moomaw, Laddonia, 50 cents, 1 50

Southern District, Congregation.
Spring River, ... 1 00

Individual.
C. W. Gitt, Cabool, ... 25 00

Maryland—$30.10.

Eastern District, Individuals.
Henry J. Hutchinson, Cordova, $5.00; J. S. Geiser, Baltimore, $22.60, ... 27 60

Middle District, Individuals.
Miss Alice Englar, Medford, 50 cents; William Roop, Westminster, 50 cents, ... 1 00

Western District, Individual.
J. S. Hershberger, Grantsville,.. 1 50

Virginia—$17.14.

Second District, Individuals.
P. F. Cline, Weyers Cave, $1.00; S. H. Miller, Ottobine, $1.00; S. L. Huffman, Churchville, $1.00; N. D. Cool, Winchester, $1.00; A Sister, $1.00; Mary E. Sheckel, Broadway, 5 cents; J. H. Garst, Salem, $1.00; Martha Toushall, Arrington, $2.00, 8 05
$2.00, ... 8 05

Congregation.
Woodstock, ... 9 09

Kansas—$16.25.

Southwestern District, Individuals.
D. B. Martin, Larned, 50 cents; Isaac Brubaker, McPherson, $2.00; A Brother and Sister, Belpore, $3.00, ... 5 50

Congregation.
Newton, ... 2 15

Northeastern District, Individuals.
Mrs. A. L. Cashman, Powhattan, $1.50; Harry F. Fitch, Minneapolis, $1.00, ... 2 50

Northwestern District, Individual.
J. W. Jarboe, Lovewell, ... 50

Congregation.
Portis, ... 2 10

Southeastern District, Individual.
A Friend, ... 3 50

Ohio—$29.30.

Northeastern District, Individuals.
M. L. Hover, New Berlin, $1.00; J. J. Kurtz, Hartville, $1.00; F. J. Morse, Lodi, $1.00; Wm. Domer, Baltic, $5.00, ... 8 00

Southern District, Congregation.
Beech Grove, ... 3 00

Individuals.
S. Snell, Union, 50 cents; Henry Warner, Greenville, $11.80, ... 12 30

Northwestern Dist., Congregation.
Lick Creek, ... 5 00

Individuals.
Samuel Driver, Lima, 50 cents; Eliz. King, Defiance, 50 cents, ... 1 00

California—$13.97.

Channing Mission, ... 7 97

Individuals.
Geo. L. McDonaugh, Los Angeles, $1.00; S. D. G. Anderson and family, Covina, $5.00, ... 6 00

Oregon—$7.50.

Congregations.
Powells Valley, $2.50; Mohawk, $2.50, ... 5 00

Individuals.
J. A. Royer, Clackamas, 50 cents; Mary Bahr, Talent, $2.00,.. 2 50

Nebraska—$6.99.

Individuals.
Levi Hoffert, $1.00; E. M. Snavely, Kearney, $4.50; Maria Lapp, Moorfield, $1.00; Laura Frantz, Holmesville, 49 cents, ... 6 99

West Virginia—$5.50.

Second District, Individuals.
A. M. Frantz, Dawson, $1.00; Leota Hinegardner, Lost City, $1.00; A. A. Rotruck, New Creek, $3.50, ... 5 50

Michigan—$2.00.

Individuals.
Sallie Butler and son, Custer, $1.00; David Neher and family, Custer, $1.00, ... 2 00

Idaho—$1.90.

Individuals.
Frank Blomquist, Sanders, 90 cents; Della L. Neher, Nampa, Marriage Notice, 50 cents; B. J. Fike, Nezperce, Marriage Notice, 50 cents, ... 1 90

North Carolina—$1.50.

Individuals.
Louis Foss, Lagrange, 75 cents; N. N. Garst, Seven Springs, 75 cents, ... 1 50

Washington—$1.00.

Individual.
A Sister, North Yakima, ... 1 00

North Dakota—92 cents.

Sunday School.
Eureka, ... 92

Total for month of March, ..$ 591 28
Previously reported, ... 15055 23

Total for the year so far, ...$15646 51
Less error of Southern Native White, published on page 184, ... 3 13

$15643 38

INDIA ORPHANAGE.

Iowa—$139.00.

Middle District, Sunday School.
Coon River, ... 16 00

Individuals.
A Sister, Panther, $50.00; Mary S. Newsom, Dunkerton, $16.00; Mrs. G. A. Moore, Eldora, $25.00, 91 00

Northern District, Individuals.
Mr. and Mrs. J. H. Cable, Waterloo, ... 16 00

Southern District, Sunday School.
Class of South English, ... 16 00

Pennsylvania—$136.00.

Eastern District, Congregation.
Tulpehocken, ... 5 00
Young Men's Bible Class of Philadelphia Church, ... 16 00

Individuals.
Amanda Cassel, Vernfield, $16; A Sister, Lancaster, $16.00; Jane C. Ziegler, Royersford, $1.00; Cheerful Givers, Union Deposit, $16.00, ... 49 00

Western District.
Christian Workers of Parkersford, ... 16 00
Individual.
Miss Della Gnagey, Pittsburg, 16 00
Southern District, Individual.
Mary R. Charles, Wrightsville, 16 00
Middle District, Individuals.
W. M. Howe, Tyrone, $16.00; F. R. Cox, Avis, $2.00, ... 18 00

Ohio—$88.92.

Northwestern Dist., Congregation.
Eagle Creek, ... 8 10
Individuals.
Mary Landes, Beaverdam,$16.00; G. S. Byerly, Lima, $16.00, ... 32 00
Southern District, Congregation and Sunday School.
Lexington, ... 16 00
Sunday School.
Salem, ... 16 82
Northeastern Dist., Sunday School.
Teacher and Class No. 5 of Black River, ... 16 00

Maryland—$67.25.

Western District, Individuals.
Amanda L. Ausherman, Burkittsville, $3.25; A Brother and Sister, Burkittsville, $16.00, ... 19 25
Eastern District, Individuals.
A. K. Graybill, Washington, D. C., $16.00; J. S. Geiser and Mary, Baltimore, $32.00, ... 48 00

Virginia—$47.00.

Second District.
Pleasant Valley Sisters' Aid Society, ... 16 00
Individuals.
A Sister, Roanoke City, $16.00; Anna J. Zigler, Churchville, $15.00, 31 00

Kansas—$65.37.

Northeastern District.
Christian Workers at Morrill, .. 16 00
Individuals.
R. E. Eisenbise, Morrill, $16.00; T. A. Eisenbise, Morrill, $16.00, .. 32 00
Southwestern Dist., Sunday School.
Slate Creek, ... 1 87
Individuals.
Rachel B. Dyck, Mound Ridge, $2.50; N. P. J. Sondergard, Ramona, $9.00, ... 11 50
Southeastern District.
Two Classes Missionary Society of York District, ... 4 00

Nebraska—$31.00.

Individuals.
J. E. Young, Beatrice, $25.00; Jennie Lichty, Davenport, $6.00,.. 31 00

Missouri—$37.00.

Northern District, Sunday School.
Shelly County Church, ... 5 00
Individuals.
M. P. Hollar and wife, Hardin, 32 00

Illinois—$23.36.

Northern District, Sunday School.
Infant class of Pearl City, ... 8 86
Individuals.
S. I. Newcomer, Lanark, $10.50; A Sister for orphan, Somlo, Elgin, $4.00, ... 14 50

North Dakota—$32.01.

Individuals.
Mary E. and J. A. Weaver, and Elsie M. Lawrence, Lawson, $16.00; Mary E. Shatto, Denbigh, $8.01; C. S. Myers, Cando, $8.00, ... 32 01

Oregon—$9.50.

Individuals.
J. H. Kreps, Independence, $6.00; A Brother, Eugene, $2.50; E. H. Wimer, Salem, $1.00, ... 9 50

Michigan—$8.00.

Sunday School.
Sunfield, ... 4 00
Individuals.
A Brother and family, Lake Odessa, ... 4 00

Idaho—$6.00.

Sunday School.
Juvenile class, Nezperce, ... 6 00

California—$5.00.

Individuals.
S. D. G. Anderson and family, Covina, ... 5 00

Indiana—$1.00.

Middle District, Individual.
Susan Knote, Swayzee, ... 1 00

Colorado—62 cents.

Congregation.
Rockyford, ... 62

Total for month of March, ..$ 697 03
Previously reported, ... 3443 37

Total for the year so far, ...$ 4140 40

INDIA MISSION.

Iowa—$70.00.

Middle District, Individual.
A Sister, Panther, ... 60 00
Northern District, Individual.
Geo. Atkinson, Kingsley, ... 5 00
Southern District, Individual.
Sister Geo. M. Replogle, Elderton, ... 5 00

Illinois—$49.60.

Northern District, Individuals.
M. D. Wingert, Franklin Grove, $46.60; Mrs. Levi Myers, Mt. Carroll, $2.00; D. Barrick, Byron, $1.00, 49 60

Ohio—$39.55.

Northwestern Dist., Sunday School.
Portage Church, ... 9 49
Individuals.
A Brother, Fostoria, $10.00; Mary A. Burkholder, Leipsic, $1.00, ... 11 00
Southern District, Congregation.
Wolf Creek, ... 14 81
Individual.
S. D. Royer, Bradford, ... 2 00
Northeastern District, Individuals.
Margaret Eby, Mogadore, $1.00; Two members Springfield church, $1.25, ... 2 25

Pennsylvania—$21.85.

Eastern District, Individuals.
Lizzie Zug, Prescott, $1.50; W. H. Sanger, Elizabethtown, $1.00, 2 50
Sunday School.
Lebanon Brethren, ... 17 35
Middle District, Individuals.
Daniel Whitsel, Cora, $1.00; Solomon Stranger, East Salem, $1.00, 2 00

Virginia—$20.85.
Second District.
Sewing Society of Linville Creek, 3 85
Individuals.
C. D. Bowman and wife, Fairfield, $2.00; J. M. Kagey, Dayton, $15.00, ... 17 00

Missouri—$18.00.
Middle District, Individuals.
Allie F. Stump, Leeton, $13.00; C. W. Gitt, Cabool, $5.00, ... 18 00

Nebraska—$6.00.
Individual.
A Sister, Lincoln, ... 6 00

Colorado—$5.43.
Sunday School.
Rockyford, ... 5 43

Oregon—$1.50.
Individual.
E. R. Wimer, Salem, ... 1 50

Indiana—$1.00.
Middle District, Individual.
E. S. Metzger, Peru, ... 1 00

Tennessee—$1.00.
Individual.
Isabel Sherfy, Johnson City, ... 1 00

West Virginia—$1.00.
Second District, Individual.
Mrs. Nora Ebert, Laureldale, .. 1 00

California—$1.00.
Individual.
Mrs. D. R. Ginder, Redlands, .. 1 00

Total for month of March, ..$ 236 78
Previously reported, ... 1929 85

Total for the year so far, ...$ 2166 63

BROOKLYN MEETINGHOUSE.

Pennsylvania—$18.68.
Western District, Sunday School.
Myersdale, ... 8 68
Individual.
Cain Christner, Indian Head, .. 5 00
Eastern District, Individual.
Agnes K. Landis, Richland, ... 4 00
Middle District, Individual.
Ida Harshbarger, McVeytown, 1 00

California—$5.00.
Individuals.
S. D. G. Anderson and family, Covina, ... 5 00

Iowa—$4.00.
Northern District, Sunday School.
Greene, ... 4 00

Nebraska—$4.00.
Individuals.
Mrs. Sarah A. Kohler, Deweese, $1.00; A Sister, Lincoln, $3.00, ... 4 00

Ohio—$2.75.
Southern District, Individuals.
David Fultz, Rushville, $1.75; Dora A. Gerber, Weilersville, $1.00, ... 2 75

Kansas—$2.50.
Southwestern District, Individual.
Rachel B. Dyck, ... 2 50

Indiana—$2.50.
Northern District, Individuals.
Mrs. S. S. Cripe, Goshen, $1.50; Lee Holler, Huntington, $1.00, ... 2 50

Missouri—$2.30.
Southern District, Individual.
Lizena Hylton, Olathe, ... 2 30

Virginia—$1.00.
Second District, Individual.
Bettie Good, Keezletown, ... 1 00

Maryland—$1.00.
Middle District, Individual.
E. J. Egan, Union Bridge, ... 1 00

South Dakota—$1.00.
Individual.
D. S. Stoner, Piedmont, ... 1 00

Total for month of March, ..$ 44 73
Previously reported, ... 2874 59

Total for the year so far, ...$ 2919 32

AFRICA.

Iowa—$20.00.
Middle District, Individual.
A Sister, Panther, ... 20 00

Total for month of March, ..$ 20 00
Previously reported, ... 14 25

Total for the year so far, ...$ 34 25

JAPAN MISSION.

Iowa—$20.00.
Middle District, Individual.
A Sister, Panther, ... 20 00

Total for month of March, ..$ 20 00
Previously reported, ... 15 80

Total for the year so far, ...$ 35 80

CHURCH EXTENSION FUND.

Indiana—$1.00.
Northern District, Individual.
Mrs. Samuel McCrary, Goshen, 1 00

Total for month of March, ..$ 1 00
Previously reported, ... 7 97

Total for the year so far, ...$ 8 97

SOUTHERN NATIVE WHITE.

North Dakota—$2.00.
Individual.
Geo. K. Miller, Cando, ... 2 00

Total for month of March, ..$ 2 00
Previously reported, ... 17 23

Total for the year so far, ...$ 19 23

AUSTRALIA.

Indiana—$15.00.
Middle District, Individual.
Ida Rank, Fort Wayne, ... 5 00

Total for month of March, ..$ 5 00
Previously reported, ... 10 00

Total for the year so far, ...$ 15 00

PALESTINE MEETINGHOUSE.

Ohio—$10.81.
Southern District, Congregations.
Pleasant Valley, $5.16; Oakland, $5.15, ... 10 31

Individual.
Noah Horn, Roseville, ... 50

Iowa—$10.00.
Middle District, Individual.
A Sister, Panther, ... 10 00

Indiana—$2.00.
Middle District, Individual.
Sophia Voohis, New Waverly, .. 2 00

Total for month of March, ..$ 22 81
Previously reported, ... 316 68

Total for the year so far, ...$ 339 49

COLORED MISSION.

Iowa—$25.00.
Middle District, Individual.
A Sister, Panther, ... 20 00
Northern District, Individual.
Geo. Atkinson, Kingsley, ... 5 00

Indiana—$17.59.
Middle District, Individual.
Richard Cunningham, Russiaville, ... 15 00
Northern District, Individuals.
Calvin and Fairy Swihart, Churubusco, ... 2 59

Idaho—$5.00.
Individuals.
J. H. Bowers and wife, Payette, 5 00

Pennsylvania—70 cents.
Middle District, Individual.
A. J. Kreps, Bannerville, ... 70

Total for month of March, ..$ 48 29
Previously reported, ... 144 74

Total for the year so far, ...$ 193 03

CHINA MISSION.

Iowa—$10.00.
Middle District, Individual.
A Sister, Panther, ... 10 00

Missouri—$1.00.
Middle District, Individual.
Dora Fortner, Aurora, ... 1 00

Total for month of March, ..$ 11 00
Previously reported, ... 96 82

Total for the year so far. ....$ 107 82

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BROOKLYN CHURCH FUND.

The following was received at Brooklyn, N. Y., during the month of March:

California.—D. W. Badger, $3.25.
Iowa.—C. B. and S. Lehman, $10.00.
Indiana.—Alex. and Lizzie Miller, $5.00; Lafayette Steele and wife, $1.00; Mrs. James Hart, $1.00; Thomas Cripe, $5.00; Mary A. Johnson, $5.00.
Illinois.—Martha Click Senger, $1.00; Maude D. Wilkinson, $2.85.
Kansas.—John Dudte, $1.00; Clara C. Himes, $1.00.
Maryland.—Sisters' Aid Society, $10.00; Estella Coffman, $2.60; Dr. J. S. Geiser, $5.00; Julia A. Roop and daughter, $2.00; J. M. Miller, $1.00; M. C. M., $1.00; Mrs. Jos. M. Rowland, for Emmert (deceased), $5.00; K. S. G., $1.00.
North Dakota.—H. F. D., $2.24.
Ohio.—Sarah C. Goughnour, $3.00; Jesse Jay Buchwalter, $1.25; Local S. S. meeting, $5.03.
Oregon.—M. E. R., 50 cents.
Pennsylvania.—Lititz Sister, $3.00; Leila Oellig, 25 cents; L. M. B., 75 cents; S. M. W., $3.00; Elizabeth Book, $4.65; I. N. S. Nill and wife, $5.00; Mrs. J. L. Wolford, $1.00; Chas. Foreman, $1.00; Invalid Sister, Lancaster, $3.00; Catharine Holsopple, $1.00; Mrs. H. H. Berkey, $3.50; S. Z. Witmer and family, $5.00; Ruth Erb, $3.00; Palmyra Sewing Society, $3.00; Tyrone Church, 40 cents; Sister Miller and class, $1.00; Sisters' Missionary Circle, Myerstown, $19.50; Hannah Bridegan, 50 cents; Geiger Memorial, $2.75; David Koons and wife, $5.00; Mrs. M. C. Swigert, $1.26.
Virginia.—M. L. Miller, $1.00; J. M. Cline, $10.00; Geo. A. Philips and family, $6.60; Rebecca Bowman, $1.00.

Cash balance, Jan. 31, 1905, ...$374 53
Received during February, ... 161 38

Total cash on hand, ...$535 91

Yours as Secretary of the Building Committee,
J. Kurtz Miller.
5901 3rd Ave., Brooklyn, N. Y.

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REPORT OF CHICAGO MISSION FOR MARCH, 1905.

Cash Received.

By balance, ...$106 37
"M. K. S.," South English, Iowa, .. 1 00
Levi Feightner, Brethren, Mich., ... 50
Hudson, Ill., S. S., per Ida Blough,.. 9 75
Edna Broadwater, Lime Springs, Iowa, ... 1 00
"A Sister," Lincoln, Nebr., ... 3 00
"Unknown," 50
Fanny Troyer, Chicago, ... 20
Franey Clanin, Springfield, Ill., ... 50
John Keever, Monticello, Ind., ... 5 65
Mary A. Johnson, N. Liberty, Ind.,.. 5 00
Mary McDannell, LaGrange, Ill., ... 25
"A Sister," Chicago, ... 25
Industrial School, ... 4 75

$138 72

Cash Paid Out.

Living Fund, ...$ 16 13
Rent, ... 10 00
Gas, ... 1 00
Help to poor, ... 50
Loan, ... 1 00
Industrial School, ... 17 00
Incidentals, ... 2 04
Support for Workers, ... 22 00
Carfare for Mission Visits, ... 1 25

$ 54 09
Cash on hand, ... 84 63

$138 72

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In the January report, under India Mission Fund, $3 should have been credited to Santa Ana church instead of Lizzie Pugh. In December report the $9.67 given by Missionary and Temperance meeting of New Enterprise should have been placed under India Orphanage instead of World-wide, and $7.49 should have been credited to Accident Sunday school under India Orphanage.

Courage, Strength and Love.

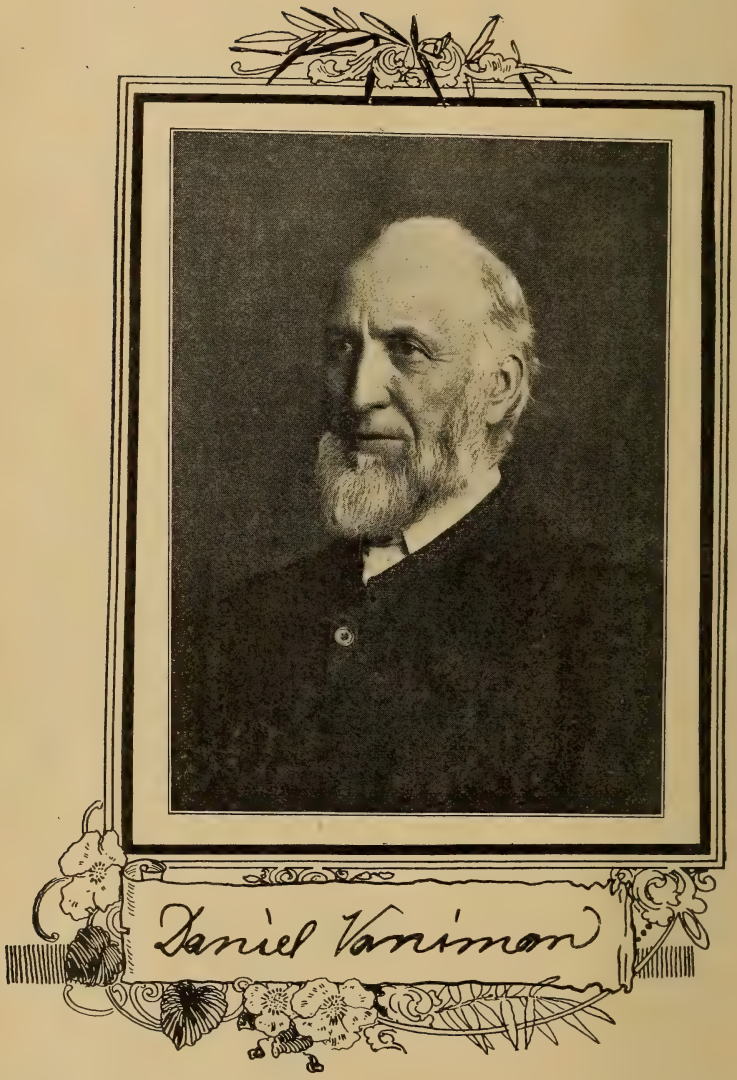
IT takes great strength to live where you belong
When other people think that you are wrong;
People you love, and who love you, and whose
Approval is a pleasure you would choose;
To bear this pressure and succeed at length
In living your belief—well, it takes strength!

And courage, too. But what does courage mean,
Save strength to help you face a pain foreseen?
Courage to undertake this lifelong strain
Of setting yours against your grandsire's brain;
Dangerous risk of walking lone and free
Out of the easy paths that used to be,
And the fierce pain of hurting those we love
When love meets truth, and truth must ride above?
But the best courage man has ever shown
Is daring to cut loose and think alone.

It takes great love to stir a human heart
To live beyond the others and apart.
A love that is not shallow, is not small;
Is not for one, or two, but for them all.
Love that can wound love, tho' the heart may bleed;
Love that can lose love, family and friend;
Yet steadfastly live, loving to the end.
A love that asks no answer, that can live
Moved by one burning, deathless force—to give.

Love, strength and courage; courage, strength and love!
The heroes of all times are built thereof.

—Charlotte Perins Gilman.


Daniel Vaniman

The Missionary Visitor.

Vol. VII. JUNE, 1905. No. 6.

Elder Daniel Vaniman.

By A. W. Vaniman.

The subject of this sketch was born near Dayton, Ohio, Feb. 4, 1835. He was the youngest of five brothers. His father was a farmer, and also conducted a small sawmill, which the sons were brought up to attend. His mother was a Bowman, and he had one or more uncles who were noted ministers. I have heard him say that what oratorical powers he possessed were inherited from his mother's family. Early in life, though against considerable opposition, he determined to get as much education as he could. He received very little, if any, schooling after he was fourteen, until he became of age. He then went to a private school one year, and I have often heard him say that it was the best investment he ever made.

He taught school one or more terms, was a great reader, and in this way broadened his fund of information. He would work hard during the day and read late at night. Such volumes as "Dick's Works" and "Josephus" he had in his library and read in his early married life.

Sept. 2, 1858, he was married to Maria Kimmel. The writer was the only child of this union, as she died of hasty consumption June 2, 1860. He afterwards married Elizabeth Stutsman, of Elkhart county, Ind., by whom he had five sons and one daughter. He and his first wife were baptized in the spring of 1859. In the spring of 1864 he moved from Ohio to Macoupin county, Ill., where he was elected to the ministry April 8, 1865, forwarded to the second degree May 29, 1866, and ordained to the eldership in the Macoupin Creek church, Montgomery county, Ill., Sept. 15, 1876. A short time before he was ordained he made a trip to Texas with a view of locating there, which in all probability would have been done, had not the church, which he served, so strongly objected to his leaving them.

He devoted a great deal of time to the church, in the days when the minister gave his time and paid his own expenses. He was very punctual in all that he did as well as in filling his appointments. In my boyhood days he had monthly appointments in Christian county, Illinois, about 30 miles from home. One occurrence, especially, impressed me and has had its influence on my life. All who are acquainted with a black mud country know how nearly impassable the roads are when they freeze hard while torn up by travel. It is almost impossible for a horse to travel on such roads. One day he was to go twenty-five miles to fill an appointment, while the roads were in that condition. Most men would have said it is impossible to go, and people will certainly excuse an appointment; but rather than miss the appointment, he went on foot that distance, passing through fields where he could avoid the rough roads. This faith-

fulness to duty was characteristic of him throughout his life.

He was an original thinker, and an originator, as is evidenced by the part he took as one of the committee in forming the present practical plan of missionary work. He also assisted in framing the original plan for the Tract work. When the missionary plan was adopted in 1884 he was appointed one of the Committee, which position he held some ten years. He was its chairman during this period. He was very active in soliciting money and endowments for the missionary work. In this he was signally successful, even though he would not overpersuade persons, and he had very little trouble with them becoming dissatisfied after they had made a donation, or signed an endowment note. In 1892 he was appointed Traveling Secretary for the Missionary Committee, which position he filled for a large part of the time until his death.

He was much interested in education, and sent all his children to the Brethren's schools. In 1889 he sold his farm in Illinois and moved to McPherson, Kansas, for the purpose of being some help in developing that school. Upon arrival he was elected Chairman of the Board of Trustees, and his acquaintance in the Brotherhood was a great help in carrying the school through some of the struggles which have been characteristic of most of the Brethren's educational institutions. A number of times he served on the Standing Committee, and three times was Moderator of that body.

As a writer he was well known. His "chips" came from many a "log," covering a wide range of subjects. Few persons could say more in fewer words.

Having broad and advanced ideas, he was always ready to use his influence to secure what he considered would be an improvement in the work of the church. He was one of the active leaders in the change in the mode of feet-washing to what it now is. He strongly believed that the world is growing better, and was always inclined to look upon the bright side. He always tried to encourage persons not to allow themselves to give way to despondency, or the "blues," as was the common expression. As a counselor his advice was much sought. He was intensely practical. The expression "good common sense" was a favorite one with him, and he carried it out in his life and dealings. He was no theorizer, but rather a man who always looked for a short and practical way out of a difficulty, and not many persons had better success in that line than he. The close intimacy and confidence which existed between him and the writer shall always be a sweet memory, and will have its influence for good on one who is still trying to run the Christian race.

In the early days of the Sunday-school movement, when there were objections to holding a Sunday school in the churchhouse, he arranged one in his barn and for several summers a very interesting and successful school was held there. This assisted in removing the opposition to holding it in the meeting-house. The last twenty years of his life he suffered severely at times with catarrh of the stomach, but was never inclined to complain much. We who knew him could see when he was suffering severely, although he said nothing. The last time the writer saw him was when we separated at Lincoln, Nebr., at the close of the Conference there. The last letter we had from him was written not long before his death, in which he said, "I am well. I have been working with the spade some this summer, in laying cement walk about the house and working in the garden, etc., and I believe I can shovel more dirt than any of my boys." Nov. 15, 1903, he had been to Young People's meeting in the College. Upon his return home he took sick and in less than a half hour fell asleep to wake with his Master on the other shore.

Malmö, Sweden.

SCENES IN LIFE OF DANIEL VANIMAN.

Boyhood Home. Where Baptized.

Home in Virden, Illinois.

Home in McPherson, Kansas. Making Hay in Kansas.

The editor deems it but just to append the following appropriate letter to what has been so fittingly said above:

Franklin Grove, Ill., Nov. 17, 1903.
F. A. Vaniman,

Dear Brother:—I have received your telegram containing the very sad intelligence of the death of your father. Had I been at home, and had it been possible for me to have reached McPherson in time, I would have been with you when you laid him away to rest. When I read your telegram, I said to those who were in the room with me, "Know ye not that there is a prince and a great man fallen this day in Israel?"

To me your father was from the time I first knew him an inspiration and a wonderful help. He impressed himself more deeply upon me than any other man I ever knew. His native ability, his zeal, his earnestness, his honesty and integrity of purpose, his clear-headed judgment, which in church matters was intuitive of the highest type, his kind helpfulness to all who were struggling for better things, and the exceptional quality which led him to strike squarely and without circumlocution, at all questions that came to him, made him one of the strongest men our church has known. I served on the Missionary Committee with him a number of years and I can say truthfully that the church owes more to him for the success of this great work than any man living or dead.

He was often in my house and we were always glad when he came and sorry when he left, and to me his death is a personal loss. I had not thought of his passing away. Only the other day I had outlined a letter to him, covering some phases of present conditions in the church upon which I much wanted his counsel and advice. But his voice is silent and his pen will indite no more good matter for his fellow-workers.

To you all, mother and children, we give our heartfelt sympathy. I know your loss is his gain. I know that you will miss him and that the vacant chair in the home will never be filled, but God is good and I could wish nothing better for myself than has come to him, that, as age begins to tell upon the body, and the natural powers begin to fail, he would call me home to rest and peace.

My wife most heartily joins me in her sympathy to you all in this time of sorrow. May God bless your hearts!

Yours fraternally,
(Signed) D. L. Miller.

Why is it So?

By A. Hutchison.

In looking at the twenty-seven faces as they appear in the March number of the "Missionary Visitor," I am made to wonder why there is such a unanimity of spirit and purpose. No two of the faces are alike, and they are of different families, some male and some female, some well up in years, while others are much younger, but all have left the plays of childhood. Some are married and some are single, but they all alike lay all upon the altar and say, "Here, Lord, use me to help my benighted brother and sister up out of darkness into light."

As I look upon Brother and Sister Miller, their heads, well frosted with gray hairs, say to them, "You will soon have to leave your places in this body

of workers." But it seems as if I could hear them say, "That is all right. Don't you see this body of strong brethren and sisters who have dedicated their lives to the Lord's work?" Yes, I see them, and my poor heart swells with emotions of gladness. My eyes fill with tears of joy and peace as I try to write these lines. I praise the Lord that He allowed me to live to see the time when the "Go ye" of Matt. 28: 19 has taken hold of the hearts of our people. I am happy to believe that those who have entered upon this line of work have done so with no other motive in view than to glorify God and save souls. And with the resolution of Ruth, they will carry this good work on to a glorious victory. Yes, if I were a young man, I, too, would want to be a missionary, either in this, or a foreign field. But as I go down I am glad others are coming up. Amen.

A Ministerial Problem.

A DECISION TOO MUCH DISREGARDED.

1. Let churches, having brethren of the necessary qualifications, from time to time hold elections to increase our ministry, with a view of meeting the growing demand for preaching the Gospel, both at home and in all the various localities of the missionary field of the world. And let all ministers, when elected, be advised and urged to hold themselves in readiness as much as possible, to be used by the church wherever they may be needed.

2. Let the General Mission Board, as often as they deem it necessary, publish the following qualifications necessary for missionaries:

(a) He must be sound in the faith.

(b) He must be able to submit himself wholly under the control and advice of the Mission Board under whose direction he labors.

(c) He must be able and willing to defend and teach the principles of the Gospel and the doctrine and peculiarities of the church, as defined and applied by Annual Meeting, and must manifest the same in his conversation, life and character.

(d) If married, he must have a companion, who is to him a true helpmeet, possessing, so far as may be, similar qualifications, and who is ever ready and willing to help him in every possible way to carry forward the Lord's work.

3. Let the several District Meetings each appoint three of their well-established elders, who are known to be favorable to the missionary work of the church, whose duty it shall be to report to the General Mission Board the names of such ministers in their respective State Districts who possess the proper qualifications, and who have proved themselves faithful to the church and efficient workers, and who are willing to be located by, and work under the direction of, the District and General Committee. And the above item, if adopted, shall repeal Art. 21 of Minutes of Annual Meeting of 1886.

4. Let the General Committee give the regular missionaries to understand that they will be furnished with steady employment as long as they prove to be the right men in the right place, and that, while thus employed, they shall be sustained temporally.

Passed.

—Art. 6, 1890, Pages 113, 114 of Revised Minutes.

THE RESULT.

In preparing the following table the following inquiries were sent out, and the number of each corresponds to the number at the head of each column:

1. How many congregations have you in your district?
2. How many of them are without a resident elder?
3. How many of them are without a resident minister?

Within the last five years—

4. How many have been called to the ministry?
5. How many ministers have died?
6. How many ministers have been put out of office because of unfaithfulness?
7. How many ministers have been largely excused from ministerial duties because of old age?
8. As a mission board, how many places could you use a minister and feel sure you could provide for his support if you could get the proper man, all in your own district territory?

	1	2	3	4	5	6	7	8	In-crease	De-crease
Arkansas	12	8	7	.....	.....	1	.....	.....	.....	1
California	13	3	.....	10	2	4	5	.....	.....	1
Northern Illinois	25	8	3	22	4	3	14	2	1	.....
Southern Illinois	30	13	3	8	2	5	6	2	.....	5
Northern Indiana	39	15	5	10	5	2	20	5	.....	17
Middle Indiana	33	9	7	17	9	3	5	.....	.....	.....
Southern Indiana	33	9	5	2	10	1	8	.....	.....	17
Northern Iowa	20	8	2	8	1	.....	6	7	1	.....
Middle Iowa	22	10	5	7	2	.....	10	6	.....	5
Southern Iowa	15	10	1	6	4	2	5	.....	.....	5
Northeastern Kansas	21	3	.....	10	5	1	4	.....	.....	.....
Southeastern Kansas	15	7	4	4	3	4	4	2 or 3	.....	7
Northwestern Kansas	16	3	2	4	1	2	7	.....	.....	6
Southwestern Kansas	20	6	2	8	2	4	8	2	.....	6
Western Maryland	6	1	.....	.....	.....	.....	1	1	.....	1
Middle Maryland	8	3	1	5 or 6	2	1	1	.....	2	.....
Eastern Maryland	10	.....	.....	10	3	.....	2	.....	5	.....
Michigan	14	7	1	1	.....	1	1	4	.....	1
Northern Missouri	14	4	3	8	4	.....	.....	.....	4	.....
Middle Missouri	12	4	.....	5	1	.....	.....	1	4	.....
Southern Missouri	15	5	2	11	1	.....	1	.....	8	.....
Nebraska	29	18	9	12	4	.....	2	3	6	.....
North Dakota	18	8	.....	12	.....	.....	2	.....	10	.....
Northeastern Ohio	24	10	2	12	8	.....	8	.....	.....	4
Northwestern Ohio	27	12	5	10	5	2	8	5	.....	5
Southern Ohio	39	17	6	17	8	1	6	6	2	.....
Oklahoma	21	9	4	10	.....	3	6	4	1	.....
Oregon and Washington	22	10	4	5	.....	1	3*	.....	1	.....
Eastern Pennsylvania	41	15	.....	21	5	3	3	.....	10	.....
Middle Pennsylvania	24	3	1	3	2	.....	4	2	.....	3
Western Pennsylvania	30	10	3	20	6	2	5	.....	7	.....
Southern Pennsylvania	18	5	1	10	13	2	18	2	.....	23
Tennessee	23	2	1	5	5	.....	1	5	.....	1
Texas	6	1	.....	2	.....	.....	.....	1	2	.....
First Virginia	38	13	7	12	8	.....	8	12	.....	4
Second Virginia	29	6	.....	8 or 10	2	2	10	3	.....	4
First West Virginia	15	6	1	3	2	.....	3	2	.....	2
Second West Virginia	9	4	1	9	3	3	2	1	1	.....
Total	806	285	98	330	132	53	197	79	66	118

This table shows the following:—

1. There are 806 congregations in the Brotherhood.
2. There are 285 congregations—over one-third—without resident elders.
3. There are 98, nearly one-eighth, without resident ministers.

Within the last five years

4. 330 have been called to the ministry.
5. 132 ministers have died; 53 have proved unfaithful; 197 have been superannuated by common consent.

6. The difference between fact 4 and the totals of fact 5 is 52 less ministers called than lost to the service of the church in the 5 years.

7. Sixteen districts have called 66 more ministers than they have lost, while 20 districts have lost 118 more than called.

8. Over against this stands the statement that 22 districts sufficiently wide-awake to see the needs of their respective fields, declare they could use and provide for 79 ministers not now at their command.

In looking over the following comments called forth by the questions heading the respective sets, one is deeply impressed that the church is hardly awake to the seriousness of the peril which confronts her. Surely there is occasion for prompt and decisive and wise action on the part of every member. Truly this is a time for crying aloud to the Lord of the vineyard **from bended knees!**

COMMENTS BY TWENTY-FIVE INDIVIDUALS.

1. Who are Responsible that no More are Called to the Ministry, Ministers or Laymen? Why?

P. H. Beery, Covington, Ohio:

Responsibility! What is its awful meaning! The very word itself suggests the essential difference between mind and matter, human and brute, order and chaos. By bearing it rightly, we mount to heaven. By its abuse we sink into hell.

Were we asked to fix the responsibility for the apparent failure in our present method of calling men into the ministry, we should say that both the ministry and the laity are responsible. We may well be charitable toward those who are indifferent to responsibility in their own petty private affairs. But this is not the case with those to whom has been entrusted the keeping of the very keys of heaven. When such men turn traitor to God by their self-seeking, words can not express the turpitude of their sin. This was the sin of the Jewish leaders whom Jesus rebuked in the most scathing terms (see Matt. 21: 40; Luke 11: 52). Assigned the keeping of the vineyard, they became thieves and murderers. Entrusted with the keys of heaven, they trafficked in souls and gambled upon their destiny. Upon these Jesus pronounced an awful woe. And why? They spurned sacred opportunities. They abused a sacred trust. They trifled with responsibility. For they entered not themselves, and those that were entering they hindered.

To be responsible for the pecuniary losses and failures of others, is a burden that no one can bear with honor. How, then, can we bear the inconceivably greater burden of wasted talents and lost souls! That some of us in the Brethren church are trying to carry this awful burden seems clear from the facts gathered by our Editor, and presented above.

Who is responsible that there are not more called to the ministry? The heathen are perishing from a lack of preaching. The world-harvest white about us is wasting from the same cause. The church has scores and scores of capable and suitable men (and women) willing to minister. Why are they not called into service? Who is responsible?

We answer: (1) The ministry is chiefly responsible for this spiritual blunder, for as teachers, they have either been blind guides or false teachers. They have failed in teaching the truth, and so have failed to utilize the latent power of the church. To the ministry belongs the initiative and the control of every call to the ministry. If there has been failure in this, we should expect to find an incompetent ministry, or a self-centered official body standing in the way. "When the Lord (therefore) of the

vineyard cometh, what will He do unto those husbandmen?"

We answer (2) that the laity, too, are responsible that not more are called to the ministry. For in a theocratic democracy, like our church, every member has a fixed responsibility and is directly answerable to God for his faithfulness, and so long as we hold to the unwritten law that "the voice of the people is the voice of God," a very large part of this responsibility rests upon the laity.

Has your church utilized its talent by calling it into service? Then the laity and the officials may share the glory. Has your church suffered because of buried talent? Then must the laity and the officials share the dishonor.

Daniel Hays, Broadway, Va.:

I am inclined to think from what I have seen in places that both ministers and laymen are to blame. The ministers, for neglecting to instruct the church as to the importance of keeping up the supply of ministers, to carry on the work of the church, and because the ministers at times have fears that certain ones whom they can not trust may be elected.

Then the laity sometimes are at fault in opposing an election, because they set the standard too high, and think no one of their number has the qualifications.

Now I think the ministers in charge should lay down the scriptural requirements, trust to the Lord and the good sense of the church, and proceed.

Then the laity should know that we need men who will care for the church as overseers even more than gifted speakers, and the only way to have them is to elect them, and that in time.

Lelia M. Culler, Woodland, Mich.:

First, the ministers, for not urging a more thorough preparation for this important position.

True, the consecrated life is the greatest need,—and without this, all will finally result in failure,—yet the preparation of the intellect, the education and development of the mind is also of vital importance. A systematic study of the Bible should be urged and encouraged by the ministry, because it is impossible to teach, or preach, that which we do not know.

In view of these facts we sometimes hesitate to call those who have high ideals, and are thus preparing and educating themselves, lest they be aspiring, and we have been taught that it is unsafe to select such,—forgetting that "apt to teach" is one of the gospel requirements.

Secondly, the laity are responsible for several reasons. First, perhaps they are satisfied with present conditions, and are not awake to the great need of the Brotherhood at large. Second, they feel they do not have material at command. At any rate, it is not sufficiently developed to be recognized. Third, they fear to act because of past mistakes.

We are met with this question, "Does not the church have to-day as much talent as she had in the past?" I reply, kindly, Have not past causes brought about present results? Why do some of our churches report fifty per cent of their members inactive at present? It may be that the question of material, preparation and consecration, was not as fully considered, as was the decision of Annual Meeting to "call from time to time," etc.

Yes, we need workers—we need many of them—sheaves all over our land are waiting to be garnered: but we need active, consecrated men and women who are prepared to indoctrinate, organize, evangelize, and save humanity.

M. W. Emmert, Mt. Morris, Ill.:

For three reasons, I believe that the ministers rather than the laymen are largely responsible for the present dearth in ministerial force of the Brethren church.

1. With comparatively few exceptions the ministers of local congregations do

not feel any responsibility resting upon them to supply ministers for any field, or for any congregation except their own immediate field and congregation. The decision of Annual Meeting has not been taken seriously by the large majority of the ministers of the Brotherhood. Even those who are in full sympathy with the present missionary movement, and who are enthusiastic advocates of giving and sending, many of them, have either thoughtlessly neglected or purposely ignored this eminently important phase of mission work.

2. It is plain to see that, if the ministers themselves have not felt the responsibility of electing and training ministerial recruits for other fields than their own, they are largely responsible for the ignorance of the laity as to the pressing need of this phase of mission work. The purpose of the ministry is to teach and persuade—teach divine truth and the demands which it makes upon Christians of this day; persuade men to act in harmony with the truth and its demands. Therefore, if the ministers neglect to instruct the laity with reference to the present pressing need of more laborers, and the importance of prayer to the Lord of harvests for more laborers, and persuade them to act in harmony with their prayer, the ministers and not the laymen are responsible. The ministers are leaders and the laymen are followers. Because of this many of the congregations are active givers of money but fail to be givers of men. They are ready to give the money to support a missionary but expect some one else to give the missionary.

3. The proposal to a congregation to elect a minister should come from the ministers. Why? Because in church government, not to say anything of civil government, the office should seek the man and not the man the office. An active, wide-awake layman, just such a one as should be elected to the ministry, would justly hesitate to make such a proposal for fear of being accused of seeking the office. Again a layman might hesitate to suggest to the minister that there should be an election held for fear of being accused by the minister of not being satisfied with the minister's work. The proposal for an election would naturally come from the ministry. The ministers are responsible if they fail to teach the need of choosing and training, as fast as possible, those who are ready and anxious to carry the Gospel to any field when the Spirit through the church calls.

W. R. Deeter, Milford, Ind.:

In the face of the "Go ye," "Pray the Lord of the harvest to send laborers into his vineyard," and the Annual Meeting decision, "The churches shall call brethren to the ministry from time to time," etc., statistics show that the numerical strength of the ministerial force in the Brethren church is not keeping pace with the growth of the membership. In the last decade the membership increased a little over fifty per cent, while the ministerial force did not increase so much. By actual count the ministerial list is not as large in 1905 as it was in 1904. Only a few years ago the mission boards had the ministers, but lacked the means. Now they have the means but lack the ministers.

From authentic report, we learn the various boards could use seventy-nine more ministers than they have at their command and that there are ninety-five congregations without a resident minister. These facts should cause every elder to think of his own responsibility and try to meet the issue.

In a few instances the laymen may be responsible for this lack of ministerial force. I have heard laymen say, "I would not accept the responsibility of the ministry myself, and therefore I will not assist in imposing it upon others." This class would soon have no church. In most cases the responsibility rests with the ministry and in many cases with the elder in charge.

It is possible that we may stand in the way of the Lord sending laborers into his vineyard, and answering the very thing we prayed for. The time is here for us to awake, and if we have not, in our estimation, the very best material, use such as we have, and divest ourselves of this responsibility.

The ministry are responsible because it is in line with their part of church work. They belong to the official board, where the election of a minister ought to originate. It is especially the duty of the elder in charge to see that the ministry does not run down. He is the father, the presiding officer and should be deeply concerned about the ministerial force.

2. What are the Reasons that no More are Called to the Ministry?

Josephine Hanna, Flora, Ind.:

It is a striking fact, and a fact striking at the growth of the Brethren church, that her ministerial force is decreasing. This, in the face of the crying need for efficient workers, may well cause us to ask why no more workers are called.

Have the results of our method of securing workers been such as to encourage or discourage the church therein? Many able men have thus been called; but—with all respect to those whose talents were not in this line—many have been called, and some against their desires, who had not the particular gift of teaching; and it is quite as probable that some have possessed this gift who have not been called. Is our method, or our power of discrimination at fault? If the latter, can we help it? If the former, may we not?

Do we anywhere in the New Testament read of faithful men moved to preach being denied the liberty which the Spirit gives? And how, otherwise, can man return his talents—in this line—with usury? May others relieve him of this responsibility, by restriction or substitution? Restriction is dangerous; substitutes must answer for their own talents, and only God, who bestows the ability, can release man from the obligation under which it places him.

We must not quench the Spirit, brethren. With the Spirit's power, and the assurance of the liberty which the Spirit gives, many lives would be consecrated to gospel service, from which the church could send out workers into many fields. And if the Spirit is not thus moving in our midst, let us continue with one accord in prayer and supplication, until it is manifest throughout the body; for the body without the Spirit is dead.

Jeremiah Thomas, Clifton Mills, W. Va.:

One chief cause no doubt is that the ministers in charge, who ought to be leaders in this work, do not see the necessity of making a call, looking no farther than their own congregations.

We should remember that many congregations outside of our own could profitably use ministers which we would call to the work, and the general and district mission boards could command some to their work.

Some may not make a call, thinking they have no proper material to select from. This may be true, and it may not. A congregation not having proper material may be responsible for such a condition of affairs. A part of the church's mission to-day is to develop workers. Christian Workers' meetings, Sunday-school work, etc., are means by which material is developed. The congregations which complain that they have no material for the ministry are generally destitute of the means of development.

Other "careful brethren" are fearful lest somebody would be called who "might cause trouble." Too many of our dear brethren lack confidence in those not in authority, forgetting that somebody must fill their places sooner or later.

How much better to make calls to the ministry before they are especially

needed, and the older ones in the ministry can greatly assist them to become efficient in any department of church work to which they may be called.

Some congregations are very exact to follow Annual Meeting decisions in some lines, but fail to respect the decision which says, "The churches shall call from time to time," etc.

May each congregation feel individually responsible, and call forth her strongest men to her work. Who are strongest? Faithfulness and efficiency are the essentials.

W. M. Wine, Union Bridge, Md.:

1. The church is not awake to her needs. A wide-awake business man looks many years ahead, formulates plans and executes them in order to perpetuate and increase his business. He does this because he is interested in his business. Many of our ministers are too well satisfied with what is being done. And they with the church are acting as though the present ministers were going to live always. Why all this neglect? Lack of interest in this business and a proper study of its needs.

2. Lack of coöperation. This matter of electing ministers lies largely in the hands of the present ministerial force. The ministry is supposed to take the lead in every department of church work. The older ministers have not had the proper confidence in the young members. The young may not have been just as respectful towards the older as they might have been. This has led to a lack of sympathy, hence elections are often postponed until old age and death make it absolutely compulsory.

3. The present system of choosing ministers has been discouraging to some congregations. It is a pretty well known fact that men have been placed in the ministry by but one-tenth of the votes cast. Some churches have made serious errors in selecting ministers, why should they not hesitate, since they have so often missed the man for the place? Dare anyone say that the church has not made mistakes along this line? Why all these inactive ministers? Since there are so many inactive ministers, why continue this indiscriminate choosing?

4. Comparatively few are ready. Why should a young man prepare himself for the ministry in our church? What assurance has he that he will be used in that way? Is it to be expected that very many young men will go to our Bible schools and fit themselves for the Christian ministry, having no assurance of being called? Then, too, the church offers no inducements from a financial standpoint. The world is offering fascinating inducements. Our young men are preparing for business. Indeed, many of them are entirely too eager after the glitter of gold. The church thinks they are not interested in her welfare, but what has she done to direct them?

5. The probable transition to a supported ministry is just now causing churches to wonder and hesitate in electing ministers.

Would it not be well to mold sentiment in favor of electing more of our young men to the ministry before they have prepared themselves for other vocations and their lives have become fixed along other lines? May the Lord direct in the solution of these problems!

O. L. Minnich, Ladoga, Ind.

1. We have raised the standard of qualification beyond the ability of many such as were formerly called. We want men strong intellectually as well as spiritually. A good man might make a very poor preacher. Such discrimination very properly excludes many from the ministry.

2. Some who are able are not available. There are those of excellent mental faculties, who consider their ability their own, and not being led by the Spirit are not willing to consecrate themselves to God's service. But there are good, capable brethren who hesitate to enter the work or prepare for it, because

of a lack of support. The prospect is discouraging for him who must meet the necessities of life as well as try to preach for the Lord.

3. The scarcity of brethren truly qualified for the ministry is largely due to the lack of effort put into our Sunday school and young people's work by many of our local churches. These departments of church work instruct, develop and inspire young believers, making them ready and willing to do whatever they can for the church, and inspiring many to prepare themselves more fully elsewhere for the Master's service. Failure to apply these evident truths in so many of our churches is resulting in a lack of efficient workers and the ministry is jeopardized.

4. The lack of sympathy and interest in the young people on the part of many elders and officials is very disastrous. No wonder so many of our young members seek associations elsewhere, grow worldly and are not available for the church work. This lack of sympathy sometimes amounts to a feeling of distrust, making church associations very unpleasant, and any service from the young, impossible. There are good young brethren who would, if properly encouraged and elected, be faithful ministers of the church; but who are never called. These may even be driven from the church by this cold, unkind treatment.

5. We take too narrow a view of our work. If our evident needs are supplied we are satisfied. Preaching every two weeks at one point and a summer Sunday school are about all some churches see any need for having. One or two preachers can supply the preaching. Why have more? Really one minister if he is any good at all, would be enough in such places. But if an elder in such a church should, by the grace of God, be able to arouse it to a sense of its duty it would soon have an evergreen Sunday school, young people's meetings, an aid society, a missionary society and even other lines of good work. Then perhaps they would want some one to assist their dear elder in the ministry, for preaching is more frequent now and mission points are calling, not far away.

Oh, the difference between the self-centered, self-satisfied, selfish church and the real missionary church! The true Christian life is a life for others. When we really accept this truth, willing workers will not be lacking.

Justus H. Cline, Bridgewater, Va.:

There are several reasons. First, I would mention the rapid transformation of our ideas as to what constitutes fit material for the ministry. Our general ideals of a minister's qualifications have changed very perceptibly in recent years. This change has been more rapid than the growth of our methods to supply men of these qualifications, that the general sense of the church demands. Twenty years ago it was not uncommon to elect middle-aged men to the ministry. Schooling figured to a comparatively small extent. Now the middle-aged man is seldom considered, and even the young man who has not more than average school advantages is largely eliminated. This general idea has resulted in narrowing down our ministerial material, and when you ask why no election is held, the answer is, "We have no one suitable." At the same time there may be a number of young men in the congregation whose spiritual life is exemplary. This change of ideals among us has practically the same results of, and is equivalent to a lack of material. Whether this lack is real or only apparent, is another question.

In the second place, there is a failure to encourage material. If our ideals and demands of the ministry are growing, our spirit of interest and helpfulness in this respect should grow likewise. The Savior set a noble example in this. When He wanted preachers He took men under His care, encouraged them and trained them. He succeeded admir-

ably. Out of twelve, eleven were suitable. We would feel much encouraged if one out of twelve of those under our care became so. The responsibility rests upon the entire church, but especially upon the elders. First make Christians of our young men. Trust them. Elect them to the ministry under the Spirit's direction, and do not place upon them suspicion simply because they are young. God can mightily use a young man if converted to His service.

In the next place there is neglect. In this respect our large churches are especially guilty. These churches afford the richest opportunities to develop material for the ministry, and to supply less favored fields. There are churches with several hundred members and a good ministerial force and ample material for another of excellent merit, but they make no calls, simply because they themselves need no more help.

I was in a large congregation and some of the members seemed discouraged because they had elected some young men to the ministry, and each time these young men had gone into fields where they were more needed. We must learn to make preachers for mission fields as well as for our own home work. The small, weak church may say, "We have no material," but the larger church, with two or three elders, and half a dozen preachers and twice as many deacons should be sincerely ashamed to offer such an apology to our mission boards and isolated churches when they need workers.

J. W. Lear, Cerrogordo, Ill.:

"Go ye into all the world, and preach my gospel to every creature" rings in our ears unfulfilled.

Are we able to accomplish it? Not with present conditions. We, as a church, are not at this time able to meet the growing demands in the home fields, to say nothing of the foreign.

Where is the trouble? Haven't we the money? Yes. But we have a shortage of ministers who are willing to say, "Here am I, send me." A ministerial famine.

It is an evident fact that all the churches are not heeding the request of Annual Meeting to call young men to the ministry. Why is this so?

1. The educational demands upon the minister of the present are very strong. The membership see this, and at once say: "No material."

2. A plan to educate and develop material is lacking. Through this means young men could be prepared for life work, and at the same time bring material to the surface for the benefit of the membership.

3. Sometimes untrue leaders, for fear of losing their power, stand in the way of young talent.

4. Our increased education has brought to our young brethren numerous avenues for mental activity. They select their life work early in years. Many of them would serve the church faithfully and willingly in the ministry, but she is too slow acting. They launch out, only to leave the church pondering over her mistake.

5. In many places our peculiarity in dress has been the cause of holding young men out of the ministry, the membership having been taught that, whatsoever the qualifications otherwise, no one could be thought of as material unless strictly in line. Many of our able ministers have been converted on that question after entering the office.

6. Sentiment is often against the young man that aspires and prepares for the work before he is called. While he would love to witness for Jesus, because of this discouragement he fails to develop.

7. Our system of handling the ministry is defective. Some places they are practically without help in the ministry, and there is actually no material from which to draw. At others they have plenty of material, but because of an

over-production already, they are not put to work.

Supply follows demand. If we had a system that would increase the demand at the overflow points, others would be called.

8. A lack of remuneration on the part of the church, as an inducement to the young man to make the needed sacrifice to prepare for effective work in the ministry.

9. A general lack of white heat in the service of the Master. Too much engrossed in sending laborers into our own fields to gather grain for our garners and not anxious enough for souls.

Let us all pray the Lord of the harvest to send more laborers into the harvest. After our praying let us allow Him to do so through us.

A. Blanche Lentz, Elgin, Illinois:

There are several reasons why more ministers are not called, some of which may be traced directly to the action or inaction of the present ministerial force, while others lie with the laity. However, I wish to speak of one which does not come directly from either but which might, of course, be removed by the cooperation of the two bodies.

This reason is found to exist in congregations where there are already two, three, four or more active ministers—that is, active so far as their crowded condition will allow. The members of the laity see the need of more ministers—in other fields. Their hearts yearn to do something to help answer the Macedonian cry—the call for some one to "preach the word." But they feel that, under existing conditions, their hands are tied. They may call men to the ministry, but there their authority ends. So they are indifferent to and even discourage the calling of ministers, feeling that it means only that many more added to the already crowded bench behind the stand, and deeper embarrassment in the face of the minister who, alone, fills two or three appointments a week.

Even with the money in hand ready to be given for the support of some hopeful station the church cannot place the minister in the position unless he expresses a willingness to be placed. Here, brethren, is a weak point in our present system, or, I should say, present practice, and it will remain weak so long as we do not have an effective plan for the distribution of our ministerial force. Annual Meeting of 1890 passed a paper on qualifications of ministers containing a clause which should remove this difficulty, and I believe it will when the church calling the minister and the elder giving the charge emphasize it as it was no doubt intended that it should be.

3. How do you Account for so Many Congregations Without a Resident Elder or Minister, and What do you think of the Condition?

I. J. Rosenberger, Covington, Ohio:

First, as to congregations without a resident elder. A resident elder is desirable, but if one can not be secured having the qualifications named in 1 Tim. 3: 1-6, and Titus 1: 5-10, better secure an elder from abroad. A resident elder is not a necessity to a prosperous church. I have knowledge of a congregation that prospered for years without any elder in charge, but the spirit of loyalty and submission was prevalent both among the officials and laity. True, something may be done by way of preparing brethren for the eldership, but a leading part, the spiritual part, brethren must prepare for themselves by God's blessing.

Second, congregations without a resident minister may be accounted for in a number of ways, some of which are as follows:

(a) Some of these congregations, it is considered, lack brethren with the necessary gift,—the gift of communicating.

Paul tells us that "there are diversities of gifts."

(b) But a larger per cent of these congregations without a resident minister, have been so moulded by educational influences, that they decline to give consent for any one to be called to the ministry unless he has a collegiate preparation. They want the men, that are to do battle, "to be clad with Saul's armor." They seem to want to be like other churches, like ancient Israel.

It is doubtless true that the same brother could do more good with an education than without it. It is equally true that a brother can do more good that has wealth than he could without it; but it would not be prudent to decline to call a brother to the ministry, because he is poor, and it is equally unwise to refuse to call a brother to the ministry because of a supposed lack in his education. This sentiment is materially strengthened when we remember that illiterate ministering brethren are found among those who have built up our largest congregations and have had the largest ingatherings as evangelists. Hence a congregation without a resident minister is in a very unfavorable condition, and needs to be discouraged by all well-wishers of Zion.

Mrs. Lizzie Harnish, Mt. Carroll, Ill:

1. Account for the lack on the grounds that the elders and congregations fail to comply with the requests of Annual Meeting in calling ministers to the work.

2. Some congregations have not the material in their congregations for ministers on account of age,—all too old. Some have smart, well-educated brethren, with good talent and they are held back from the work.

3. I think if our colleges would elect more enlightened, zealous brethren for ministers and then they be sent where there are no ministers, or churches without a resident minister, they would thus supply the need.

4. I think the reason there are not more resident elders is due to the neglect of the church advancing them, or in some case not having the material for such office.

5. I think the condition is an alarming one for our Brotherhood.

I. N. H. Beahm, Elizabethtown, Pa.:

The present trend of ministerial quantity is manifestly not right. I know some churches which, perhaps, do not have ministerial timber; and I know others that have a dozen and more brethren who should make efficient ministers. I believe one reason for this adverse tendency is due to the fact that much complaint has been urged of late years that certain congregations have six and eight ministers.

Ten years ago I visited a congregation which had no resident minister. The members there almost hooted at the idea when I told them I had been living in a congregation where there were nine resident ministers. This discrepancy has been held up in conversation, from the sacred desk, and through the press, to our detriment.

The facts are these: The church which had no resident minister had failed to do its duty, while the church that had nine resident ministers had done her duty, in at least putting the men "behind the table." Now, which is better, to have nine possible ministers sitting in the laity, or to have them behind the table? To have them elected to the ministry is right. Let us fill the ministry and then we may fill the field. We have been remiss in our duty of calling young brethren to the ministry. Certainly we have been slack. We have not obeyed the Savior. He says, "Pray ye therefore the Lord of the harvest, that He would send forth more laborers into His harvest field." When we get down to praying for more laborers, when we obey the Savior on this point, our ministerial number will increase.

The Savior sent out seventy at one time. Why would it not be proper for one congregation to start seventy out?

We are slow on this point, to follow the teaching and example of the Master. I say, Let us get the brethren "behind the table," and then let us get them in front of the people. It is a right-down mistake for us to hold efficient and faithful young brethren out of the ministry, when the Lord is really demanding their services. "How shall they preach except they be sent?"

Again, perhaps the commercial and professional idea of the ministry is fostered just a little too much. Imagine the apostolic preachers when they were sent out "two by two," turning to the Master and discussing the financial side of the question. It was enough for them to be sent, and while they were not so fortunate as to have a tangible mission board with some reserve to back them, yet, on returning, they said they lacked nothing. Their souls were wrapped up in preaching the Gospel; in trusting the Lord, "they lived of the Gospel."

I think that ministers are responsible mostly for this decline; but laymen are often responsible. The laity talk against it oftentimes for fear of their own election. Some ministers are not elected until old, and naturally they incline to apply the same rule in calling others to the ministry; while still others are aggressive, however. The great reason that no more men are called to the ministry is found in the fact that we, as a people, do not pray on this point, as the Savior commands. The reason why so many congregations are without resident elders or ministers, young congregations excepted, is found in the fact that there has been too much indifference in the laity and ministry all along the line. I think this condition ought to be changed. Many congregations fear to call young men to the ministry merely because they are not needed at home. This tendency is against the work. Elect! By all means elect! Annual Meeting advises it. The Lord commands us to pray for it. So grave a matter, and so far reaching, should be discussed in the highest councils of the church, and sent with power to her remotest bounds,—throughout the eldership, the ministry, the deaconship, and the laity. I think the burden rests most pivotally on the eldership. But the elders will be more ready to move when the spirit and prayer of our people are more in accord with the Word, and with Annual Meeting. The power is in the laity, if they will but apply the teachings of the Master, and the decision of the Brotherhood.

There are many young brethren whom I pray may soon be in the ministry. They are willing to work well, and give their lives to the ministration of the Word. The cause of the Master lies near their hearts. The burden bears heavily upon them, and deep down in their souls they are saying, "Here am I, send me." We should wake up to a larger ministry, as well as to a more spiritual ministry.

In Eastern Pennsylvania district, we have some 25,000,000 of people, about one-third the population of the Union. Some one will kindly answer this question: How many ministers do we need to "preach the Gospel to every creature" in the home district? I believe no State district has better resources for ministerial supply than has Eastern Pennsylvania. What we need is to wake up to our great possibilities. We are doing that. But is the rate zealous enough.

Lydia E. Taylor, Cedar Rapids, Iowa:

Perhaps the principal reason why the church does not call more brethren to the ministry is because under the present system of distribution (if it can be called a system), she does not need them.

Calling a man to the ministry, and placing him where he is needed, are two different things.

So far, the church has no authority over the minister elect, as to where he shall live, and how much he shall preach,

simply because she requires him to make a living for himself and family, and secure whatever preparation he may need, besides.

In the Brethren church the responsibility of the church consists in "calling" the man to preach, and with that, her responsibility practically ends.

Look over the Brotherhood: Through the week, you find our ministers at work in the field, at the carpenter's bench, or at the desk, to provide for material wants—every day in the week—unless it be to officiate at a funeral or preside at a council,—things of which no thought is taken, much less remuneration considered.

On Sunday, over this great Brotherhood of ours, each sermon preached is listened to, on an average, by three other ministers, while in many localities the isolated, or a declining church, cannot attend worship for want of a preacher.

These are facts, and until the church is furnished a better system of distribution and support, it is useless for Annual Meeting to pass decisions on "calling men" to the office of the ministry.

Suppose in the foreign field the missionaries should be required to provide their own living. This could be done, with Bro. Emmert as a carpenter, Bro. Lichty as a farmer, Bro. Yereman as a physician, Sisters Mary Quinter and Eliza Miller as teachers and Sister Sadie Miller as a musician.

Yes, they could all make a living; some might hold very desirable and remunerative government positions,—but what of the Cause? What could be done in preaching the Word, in teaching, in pushing out into the jungles of sin?

Here in America conditions are different, but the principle remains the same.

On every hand are those who are crying out—by actions—"City missions are a failure!" "There are but few who want to work for the church!" etc., while the "crier" goes on piling up money, adding farm to farm—"providing for old age and to give the children each a $3,000 start in life." The city missionary struggles on, and the overtaxed minister wonders when the end will come. If he chance to be overtaken with sickness or misfortune,—like our Kansas City brother,—he must look up to God through his tears, and wonder why it must be that God's people have forgotten.

God bless these pioneers in mission work, who, amid ever increasing, and insurmountable difficulties, still press on.

There are those who urge that the minister push out and fill these places without promise of support,—but would you, my brother, my sister in the laity, —would you do it?

Does God require any one to do it? My Bible says, "They that preach the Gospel shall live of the Gospel," and wherever this principle is being carried out, the Lord is blessing the work in a miraculous manner.

Let the church give us a better system for the distribution and support of the minister, as a pastor. Then we will have the men. When they are wanted, the church will call them, and they, in turn, if consecrated, will be willing to be called and scores of them will "give themselves wholly to the work."

4. To What Final Result Does this Lack of Calling Ministers Tend? Why? Further, Who are by their very Attitude Hurrying this Result Most? Why?

D. L. Mohler, Leeton, Mo.:

First. It tends to loss of power. A strong corps of ministers gives power to any church. As long as there is so much diversity of individuality in the laity, a diversity of ministerial help is

necessary. In nearly all congregations having a number of active, loyal ministers, there is active, strong work.

Second. It cripples the church in aggressive mission work. The larger number of our missionaries must necessarily come from the ministerial force. It is poor policy, and poorer loyalty for a congregation to urge mission work, and then fail to provide suitable ministerial help, if they have it. The congregation that has good material for ministerial help and neglects to utilize it, is just as culpable as the congregation that has plenty of means, and yet gives nothing, or little, for missions. The cause needs both workers and means. The money without the workers is useless.

Third. It tends rapidly and strongly to a salaried ministry. When there are few ministers and much work, it takes their time so much that they must depend on other sources than themselves for subsistence.

Who, by their very attitude, are hurrying this result most?

To say who does most to hurry this result is difficult, but I will mention some who are doing so.

First. Elders who do not urge the choosing of ministers, because they think it would trench on their own prestige. Wherever there is suitable material for ministers, it is the elder's duty to urge a choice, and help the young preacher, while he is able.

Second. The laity. Annual Meeting has made this duty of calling ministers for mission work obligatory. The need to be trained for such a work is essential. Let him work with the older ministry until he has proven himself.

Third. In many places there is a sentiment among young brethren of suitable attainments that they cannot afford to accept the calling, and fearing that a choice would call them, they block the election. This is very wrong. Another brother is chosen, and refuses to accept the work. This is either a lack of faith, or a lack of loyalty. Both are wrong. When the church calls a man to the ministry it is his duty to accept, and do the best he can. The church knows better than he does.

Geo. L. Studebaker, Muncie, Indiana:

A church cannot survive without a leader. There being ninety-five congregations in our Brotherhood without a resident minister, means that there are ninety-five congregations suffering for lack of ministerial attention. "How shall they hear without a preacher, and how shall they preach except they be sent?" Is it not high time, in view of the foregoing alarming statistics, for the church to "awake, and put on her strength"?

This lack of calling men to the ministry tends to the loss of membership. The sheep and the lambs of the fold must be fed, and unless they are they will sicken and die. We have congregations where at one time there was a large membership. An interesting and attentive audience would assemble to hear the Gospel preached. The ministry weakened through death and otherwise, the congregation fell away, and young members and even older ones went back to the world.

This lack of calling men to the ministry tends to the loss of souls. There are congregations in our Brotherhood that have good churchhouses, but no preacher and no services. Precious souls could be saved if a minister could be located, and support for himself and family assured, so he could give himself "continually to prayer, and to the ministry of the word." Acts 6: 4. Besides, there are many calls and cities teeming with their thousands of precious souls, in our own land and in foreign countries, where many of them could be saved if we had young, active, talented brethren to go into these places and preach the Gospel.

"Who are by their very attitude hurrying this result most? Why?

"Let the churches, having brethren possessing the necessary qualifications, from

time to time hold elections to increase our ministry, with a view of meeting the growing demand for preaching the Gospel, both at home and in all the various localities of the missionary field of the world."

The above is a decision of Annual Meeting. The leaders of congregations should respect this decision. We have many young brethren, talented, who are active church workers, but are being held back by those who are leaders, for fear of their being more active, and better thought of than the "old standard bearers." I have known young brethren to be driven from our church into another, where they could improve their talent and relieve their conscience.

Let us have less, yea, be free of the spirit of a Saul, and more Davids will be brought forth, and the falling away of the ministry will be greatly reduced if not altogether overcome. Jealousy is keeping many of our younger brethren out of the ministry, and even driving some from the church.

Let the church and its leaders exercise more charity for the young brethren, and have more confidence in them, and before the close of the present year scores of young brethren will be called to the ministry. May the Lord free the church from jealousy, and lack of confidence!

Edward Frantz, McPherson, Kans.:

The figures published in this number on the ministerial situation are simply startling. Some of us feared that the numerical growth of our ministry was not what it should be, but we were not prepared for the revelation that it is actually a minus quantity. Mere theories and conjectures we can doubt, and the gloomy forebodings of dire disaster based upon them we can smile at, but facts, stubborn facts like these, set forth in such convincing fashion, cannot be explained away. It is no mark of pessimistic tendencies, but the simplest kind of good common sense to ask ourselves, "What are we coming to?" and "How can we keep from getting there?"

It requires no mathematical genius to calculate what the outcome must be, if present conditions continue. The great sad fact which these conditions spell out in letters clear and plain is this: "**Our ministry is slowly dying out.**" And what sort of a future for the church does this foreshadow?

Must we look to the foreign field to send us men to fill our pulpits at home?

A dark picture, truly, but it will do us no good to hide it from our eyes. Is it really to be? No. We cannot believe it. And yet—and yet—it must, it will, as the night follows the day, unless we face the fact squarely, realize the situation as it is, hunt out the cause and find and apply the remedy.

The truth is there is no more serious problem before the church to-day than the problem of the ministry. In comparison with this some of those just now engrossing our attention sink into insignificance. What our name shall be, for example, is a small question beside the one whether we are to have anything to name.

Elizabeth D. Rosenberger, Covington, Ohio:

There is but one ending to such a state of affairs, and that is that many of our church doors will be closed, our meetinghouses abandoned, and small congregations of brethren and sisters will look around for other churches to attend. When the shepherd is gone, the flock is scattered.

The very fact that congregations will go on from year to year in some dull routine way, without looking forward, without laying plans for the church that their children shall attend, is evidence of what Butterworth calls an "inward shrinkage," which must result disastrously.

Those brethren and sisters who are too shortsighted to see that the organization of a church is a very important matter are helping this trouble along. Some of our brethren are apt to speak

of too much machinery, too many plans and organizations in our churches. They argue that we used to get along without schools, Sunday schools and young people's meetings, and we ought to get along without them now. We have not yet organized as did the apostles when they had all things common, and all their money was put into a common treasury. How was that for organization? Ananias and Sapphira evidently thought it unnecessary.

Our young ministers who study to show themselves approved unto God, are not always encouraged by the older ministers who have had fewer advantages. Many of these young ministers say that they have their families to provide for, and that leaves them no time for preaching. Are they right?

Jacob Coppock, Tippecanoe City, Ohio:

The failure to call more brethren to the ministry will result first in a dearth of ministers that will lead finally to making of the holy calling a source of money making, bartering, etc.

"Why?" According to present information we are losing by death, old age and other ways twelve ministers annually more than are elected. Add to this the very large per cent of inactive and inefficient ministers and already we have an alarming scarcity of earnest working ministers. At the same time the field is growing larger with a corresponding demand for efficient ministers. Everything tends to increase the scarcity that will hasten the final result named above. To me it is utterly wrong to allow such a condition to confront our young ambitious ministers and sad the day for the church. I think I see readers smile, but to me 'tis sad. Ninety-five congregations without a minister! What will it be later with struggling churches now crying for ministerial help? What will it be if they are confronted with, "Give me so much and I will preach for you," and other like experiences that will naturally associate themselves with the condition to which we are hastening? Who by their attitude are hurrying this result most? I answer, Those elders and churches who hold most strenuously to the old way of thinking and doing things.

"Why?" First, the church has not stood by her ministers as she should. With shame I read in the Messenger of a faithful minister's wife sixty years old washing for a living. There is no doubt but such sisters will be abundantly rewarded over there, but how about the church that suffers such things?

Second, there is on the part of some elders and churches a disposition of distrust and fear of the young that leads to a separation of feeling. The elder or church fear them and they in turn fear the elder or church and of course they are not elected to the ministry, but necessarily seek other fields of usefulness. We never had more good young men in the church than now. What they need is proper leading and teaching and they will gladly lay their lives on the altar of service for the church. May I kindly say, Too many elders and ministers are holding the reins with a disposition to want to manipulate the work of the ministry themselves and are making the impression that when they are gone the church will hardly survive.

5. What Remedy do you Suggest for the Situation Since the Churches in General do not Respect the Decisions of Annual Meeting, "The Churches Shall Call from Time to Time," etc.?

J. G. Royer, Mt. Morris, Ill.:

It is true that the decision urging churches to call brethren to the ministry is sadly neglected in many localities of the Brotherhood, and its unhappy results are clearly manifest. It is al-

so true that the fault lies not so much with the membership as with the elders and ministers in charge.

There are those who claim that our method of calling brethren to the ministry is faulty and impracticable. This it seems to me is not the real cause. Observation warrants the statement that the elders and ministers who fail to make the present method operative, largely compose the class of ministers who oppose a change of method or even a readjustment of the one now in use. Professedly they are among the loudest advocates of Annual Meeting decisions, but practically they heed only the decisions that suit them and entirely neglect such as the one under consideration.

What shall be the remedy? There are two ways out of this unhappy, yea, unfortunate dilemma. We must either devise means by which the method in use shall be rendered more generally operative, or exchange it for one that can be made operative.

Possibly the most prudent and immediately effective plan would be to appoint in each State district one or more brethren of experience who are fully awake to the needs of the church along this line, requiring them to go into the churches and set before the membership the existing neglect and the obligations of the church to aid in checking the unfortunate but rapidly-growing tendency.

Wherever deemed prudent, the brethren thus appointed should strongly urge the membership to take immediate steps to call young brethren to the ministry. In laying this before the membership, special emphasis should be put upon (a) calling, and (b) young brethren to the ministry. The brethren in charge of this work should be required to make a full report of the work done and its results. They should also set forth the character of the hindrances met, together with suggestions for their removal.

Such a plan would speedily bring many young brethren into the ministry and would lead to a readjustment of our present method of recruiting our ministerial ranks. The church can not afford to delay action on this question.

S. Z. Sharp, Fruita, Colo.:

Owing to the transition state through which our church is passing, many congregations are left without a minister, while in others the ministry is so weak as to check spiritual growth and leave the congregation in a dying condition. We have come to the point where better-qualified ministers are demanded. This has caused many to become inactive, as they feel that their services are not appreciated or acceptable.

Owing to the steady stream of emigration westward, many churches are left without a minister, while in others a dozen or more ministers have located. This leaves a very unfortunate distribution of ministerial force throughout our Brotherhood. Churches which have no ministers think they have not the right material to make one, while those congregations having a dozen or more ministers, do not see the necessity of electing any, since they have more than they can use already, though they have good material. The result is that by means of death, unfaithfulness and inactivity, we are losing more ministers than we are gaining. The condition is alarming. What is the remedy?

1. The Brotherhood should be apprised of the true state of affairs in regard to our ministry in clear set terms, either through the "Messenger" or the "Missionary Visitor." She has never failed to meet the demands made upon her when fairly understood. The ministerial list in the Almanac is misleading. Many whose names appear there, never preach. We need a list of ministers who do preach acceptably. The church should know her available ministerial force.

2. Churches which have no ministers should offer better inducements to ministers to come and take charge of their

congregations. In theory, we, as a church, are in favor of a supported ministry, but in practice we are far behind. State districts might help weak churches until they become self-supporting.

3. The "Missionary Visitor" should be made the organ of information, stating how many churches need a minister and how many ministers desire to change locations, but should not give any names, then let both ministers and churches confer by writing to the ministerial bureau and let the right minister be brought to the right church. Teachers' bureaus do this for teachers and schools and the plan works well.

4. Let it be published in our periodicals how many workers we need for city mission work, both of brethren and of sisters; how many for foreign missions; how many for home missions; how many to take charge of churches as pastors. Let it be clearly understood that only young brethren, from eighteen to twenty-five years of age, should be elected to the ministry and let these have several years to prepare themselves for their work, before much service is expected of them. If the above is carried out, no doubt all the requirements will be met.

John Heckman, Polo, Ill.:

What is the remedy? The remedy must, from the very nature of the case, be somewhat revolutionary. No progress can ever be made until the condition is faced squarely and met bravely. The facts show that new methods must be used to meet the new conditions. Unless we take strong measures, our ministry shall become so much depleted that the cause shall suffer, if it is not already suffering.

When there are brethren who would take up the ministry if the opportunity were presented and would do good work and, on the other hand, there are congregations and mission boards anxious to put such brethren to work, if only they were authorized to preach, it seems very plain to me that there is a cog lacking in the wheel of progress.

I propose a plan. Let the Annual Conference authorize each State district to appoint a board of three elders resident in the district, to which board, brethren who desire to take up the work of the ministry may apply. If in the united judgment of the board the applicant is faithful and has ability (2 Tim. 2:2), the matter shall be presented to the congregation in which the applicant holds his membership and they (the members of that congregation) shall be urged to place the applicant in the first degree of the ministry. If the congregation shall refuse to do so without good and sufficient gospel reasons the board of elders are empowered to give him the first degree of the ministry by giving him a written certificate to this effect, signed by the three elders of the board.

A. W. Vaniman, Malmö, Sweden:

The Brotherhood averages over three ministers to each congregation. The trouble is not a lack of numbers but a lack of quality and proper distribution. The strong probability is that the quality of the ministry elected during the past five years is such that the loss is more seeming than real. It is also probable that those elected to the ministry during this time are more in position for distribution than formerly. The present pressure is for men who are qualified for missionary and pastoral work. There is no doubt sufficient talent in the Brotherhood to meet all this increased demand, but what we lack is the best plan for getting this talent prepared and properly distributed. No one remedy will meet this deficiency. Our present system elects many men to the ministry who do not feel called to the work, and if they take upon themselves the office, do it under pressure and the result probably is, in many cases, never an efficient minister. On the other hand, many a young man has a feeling that he wants to give his time and talent to

the church, but there is no plan by which he can be given the opportunity. To let it be known that he has such feelings is a disqualification in the eyes of some. Circumstances compel him to turn his talents in some other direction. The churches are slack in calling men to the ministry, as Annual Meeting directs. One step that would help this matter much, under present circumstances, would be for each district meeting to appoint a committee of elders whose duty it would be to stir up the churches along this line. This committee could inform themselves as to where proper talent exists, and make an effort to have the churches elect such persons to the ministry, not by electioneering, but by giving the church a chance to vote on a minister. We are in the transition stage with the ministry, and no man is wise enough to foretell all the contingencies that may arise, and need to be met from time to time, but such a step could easily be taken without doing violence to any part of the present policy of the church.

The Ministerial Problem.

By the Editor.

The table published herewith giving information on the number of ministers in the Brotherhood, and so on, has been compiled by special inquiry. In a number of instances the person reporting for the district made a personal canvass, so as to be sure of the accuracy of the information given. It is possible, in some instances, that the figures might vary one or so, but for all uses in studying the ministerial problem of the church, the information may be relied upon. The table will be a surprise to many, and it is hoped will arouse such an interest as will bring about a remedy of the alarming tendency. The comments from the writers on the subjects assigned them are based upon a summary of the table given above and it is interesting to note what is said by some of our thinking brethren and sisters.

This decrease in calling men is a serious condition. But added to this is the fact that by far too many able ministers are practically laying aside their ministry and going into other avenues of service. Business, commercialism, the desire to get rich faster than can be termed godly, is taking too many able men from active ministerial labors.

There is a strong sentiment among these writers that the ministry is decreasing because the church is not properly supporting her ministers. That will not explain the case of the minister who is given a good support and yet quits to make money faster than a living. That will not explain the case of the minister in the prime of life, blessed with enough of this world's goods to keep him, and yet he presses on to make dollars rather than preach the Word. That does not explain satisfactorily the large percentage in each district who are able and yet stay by their farms and offices and let the Lord's work suffer. One brother reported in his district a congregation with thirteen ministers and only two active, and this congregation happens to be in a frontier district, calling for more laborers for the field. Two districts report fifty per cent of their ministers inactive.

What a cut in the ministerial list published in the Almanac would appear if Annual Meeting would pass a resolution that all ministers, not superannuated,

who do not preach three times in two months, shall lose their office as a minister! Yet would that be less unfair than requiring a member to hand in his letter of membership within six months or lose his church relationship? A measure similar to this would at least put some ministers to work and out of the list others who will not work, and the church would then know where she was on the ministerial question from that standpoint.

The question calls forth most serious thought. There may be some who will think the "Visitor" has taken unwarranted ground to publish all that is given here. In reply let it be said that it is folly to suppress the facts. The policy of the "Visitor" is to help to correct these conditions by laboring along gospel lines. The patient who is sick from a fever caused by a run down condition of the system, will not get well by saying, "There is nothing the matter," "Just let it go," "Don't send for the doctor," "I don't like bitter medicine," and so on. Every one knows the only means of saving life is to admit the facts and apply the proper remedy.

Here are some facts keeping more and proper men from being called:

1. Personal prejudice on the part of ministers.

2. No need at home, and short-sightedness as to the world need.

3. Thinking the material is poor when there are "Davids" taking care of the flocks of this world, because the fathers in Israel think the boy does not amount to much.

4. Neglect and refusal to hold elections according to the plain decision of Annual Meeting.

There are a few localities in which these conditions do not obtain and as a result men are being called. But in a large majority of cases this is not the fact.

Annual Meeting can make decision upon decision to hold elections, but such decisions will give neither long-sightedness enough to see the world need or remove the personal prejudice. In fact it is too often the case that those loudest in obeying Annual Meeting in some lines of church life which are all right and important, are slack in this more important phase of the work of the church. These localities are difficult to reach.

Bro. John Heckman on page 340 suggests a plan, not without some objections in it, which would meet some difficulties in the case before us. Perhaps some one is ready to say it is revolutionary, and contrary to our present methods of church government. Well, it may take something "revolutionary" to correct the conditions. A fevered system revolts at the quinine and the stomach frequently spews up the first doses; but that is no proof that the medicine will not do good when once it is "kept down." Look at it soberly and calmly. Will not a plan something like this override the prejudice, shortsightedness, and lack of appreciation seen in church officials? Would it not open the way for those earnest young men whose hearts are astir with the love to God and love for souls which would make them willing to sacrifice for the church?

Do not throw this aside because it is not after your notion. Study it carefully, pray over the need of the church earnestly, and offer something better. In this way, as brethren, we shall be led of the Spirit to fall upon that measure which is well-pleasing unto the Lord, and that is what we should welcome even if it is not according to our notions.

Meeting of Native Christians at Bulsar.

By D. L. Miller.

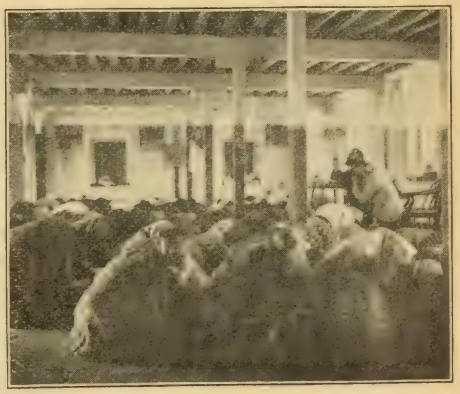
Last Lord's Day Bro. J. M. Blough preached at the regular morning service for native Christians and others, not yet converted. And, by the way, our brother has made remarkable progress in the study of the language. He has been

W. B. STOVER PREACHING AT BULSAR.

here but a year and in that time has acquired a very proficient use of the vernacular. The audience was made up of some two hundred and fifty natives and the Bulsar missionaries. Not being able to follow the brother in his sermon, ample time was afforded to study the peculiarities of the congregation seated on the ground about me. I refer to several things which made an impression on my mind.

The native Christians had an unusual number of Bibles in their hands, looked at from the home standpoint. Brother Blough was asked to ascertain how many of those present had Bibles with them, and it was found that no less than fifty-five of the native members were provided with Bibles, and this was not a meeting for a special scripture reading or study but a regular Sunday morning preaching service.

Not only did these fifty-five worshipers have their Bibles in their hands, but their books were open and when the scripture lesson was read they closely followed the minister. When he announced his text, leaves were turned until each one had the scripture before him. As the minister proceeded with his sermon, and from time to time quoted passages of Scripture, giving the references, these were found and read by those having books. This was all done so quietly and quickly that not the slightest disturbance was caused. While I closely and carefully watched the audience, I also made some mental notes on the scene before me and drew some contrasts quite favorable to my brown-



AT PRAYER.

skinned brethren and sisters, but recently converted from idolatry.

The entire audience was very quiet and attentive to the words of the preacher. This was manifest in the assent they frequently gave to what he said. I saw

no one with closed eyes in the room save a brother from America who did not understand the language. At one end of the room, where the women sat, were a number of children from five to eight years old. They all sat as quietly through the service as did the older people. There was no moving about from place to place, no whispering, no shuffling of feet, but all were quiet and attentive.

In prayer all bowed forward to the ground, and when the minister closed his petition with the Lord's Prayer, all joined in repeating it, and when the "Amen" was uttered, there were a few moments of silence that were solemnly impressive. Then all rose to a sitting posture.

Then I thought of some of our home congregations, the lack of Bibles in the meeting, the want of attention among the hearers, the sleepers in church who always make it hard for the preacher, children moving about from place to place to the annoyance of others, whispering and sometimes laughing and talking, and the shuffling of feet preparatory to rising from prayer, which begins about the time the minister repeats the words "The power and the glory," the "Amen" being lost in the noise consequent to rising from prayer. These things came forcibly to the mind and then I said, "Perhaps some of our home congregations may be willing to take a lesson from our India brethren." If so, make the application.

"Here Am I; Send Me."

By Elizabeth Howe.

You are now persuaded that to be a missionary you need not leave the farm, the kitchen, the office, or any place of business. You need not be an ordained minister or a regularly appointed missionary, though you may be both and the Lord may call you from your usual occupation to go out into some specific field.

The first condition of success in any case is to be thoroughly converted. Some persons have the notion that to enter some definite work for the Lord is a panacea for a weak spiritual life, but we can testify that we take our natures with us, whether they be selfish or Christlike. What failures we do make when self is allowed to dominate! I am glad, however, that God has made provision for failures. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. God does not judge a man by an individual mistake. What He wants is the spirit of David when he prayed, "Create in me a clean heart, O God; and renew a right spirit within me." Psa. 51: 10. "Then will I teach transgressors thy ways; and sinners shall be converted unto thee." Psa. 51: 13. Note the force of the adverb "then," and observe what follows.

We need to prove ourselves. Are you really a babe—a new-born creature? 1 Peter 2: 2. Every one regenerated by the Holy Spirit has the germ of the Christ life in him and Christ in the soul will repeat in it His own holy, blessed life. The Word was made flesh and the Word must yet be incarnated. God makes manifest by us the sweet savor of the knowledge of Christ in every place. Christ says, "Without me ye can do nothing." Yet through Christ we can do all things. Philpp. 4: 13. Having Christ in us we too can go about "do-

ing good." There is so much of the common and ordinary in missionary work that only the Spirit of Christ will enable one to do the humble service. It is the written Word vitalized that the world needs. Some one has said that all the good books the world needs are what they read in God's children, and the eye of the world takes in more than the ear.

A clergyman with Bible in hand, offered to read to a soldier who lay wounded. Said the soldier, "My head is so low, can you give me a pillow?" The minister placed one of his own garments under the soldier's head. "I am chilly," said the soldier, and the minister spread another garment over him. Said the soldier, "I am thirsty." Quickly a cup of cold water revived him. Then said the soldier, "If there is anything in that book that will make a man do what you have done for me, read it to me."

A city missionary recently visited in an ungodly home. There she found a very sick woman. The family was poor. The husband, though having daily labor, spends his money for that which is not bread. The house and children both had been neglected. The only way to give immediate help was to do "whatsoever thy hand findeth to do." There was the wasting frame to nourish, the fevered lips to moisten, the soiled bed to replenish, the littered floor to brush, the filthy children to bathe and clothe, and the crying little ones to hush with bread and gruel. This not only once, but repeatedly, until the mother recovered. Hear the testimony of the restored woman: "You did for me what none of my own relatives would do for me. That is Christianity. O that I had such in my home!" Whatever this may be, it is what the world needs,—workers who are willing to give their lives a living sacrifice. Our lives are the language through which God speaks to the world. May we be more ready and willing, doing all in the name of the Lord.

The life of the missionary should not only be self-sacrificing, but it should be an honest, upright life. Paul could call the Thessalonian brethren to witness to his life, saying, "Ye know what manner of men we were among you for your sake, for we behaved ourselves not disorderly among you, 1 Thess. 1: 5 and 2 Thess. 3: 7, and said Paul, "Ye became followers of us and of the Lord."

David prayed, Let thy priests be clothed with righteousness. Psa. 132: 9. As priests were the representatives of God so is the missionary, and his life should be a righteous life. This is sadly needed to-day in these perilous times. May the workers sent out be God-sent workers. Pray ye the Lord of the harvest that He will send forth laborers. "The eyes of the Lord run to and fro throughout the whole earth to show Himself strong in the behalf of those whose heart is perfect toward Him." 2 Chron. 16: 9.

5901 3rd Ave., Brooklyn, N. Y.

Christ is All.

By Lellu Jalem.

[The writer is a Gujerati preacher, assisting Isaac A. Long in his mission work at Jalalpor, India. A few expressions may not be the clearest but no change is made, the editor thinking the readers would be more interested just as it is.]

Put the Lord Jesus Christ on. He is the Sun of Righteousness, so let Him fill our whole hearts. Paul says, "I desire nothing to know save the crucified Christ which is in you. Among Him dwelleth all the fulness of God." Oh,

dear readers, our whole life must be confined in Him.

I. Christ must be our foundation and our support. The Lord God saith, "Behold I lay in Sion a chief and precious corner stone, a sure foundation and he that believeth on Him shall not be confounded. For other foundation can no man lay than that is laid, which is Jesus Christ." Gold and silver rusteth away, large mountains and rocks destroyeth, but Christ liveth forever. So, readers, our building should be built only on Jesus.

II. Christ ought to be our Master, Teacher. This preacher has come from God. As the people know more, they teach the others, but Christ said of His own wisdom He spake, as no man ever spake, with power and authority. He brought life and immortality in the world. If the teaching of Christ and that of His disciples may be taken out of the world, then the spiritual world may be covered with darkness.

III. Christ must be our pattern. Christ says, "Follow me." He doth not tell us to go where He hath never gone. Christ is perfect, take no one that is imperfect and do not follow him. So we should not take any one but Christ. His Spirit must be ours, Christ ought to dwell among us. His work must be our work, and what a glorious work is His, to bless all the people! What a good and blissful service it is, to save one sinner from his sins and death. Friends, take Christ as your pattern.

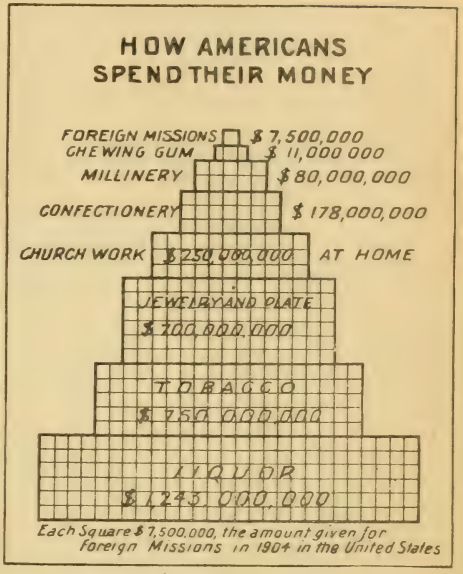
IV. Take Christ, having gained a victory over death. Jesus said, "I am the resurrection and the life; he that believeth on Me, though he were dead, yet shall he live." Now, having been risen from the dead, Christ hath become the firstfruits of them that slept. Readers, the body will sleep in Jesus, and through His power it shall be awakened out of its sleep because He hath brought the death into bondage, having gained a victory over it.

V. Make Christ your high priest, because He ever liveth to make intercession for us. When the high priest entered the holy place once a year, he put on him an ephod. Upon the twelve parts of this ephod, names of the twelve tribes were carved. In the same manner those who believe on Him have their names written on His heart. He entered into the holy place. What a beautiful thought is this! Readers, is Christ your mediator? Then you are not unknown in heaven. Christ has enlisted your names into heaven, and they have been registered in the Book of Life. They are before God on the breast of Jesus.

When you would go at the pearly gate and knock, to enter in, the angel would ask you, "Who are you?" And when you mention your name, he would answer, "You? We were waiting for you. Here, the High Priest enlisteth your name. Come in, oh ye blessed of God." In this way you would go through this bright city, not as a stranger, but as an acquaintance and as one expected. So, to make Christ your Mediator before God, you ought to resolve yourself that my all is Christ; nothing but Christ.

VI. Christ must be the eternal portion of our soul. "O Father, as thou art in Me, and I in Thee, that they (My disciples) also may be one in us." Such was the prayer of Jesus. Having trusted in God, oh friend, what is good and blissful in the world may be in you, so that, by the blood of the Lamb and by your testimony you be conqueror, and after having labored, your place may be with Him.

Dear readers, having continued this battle with God's help, get ready to say, as one of the old Christian batallion, "For I am now ready to be offered and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept a good faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me, at that day, and not to me only but unto all them also that love His appearing."



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The above are two illustrations of a half dozen large charts on mission subjects. The other four are entitled, World Mission Progress, The Evangelization of the World in this Generation, Religious Census of World, How Americans Spend their Money. The charts are nicely colored and will add greatly to the interest of missionary meetings. See third page of cover for advertisement of complete set.

THE BIGGEST CENSUS IN THE WORLD.

By the Editor.
Illustrated Missionary News of London, England.

The result of the third general Census of India has been presented to both Houses of Parliament in an enormous Blue Book, bearing date 1904, and consisting of nearly 600 large pages. To one who has visited India, and who is deeply concerned in the welfare of its millions of people, this volume is full of interest.

On the 1st of March, 1901, between seven o'clock and midnight, 1,325,000 Enumerators went round their block of from thirty to fifty houses. Above the Enumerators were 122,00 Supervisors, each in charge of a circle of blocks, and above these 9,800 Charge Superintendents. So swiftly and correctly was the work done, that the results published by the Indian Government on the 15th March—exactly a fortnight after the date of the Census—differed only by 94,355 from the figures subsequently arrived at after detailed compilation. Those figures show a total population of 294,361,056.

That the work was attended by no little difficulty is evident from the fact that in the wild Lushai hills, which were incorporated in British territory in 1890, the officer in charge found it necessary, in some circles, to begin by teaching the men selected as Enumerators how to read and write. An assemblage of ascetics in one of the provinces, who were under vows of silence, presented no little difficulty to the Enumerators with their elaborate schedules. The magni-

tude of the operations may be gathered from the fact that the area dealt with on this occasion extends from the Persian frontier to the confines of China, and from the snow passes which look down on Tibet to the tropical forests where Burma touches Siam.

An Indian Census, we are reminded, is preëminently the work of the people of India. If they held aloof, or even demanded the most trifling remuneration for their trouble, the whole undertaking would be financially impracticable. The greater part of the enumeration is done for nothing by an army of private individuals, numbering, on this occasion, more than a million and a quarter, who bring to their troublesome task a spirit of painstaking, and occasionally grotesque, accuracy which is unequalled anywhere in the world.

The zeal of the volunteer enumerator impelled him to turn into verse the Census instructions, and to suggest that the weaker brethren should be compelled to learn his production by heart. The most remarkable instance of voluntary exertion in the public interest occurred in Bombay City, where the teaching staff and senior students of the Elphinstone High School came forward spontaneously, and offered to conduct the entire operations of the Census for the quarter in which the school is situated. There was plague in Bombay at the time, the Census Enumerators were especially exposed to infection, and several of them fell victims to the disease.

In Rajputana the Bhils' experience of the liberal help during the famine, combined with the tact and energy of the Superintendent of the Census to allay their suspicions, the Bhils were induced to abandon their ancient claims to be exempt from Census, and to submit to enumeration by a special system, which recognized their prejudice against outsiders entering their villages, and required the headmen to muster their people and have them counted at convenient places in the neighborhood. In the Andaman islands the Enumerators were attacked by the implacably hostile Jarawas, and were obliged to fire on their assailants, one Jarawa being killed. The enumeration brought to light a tribe hitherto unknown, the Tabo of North Andaman, concerning whom it is stated, in explanation of their small numbers, that when a contagious disease appeared recently among them, they proceeded to kill off all those who were attacked, until very few of the tribe were left.

In Mysore Province the artistic instincts of the Superintendent led him to print on the Census slips pictorial busts, indicating for each sex the states of celibacy, marriage, and widowhood. A Male, Bachelor was represented by the face of a male youth, with a caste "Bottu" (dot) on his forehead, and a cap and a buttoned jacket, indicative of student life. Male, Married was represented by an elderly face with moustaches, caste dot on the forehead, turban on the head, a coat, and upper cloth in Indian style—all characteristic of what is known by the term "Grihasthasrama." A Male, Widower was represented by an elderly face with moustaches, head bare, indicating grief or mourning, and body also bare, but for its being partially covered with a loose upper garment. The absence of any caste mark on the forehead is an additional sign of grief or mourning. A Female, Unmarried was represented by a young face with combed hair on the head, and "Bottu" (caste mark) on the forehead, a close-fitting necklet, and earring. A Female, Married was represented by a face of mature age, with caste mark on the forehead, and ornaments on the ears, nose, and neck, such as are given at a wedding by the bride and bridegroom, and, particularly, a gold band, sitting loose and low round the neck, with a medallion, indicative of married life with husband living. A Female, Widow was represented by a face indicating advanced age, no caste mark on the forehead, no ornaments, head periodically shaved,

and therefore with short or no hair, and covered by one end of the cloth worn round the person—all illustrating widowhood as it is manifested mostly among Brahmins. Each slip denoted religion by its color, and sex and civil condition by its shape, size, symbol, or picture. These data, therefore, had not to be written down.

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ALL FOR THE MISSIONARY CAUSE.

By Elizabeth R. Mikesell.

Recently we held our Thank Offering exercises. This consisted of a program conducted mostly by the children and a gathering in of the Thank Offering for the missionary cause. For one year this was accumulating in boxes about the size of those containing the children's Christmas treat, then brought to the exercises in envelopes distributed previously.

For every recognized blessing received or anything to be especially thankful for, each woman and child was supposed to deposit a piece of money in the box.

This amount for Junior and Senior missionary societies was nearly one hundred sixty dollars. This is an amount given besides that given in the envelopes at the monthly meetings of the Sisters' Missionary Society. Then, at the regular Sabbath services the collection envelopes contain a blank to be filled, stating how much of the contents is to be given to missions and how much for the support of the home church. And the amount made by the sisters in their "All day savings" this winter was eighty-eight dollars.

So these different sources for raising money bring in much more for the cause than for instance one collection at a single missionary society would gather. All of them are legitimate and appeal for money that would doubtless go for other things, if not gotten for the cause that needs it by these different plans. By these means the missionary money for the year amounted to over one thousand dollars. The total receipts of the church were three thousand six hundred dollars. This church numbers one hundred eighty-five members, none of whom are rich, but all seem to be active and open hearted to the needs of the world.

Emsworth, Pa.

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THE CALIFORNIA MISSION FIELD.

By D. L. Forney.

The past week I have enjoyed a visit to other mission fields of this great State. Thus far the work of our Brethren has been confined to a few sections of the coast district and while a few counties of the State have organized churches, the majority have not. A few places, such as Lordsburg, Los Angeles and a few others have strong churches, but, moreover, have an overplus of preachers.

The past week I spent a few days at Reedley, a point about twenty-five miles south from Fresno. Here are four members located, while others are looking toward that place for a location. Here I gave three talks on India in the U. B. church to a very appreciative audience and a contribution of $8.32 for India resulted.

Fourteen miles farther on at Hill Valley a few members have settled. The members at the above points are to be organized into a church, as they have already one minister and four deacons. Wheat, alfalfa, vineyards and orchards are to be seen growing luxuriantly.

A drive of twenty-seven miles from Reedley brings us to the Laton country. Here is a flourishing church and it is to be hoped that with this as a nucleus other churches will in time spring up around it. For this they are laboring and with this in view they do not lose

sight of the world field, as was evidenced by a liberal collection for India, after several talks on her condition and needs. A collection was also received from a union Sunday school several miles east of Laton after a brief talk regarding the children in India and our work among them. Everywhere I find people who are interested in the work in India and many more would be did they know the conditions. Child-marriage, widowhood, famine and other sorrows are known in a heathen land as they cannot be in our own land.

As a mission field California needs workers, and those coming from the east should not pass by the newly-organized churches and favorable openings for work, of which there are numbers. Cheap lands, good homes and a healthful climate are to be found in many places in California, and while many brethren will be pitching their tents in new locations in California, the present year, no one, I trust, will make the mistake of Lot. See Gen. 13.

Santa Ana, Cal., Apr. 19.

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HIS THREE LEPER FRIENDS.

Probably no missionary magazine contains stronger appeals to the compassion of Christ-like hearts than "Without the Camp," the quarterly issued by the Mission to Lepers in India and the East. The January number records a specially striking story of leper life—intensely sad, it is true, but nevertheless, revealing the way in which divine love can transform the saddest human life.

The native pastor of a church in Southern India, a man of eloquence and power, the husband of a refined and Christian wife and the father of four happy boys, made some years ago, a terrible mistake. In the kindness of his heart, he received a brother, afflicted with leprosy, into his home. The pastor died before the consequences of his action began to show themselves, but three months after he had succumbed to cholera, his wife died, a victim to leprosy. Then it was found that two of the sons, Solomon and Purushotham, were also lepers, as well as John, a faithful servant of the family. Home had been exchanged for the leper asylum and long and sad were the days that followed.

Little Purushotham was the first to reconcile himself to the dreary change and began to find interest and occupation in various ways, but who shall understand the depth of Solomon's despair?

An educated man of twenty-one or twenty-two years of age, in the strength of youth, on the threshold of life, cut off by this loathsome disease from everything that made life desirable, "a young man with all of the hope taken out of him." And no one could cast one word of blame. But all this time the One who had permitted this affliction to come upon Solomon was standing near him waiting to administer the only balm which could heal that deep wound. Gradually a change came over Solomon; no one knows how the change was wrought, perhaps the young man himself could hardly tell what it was that helped him most, but early this year he was able to write the words: "We are ready to use the strength He has given for His service. When I first came to this place I had not fully given up my mind to God, but when I saw the great things God was doing in this place, I became desirous that He would, through me, save some souls, therefore I determined to yield myself up fully to Him. . . . From that time there has been a great desire in my heart to tell those in this place who do not yet know the Savior of the joy which I have found."

The missionary testifies to the truth of this great change.

Solomon now takes an interest in the others, helping them in any way he can. The love of Christ constrains him, and he goes to the sick, reads and prays with them, and is very helpful in many, many ways. . . .

A GROUP OF LEPERS AT SABATHU, INDIA.

He is a compounder and sort of head nurse for the doctor, who finds his help very valuable indeed. When Solomon is busy on one side cleaning out the sores with syringes and antiseptic lotions, Purushotham is serving out the salve on fresh green leaves which another boy has gathered and washed.

As for John, the faithful servant has become the happy singer.

Nearly all the hymns that the lepers know have been taught them by John. His character has been mellowed by his sufferings and he is a great help to the others, ever ready to help at any time of day or night. His prayers are prayers worth hearing, for he has learned of the deep things of God.

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"WHY IS CHRISTIANITY BETTER THAN HINDUISM?"

By J. M. Blough.

A few days ago I asked the most advanced Bible class among our boys the above question and following are some of the answers which were given. These answers show what points are considered most prominent by the Christian boys.

1. Christianity makes known the true God and teaches abstinence from all manner of evil; it declares of a certainty that man is sinful and urges faith in God as Hinduism does not do.

2. Hinduism is an idolatrous religion, but Christianity counts idolatry a sin. Christians worship only one God but Hindoos different ones.

3. Hindoos worship idols, believe in many gods and keep caste; Christians do not.

4. In Christianity there is salvation, but in Hinduism there is no salvation because their lords are sinful.

5. In Hinduism there is idolatry, but in Christianity there is peace, love and faith.

6. Christianity teaches that God is one and not many.

7. Contrary to God Hindoos worship idols and set aside the Lord who can

give salvation and worship a sinful lord. Christians have faith in the true Lord.

8. Jesus performed miracles and died for our sins, therefore the Christian religion is better than Hinduism.

9. The Christian religion in peace, love, hope and faith is superior because its Lord is good, and as Lord so disciples.

10. Hindoo writers say what they have not seen but only heard, but Christian writers say what they have seen.

11. Hindoos do not give their scriptures to others, but Christians do; Hindoos worship idols and have many gods, but Christians worship the one holy God.

12. Jesus died for us sinners; Hindoos reject Him, Christians worship Him.

13. Hindoo scriptures say there are many gods, Christians say only one; Hindoos believe miracles that happened thousands of years ago and none of the writers saw; Christianity records the miracles the writers saw with their own eyes.

14. Christianity came from the One who created us. In Christianity there is salvation, but in Hinduism there is not.

15. Christians do not worship idols. Hindoos do not have a Savior like the Christian's Savior. Hindoos are happy in doing sin, but Christians are not.

16. Christians worship only one God, but Hindoos many; Hindoos do not do the things that are good; they worship idols.

17. Christians worship God; Hindoos worship idols; their lord is false, the Christian's true.

18. Hinduism is idolatry; Christians worship the true God and when they do so they do not swear and curse as others do.

Bulsar, India.

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It is said that in a generation about 1,200,000 men graduate from the colleges of America, Great Britain and Germany; one twenty-fourth of this number would evangelize the world in this generation.

A CHAIN LETTER.

By J. H. Morris, North Manchester, Ind.

Another chain letter is going the rounds. Each one who receives one of these letters is asked to pray for missions and to write five letters to five friends asking them to do the same. The letter further asks that the chain be not broken until the number one thousand is reached, not one thousand letters be written but the number one thousand will appear on many letters. The number six hundred ninety-six has been reached and (on account of the enormous cost) we would feel glad if the chain would be broken.

Not all chain letters are so expensive as this one. Sometimes five or six people agree to write letters so that each of them may be permitted to read letters from all of the remainder. For example: A writes to B, B reads A's letter and then writes a letter and sends it along with A's letter to C. C sends a letter along with A's and B's letters to D. When A receives the envelope with all the letters in it, he takes out the one which he had written and writes another and sends them on to B again. That kind of a chain letter is beneficial and economical, but this other kind is too expensive for us.

In this chain letter the motive is a good one but a very expensive way of doing mission work. Let us count the cost before going farther. The first letter would be numbered one. The one would call for five answers and each one of these would be numbered two. These five two's would call for five answers each and each answer would be numbered three. There would be twenty-five number three's, one hundred and twenty-five number four's, six hundred and twenty-five number five's, three thousand one hundred and twenty-five number six's, etc.

If(?) the thousand mark should ever be reached each man, woman and child

would have written billions of billions of letters; every penny in the United States would have been used millions of times in paying the postage. If there are one million postmasters in the United States, each postmaster hands out twenty-five thousand letters each day, works three hundred days for a year, and fifty years for a lifetime, his generation and a billion more generations will have passed away and yet the letters will not have been one-third handed out.

If you have received one of these letters, you may use your own pleasure about continuing the chain, but I think that I shall keep my dime and put it to a place where I am sure that it will do some good for the heathen.

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IN THE FULNESS OF TIME.

By F. J. Wampler, of Bridgewater, Va.

Impatience has caused the usefulness of more than one life to be destroyed. Look back over your own life and see where you have failed to accomplish something, that you gave up in a dark hour, when someone else, who had darker prospects than you in the same thing, persisted and won. Sometimes even those who have decided to give up their lives to the Lord in some active work, have grown cold because the call did not come at the expected time for that work and gave up with the thought that the Lord did not need them, or that this was not the work which He had for them to do.

It is true that to be successful in any work we must prepare for it. We must make ourselves strong in that which will be tried the hardest in the work. Now, since God's work is the greatest work in the world why should his servants expect to enter into active service without a careful preparation; and not only intellectually, but greater still, spiritually?

Glance over the history of God's people, and see how carefully those were trained who were to perform some work for the Lord. This was beautifully true in Joseph's life. God gave to him, one night, a vision of what he should some day be, but oh! how long it must have seemed to him before he received the blessing.

Then the apostles had three years to set their own lives right. How often they felt that they had power and courage to do the Lord's work, only to find their attempts utter failures. After disappointments and after they had seen themselves to be nothing and wholly dependent upon God, then came the Pentecostal blessing and the Spirit found a home within them. Even St. Paul, thoroughly converted as we think he was, spent about three years in the regions about Jerusalem in preparation for his work.

Then, why should we become discouraged if the call to work seems long coming. My dear brother and sister volunteer for mission work, do not think that Christ does not want you to be a worker for Him, just because He did not call you to India last fall, or to some other field far away. He does want you and needs you badly and as soon as you are fully prepared you will receive the call. Perhaps it will not be over the rolling deep, or to some metropolis; but He will show you your place and don't fail to accept it when it comes, even though it is not the place you thought it would be. Remember that the trials and rebukes that you receive while in preparation will only prove your true worth. In the meanwhile do all you can for the salvation of souls, and pray the Lord continually for grace to cry, "Thy will be done."

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The annual increase in wealth of Protestant church-members in the United States, over and above all expenditures, is $796,207,000. The total wealth of the Protestant church-members of the United States is $25,000,000,000.

A VOLUNTEER CLASS.

The band is composed of those who have signed the Student Volunteer Pledge:

It is my purpose, if God permits, to become a foreign missionary.

Signature, ...
Institution, ...
Location of Institution, ...
Permanent Address, ...
.....
Date, ...

Meaning of the Volunteer Declaration.

This declaration is not to be interpreted as a "pledge," for it in no sense withdraws one from the subsequent guidance of the Holy Spirit. It is, however, more than an expression of mere willingness or desire to become a foreign missionary. It is a statement of a definite life purpose, formed under the direction of God. The person who signs this declaration fully purposes to spend his life as a foreign missionary. Towards this end he will shape his plans; he will devote his energies to prepare himself for this great work he will do all in his power to remove the obstacles which may stand in the way of his going; and in due time he will apply to the Boards to be sent out. Only the clear leading of God shall prevent his going to the foreign field. While it is the duty of every Christian to face this question, no one should decide it without careful thought and earnest prayer. Having confronted the question, no one should leave it until a decision pleasing to God has been reached. "Understand what the will of the Lord is."

There are, at present, eight volunteers here at college. We meet each Friday evening at six o'clock at the home of one of the band and spend forty-five minutes together, twenty minutes in special prayer for the cause and the church, twenty minutes in discussing the assigned lesson, and five minutes in miscellaneous business. The habit of the prayer life is one of the good things resulting from our meetings. We pray definitely for our own spiritual growth, for the unsaved of our young people, for the success of our missionaries on the field, for the development of mission interest and sentiment in the church, for the success of our mission study and Bible study classes, here at college, and such like.

The band has a president, whose business it is to see that a leader is appointed for the next meeting, or to lead the meeting himself. We usually take turns at leading. To enumerate all the details of the president's duties would be to fill space uselessly, but he is, or should be, the soul of the band and sees that things go.

The record of attendance is kept by the class-secretary, who also attends to all the correspondence. We keep in touch with those who were in the band other years but are not now here in school.

In our study we follow a logical outline, using such books as are found best. Just now we are using a little booklet, "Call and Qualifications of a Volunteer." It is arranged in chapters and gives only hints and suggestions for thought and meditation and prayer, rather than an exhaustive treatise. Besides, we use outside reading and discuss in class the things read. Such topics as these, "The Spiritual Qualifications of a Volunteer," "The Volunteer's Library," "The Social Qualifications of a Volunteer," "Personal Work," "Tact," and such like furnish much food for reflection and meditation.

The volunteer band, like the other mission study classes, is under the direct control and supervision of the missionary committees of our young people's associations here at college. Its members may be taking the studies of any of the other eight classes now in progress but the work of the band is extra as a special preparation for the work whereunto God has called us.—Compiled from an Interview with F. H. Crumpacker.

EDITORIAL COMMENT

IS THERE A LACK OF FAITH?

Bro. I. N. H. Beahm very gently hints that too many of our ministers look more to the compensation for preaching than the work of soul-saving. He touches a vital question. There is no greater temptation to the minister and none into which it is more easy to fall.

Nothing is truer than that the Bible teaches that the minister should live by his labors, and the "ox that treads out the corn should not be muzzled." No man can go unless he be sent, and the sending is by the church and no one else. That means nothing less than a support. This support idea is so important, however, in the minds of some, that unless they see the support in sight, they will put forth little or no effort.

Now while support is all right, this refusal to go without it is wrong. The same apostle Paul who taught so emphatically that the minister should be supported, taught just as emphatically that the minister should labor and sacrifice until the congregation was led to that point of spiritual life where they would gladly support him in his work.

A lack of proper support, the minister himself being the right kind of a man, is the result of a lack of deep, spiritual life. Such congregations need to be led to a higher and better life. Note, led, not driven. They will never reach that point by being told, "Unless you pay, I'll not preach." In such cases the minister must sacrifice and labor in love, teaching the whole truth, until the end is accomplished. Paul labored for the Thessalonians, but did not eat their bread, and worked night and day that he might not be a burden to them. This he did not because he did not have a right to a support, but to be ensamples unto them and all his fellow-ministers after him. See 2 Thess. 3: 8, 9.

An unwillingness to do the Master's work first, and await the returns the Lord may see fit to give, is a lack of confidence in one's own ability through the grace of God to do the good expected, and a lack of faith in God that He will send what is needed for such labors. There are certain evangelists who have a certain stipulated sum for each week of a series of meetings. It looks like a sad comment on their own labors. They cannot trust God for the "needed things," but make the service of the Lord a matter of dollars and cents.

There are now and then young men called to the ministry who do not accept because they cannot, they say, make a living and preach. They may not be able to do this after their own high ideals, but that does not excuse them from trusting in God and doing the best they can. That is all God requires at their hands.

When we do not go forward in the work of the Gospel, as some are doing, let us stop and ask ourselves, "Is it a lack of faith?" In most cases if every part of the hindrance is analyzed in the light of God's Word, it will show just such lack of faith. Brethren, let us pray for an increase of faith, and not be so greatly troubled about the needful things. Read, while on your knees, daily for a month, Luke 12: 22-32.

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Our thoughts make us. Thinking trouble brings trouble. Thinking good brings good. We can make our lives just what the mind thinks. Therefore, how important it is for us all to think correctly!

THIS ISSUE FOR GENERAL DISTRIBUTION.

Because of the annual report, and other interesting matter, this issue should have a wide circulation. Send in your list of friends who should read its pages and they will receive a copy at once.

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WHY THE "VISITOR" IS INTERESTED IN THE MINISTER QUESTION.

Ordinarily the questions of how ministers are called, how rapidly they are placed in the ministry, etc., would be questions of secondary interest to the "Visitor." But when the General Committee is up face to face with the problem of finding suitable workers for the field, when the District Boards are standing in need of nearly a hundred of workers that so far cannot be found, what question can be more vital in the progress of the Gospel in world-wide missions.

We know of young men now studying their Bibles and missions, whose hearts are aflame with a desire to help save the world to Christ, but unfortunately they are not in the ministry and are in churches where for reasons other than good ones, they will not soon be called. These brethren have to be very guarded in their missionary enthusiasm, lest it be interpreted to mean that they want to be in the ministry. To have such a hint come out means in most instances their case settled for always,—that church will not call them. To overcome this condition is one of the purposes of this agitation.

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THAT $100,000.00.

It may be that there are those who seeing the call for $100,000 this year for missions think it way out of reason or the range of possible. This, however, is not the fact to any one who will stop and think for just a few moments. If the churches who give nothing will take up courage and give as the Lord prospers them, doing the same because they love souls rather than dollars, the fund will be easily reached. If there will be a giving in accordance with the amount spent unnecessarily in many homes, the amount will be far exceeded. And if each one will give in accord with his ability, not grudgingly and of necessity, $300,000 will be as easily given.

But don't trouble yourself about the $100,000. See to it that you, reader, do two things:

First, give as the Lord has prospered you. Make the error, if anything, that you give a little too much rather than not enough.

Second, encourage those about you to give in a like manner. This done and the result will be well-pleasing unto the Lord and you will be happy in your giving.

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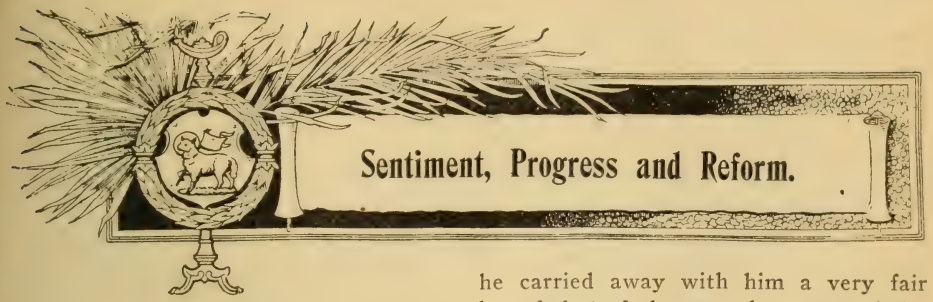
ANNUAL MEETING SURPLUSES.

Not a few are interested from year to year to know what was the surplus of each Annual Meeting since the order has been made this amount each year should be turned over to the General Missionary and Tract Committee. The following is a correct list:

1888, North Manchester, Ind.,	$ 320.29
1889, Harrisonburg, Va.,	1,742.22
1890, Pertle Springs, Mo.,	138.60
1891, Hagerstown, Md.,	4,900.00
1892, Cedar Rapids, Iowa,	394.00
1893, Muncie, Ind.,	150.50
1894, Meyersdale, Pa.,	
1895, Decatur, Ill.,	1,211.36
1896, Ottawa, Kans.,	
1897, Frederick, Md.,	2,495.24
1898, Burlington Park, Ill.,	
1899, Roanoke, Va.,	2,236.69
1900, North Manchester, Ind.,	2,915.88
1901, Lincoln, Nebr.,	3,464.54
1902, Harrisburg, Pa.,	3,657.42
1903, Bellefontaine, Ohio,	517.76
1904, Carthage, Mo.,	



Sentiment, Progress and Reform.

In the United States there is one doctor to each six hundred persons; but in countries where Christ is not, there is an average of one Christian doctor to each 3,500,000. In New York City there is in the hospitals a bed for every 160 persons, and in Philadelphia one for every 260 persons, but in heathen lands so far Christians have supplied but one bed for every 20,000,000 of the population. Yet Christ sent his disciples to "heal the sick."

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In order to strengthen the educational and evangelistic part of the work of the American Missionary Society it is now soliciting an endowment of $500,000.

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O. L. Kilborn, medical missionary at Chentu, China, says in the Missionary Outlook: "I opened the dispensary the third day after reaching Chentu. Fifty-six patients responded the very first day. I took in three that day, which filled the only remaining available beds. If we had one hundred beds in our Chentu Hospital they could be kept full easily." He states further on in his letter concerning the patients treated: "A Chinese boy with a broken arm is often much like the small boy who has planted some corn—he wants to pull it up about once a day to see 'how it grows!' My patient was very good; he kept quiet after the first day or two, and the bone of his arm healed rapidly. In a little over a month I sent him home; too soon, of course, but his bed was very badly needed by another. Besides a healed arm, he carried away with him a very fair knowledge of the gospel story, and declared himself a believer in the Lord Jesus Christ."

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About 3,000 persons attended the opening of a temperance restaurant in Malmö, Sweden. The institution has been a success from the start.

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A newspaper is to be established in Tibet, edited by a Moravian missionary. This is the first paper published in this remote land, and will have for its purpose to give the news from other lands, to publish short, instructive stories, to give instruction in letter writing, and to explain the Scripture.

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Gospel wagons under the direction of J. D. Nutting are doing some effectual mission work among the Mormons of Utah. The men receive no salary and travel up and down the settlements winter and summer alike, preaching, visiting and distributing literature especially prepared for this work. In three years about 56,000 families have been called upon, and 4,000,000 pages of tracts have been handed out. In 270 of the settlements visited there was no Christian work before.

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Missionary work on the Congo Free State side of Lake Tanganyika, as well as on the German side, north of Ujiji, is in the hands of the Roman Catholic Algerian White Fathers. They are increasing their stations, thoroughly equipping them, and establishing board-

ing schools for boys and girls, the last being under the charge of nuns. They have industrial schools, great plantations, and they educate many natives as teachers or even as priests, after teaching them Latin. Some of the natives have been taken to Malta to study medicine, returning as doctors, to whom Europeans are not afraid to trust themselves.

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Nine-tenths of the negroes of the United States live in the South. Since 1890 negro illiteracy has decreased from 57 to 44.5 per cent.

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At a cost of 25 cents Japanese doctors can dress the wounds of 500 men. They use a finely powdered charcoal obtained by the slow combustion of straw in closed furnaces. Sachets filled with it are applied to wounds, and its antiseptic and absorbent qualities generally effect a rapid cure.

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Kentucky last year took a long step backwards when she passed a law requiring any institution which teaches both blacks and whites to have the buildings for each race twenty-five miles apart. Prejudice may have good reasons for segregation, but indeed this action shows a prejudice that makes helping the colored people in that State almost beyond reach.

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At Osaka the hospital for the Japanese army has over 10,000 beds and they are nearly always occupied. The hospital is open to missionary work and the opportunity is rare for implanting the good seed of the kingdom.

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In Porto Rico Christianity is gaining a foothold rapidly. It has been but five years since the island came under the stars and stripes. Yet so rapidly have the people turned from Catholicism, that to-day more people gather in Protestant churches than do in Catholic ones. This does not mean that the majority of the islanders have given up Romanism, but that the Protestants are more loyal. It also indicates that in time Protestantism will prevail.

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The total of foreign missionaries in the world in 1904 was 12,400 (5,814 men and 6,586 women), and of native workers, 64,347—making a total force of 76,747. The communicants of all mission churches number 1,209,011; and of this number, 120,494 were received last year.

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When new employés are needed on the railways of Denmark those applicants who have been total abstainers for at least one year will have the first chance.

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At the end of 1904 the C. M. S. had on its rolls 981 missionaries. Of these 572 are supplied with salaries wholly or in part without drawing on the general funds of the Society; 101 of them having gone out wholly or in part at their own expense.

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Medical missionaries under the direction of the Presbyterians are a success in Porto Rico. In some localities the medical missionary has as high as two hundred patients daily and has been compelled to turn others away. The hospital in San Juan is nicely located near the ocean and is a means of accomplishing much good.

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In the United States there is one ordained minister for every 546 people; in the non-Christian world, there is one ordained missionary to 183,675 people.

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The Chicago Tract Society with Jesse W. Brooks as Secretary is doing a good work mostly among the Slavs. In the year closing Jan. 1, 1905, over 1,200,000 pages of reading matter has been handed

out. Besides the society has circulated through sale or donation 23,332 Bibles and volumes of Christian literature. 69,000 families have been visited and with nearly all of them religious conversation or prayer was had.

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Upwards of 200,000 Russian Stundists are planning to emigrate from Europe to Canada. The organization have a faith similar to the Baptists. Since 1870 they have been greatly persecuted by the Russians.

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McMillan has published a book entitled "Poverty," by Robert Hunter, in which the author proves the following statements concerning the conditions of the United States; "In fairly prosperous years there are about 10,000,000 people in poverty, that is to say, underfed, underclothed and poorly housed. 2,000,000 workingmen are unemployed from four to six months in the year. 500,000 male immigrants arrive yearly and seek work in our crowded centers. Nearly half of the families in the country are propertyless. Over 1,700,000 little children who should be at school are wage-earners. About 5,000,000 women are at work—2,000,000 of them in factories. No less than 1,000,000 workers are injured or killed while doing work. About 10,000,000 persons now living will, at the present rate, die of tuberculosis."—Social Service.

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The B. F. B. S. reports that in China last year the total number of copies circulated was 1,086,670 copies. Of these 34,873 were free grants made for special purposes, which leaves the actual sales well over a million copies. This far outstrips all previous records.

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A chaplain in Paraguay, according to the S. A. Missionary Magazine, has been having some rather bad roads to travel in his field work. Note the following:

He had a very bad road to travel for about thirty-three miles, of which seven miles and a half were through water four feet deep. There was also an arroyo to swim, carrying his clothes, saddle, etc., on his head through deep water for about 200 yards. However he got through all quite safely and was none the worse.

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Moravian missionaries first went to the cold, bleak, barren shores of Labrador in 1752. Long and faithful have they labored among these poor neglected people and have brought about good results.

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Mrs. Mary L. Allen has been working alone for five years among the Nanna Kroos, a savage people on the west coast of Africa. Four different missionaries had been successively driven away by them. Mrs. Allen was not sent out by any missionary board, but she relied upon prayer for support. In a thatched hut for a home, she taught daily from twenty to forty natives. During famine, she gave the women and children what food she had, but much of the time she had for herself only wild grass and a little rice. During an attack of the Bushmen, her hut became a refuge for the queen of the Kroos.

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Gambling, one of the great scourges of the Siamese people, has been abolished by the king of Siam, and this is in the face of the fact that it has been a source of revenue to the government. This step has been taken through the influence of American missionaries.

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Five new Methodist chapels have recently been built in the Philippine islands.

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Greater New York has a saloon for each 380 of its population and a church for each 3,800, while there are wards of the city with a saloon for each 180 and a church for each 10,000 of its people.

The British South Africa company has decided to impose a tax of five dollars for every wife a man has save the first one. This is a new method of discouraging polygamy.

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It is the open door for Christianity that has given Japan a unique place in the history of missions from the apostles until now; for there never before was a non-Christian nation in which Christianity had the full protection of the government, with liberty to its professors to go anywhere and everywhere throughout the land. Just imagine what a difference it would make with Turkey if the Sultan should issue such an edict and mean it. What happiness would be given to multitudes in Russia, were the Czar to give his millions the same religious liberty that the emperor of Japan has conferred on his subjects. It is to the lasting honor of Japan that her minister in Washington, Mr. Takahira, could publish in the Independent, July 4, 1901, this statement: "The profession and propagation of Christianity are as untrammeled in Japan as in any part of the world."—The Searchlight.

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According to the Bureau of Charities in New York, out of every ten applications for help at regular charity organizations in the United States, one is because a husband and father have forsaken the family. In by far the largest majority of these cases too it is not that the father is not able, but because he does not want to support those depending upon him for a living. Does not this show a great need of Christianity taught into the hearts and homes of the United States?

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Long has the western coast of Africa been the scene of the most inhumane deeds of which man has ever been known to be guilty. It is a great joy to every Christian to read of the earnest efforts of the self-sacrificing missionaries who are there laboring to lift the people out of all this cruelty and sin and teach them the better way. The missions and the schools of western Africa are growing and doing good in spite of the many obstacles continually confronting them.

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The following incident illustrates with what determination the missionaries along the border line of Tibet are pressing into the closed kingdom:

Paulu, one of the Moravian native preachers on the western border of Tibet, has recently returned from a daring raid into the forbidden territory. He crossed the border from Spiti to Kyurig, where all the villagers came together to hear him preach. Then he went on to Tsorub, where a governor appeared in his path. "What do you want?" was the question. "Nothing," said Paulu, "but to proclaim God's Word." "We are forbidden on pain of death to allow Englishmen and suspicious persons to cross the frontier. Outwardly you seem like a real Tibetan, but inwardly you are evidently filled with the English religion. You must wait until I talk over the matter in the village." Still, he let Paulu pass the night in the village and preach there. The next morning he was quite friendly, but immovable in forcing Paulu to recross the frontier.

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Here is an interesting fact concerning some Micronesians who were shipped last year on "The Vine," the vessel chartered to take mission supplies to Micronesia. These men were three months or more in the port of San Francisco, and Mr. Tenney writes of them: "What did they do? Follow the example of the average salior and disgrace themselves and their humanity by their unholy revels? On the contrary, these sailors out of the heart of heathendom witnessed a noble confession to their Christian faith, and put to silence the cavils of skeptics as to the worth of foreign mission work. When night came they had their prayers

in their forecastle. When the Lord's Day came they found their way to the Christian sanctuary and worshiped with the people of a strange tongue. In quietness and sobriety they spent their days, working as opportunity offered, occasionally viewing the sights of this wonderland and never growing weary of the marvels all about them. Their money they put into goods to take back to wives and relatives in their island home, and when, with tears in their eyes, they bade farewell to the friends they had made here, they left an indelible memory of Christian consistency and an unanswerable argument as to the worth of Christianity to the heathen world."

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A Japanese Christian came to the communion table and then recalled the need of confessing a sin. What he insisted on confessing was the following: "In the rush and hurry of wheat harvest and of setting out rice plants, my mind was distracted with work, and for two days I did not take time to compose it to think upon the loving-kindness of my Lord. . . . That I should have been so ungrateful overwhelms me with shame and confusion of face." That speaks volumes for missions. Would God the same spirit would sweep over some parts of the church at home.

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Few Americans knew the Orient as John W. Foster did. Hear him concerning India: "If not a single conversion to Christianity could be recorded in the past century, the reforms and blessings which Christian missions have produced would be an abundant reward for all the labors of the missionaries, and the money contributed for their support."

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A. Sutherland, editor of the Missionary Outlook, published at Toronto, makes a strong appeal for the establishment of orphanages in Japan. This may at first seem strange to many. But when one comes to think of the horrors of war, not on the battlefield, but in the many, many homes where the breadwinner is taken away forever, it is apparent what the writer seeks. The "Outlook" is taking hold of missions in Japan at a strategetical point and in another generation, if followed, will make Japan more Christian than any other agency can hope to do.

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In visiting the Sierra Leone Missions A. E. Mitchel speaks of a place where once the Gospel had been preached and the place abandoned. On the top of a little hill we saw a small building, evidently a church, and went up to investigate. To our dismay we found that the heathen had broken open the door, stolen the benches, and had used the building as a cowshed. The station had, it appeared, been temporarily abandoned owing to lack of workers and scarcity of funds. We opened the windows and immediately noticed that the little Communion table had not been removed, and on it was a large Bible which the inscription showed had been given to this church by the daughter of Bishop Crowther. The heathen had evidently been afraid to venture near a Book which was able to give such "power" to its owners—this "fetish" of the white man —of which they had seen evidence in the coast towns and had heard from their friends. My friend and I stood bareheaded and sad at heart in this house of God, desecrated by people whose god is the devil, whose worship is fetishism, and whose life is the most degraded imaginable. At this solemn time our prayers naturally ascended to our heavenly Father that they might soon learn the power of the Gospel to alter their lives and give them hope of a happy future. We prayed, too, that the thousands in Christian lands who are now enjoying the privileges which follow the teaching and acceptance of God's Word will fully realize that they are debtors to these barbarians.

HIS LAMPS.

His lamps are we,
  To shine where He may say;
And lamps are not for sunny rooms
  Nor for the light of day,
But for the dark places of the earth,
Where shame and wrong and crime have
    birth;
Or for the murky twilight gray,
Where wandering sheep have gone astray;
Or where the light of faith grows dim,
And souls are groping after Him.
And as sometimes a flame we find
  Clear shining through the night,
So bright we do not see the lamp,
  But only see the light,
So may we shine—His light the flame—
That men may glorify His name.

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A converted Indian asked Bishop Whipple to give him two one-dollar bills for a two-dollar bill. The Bishop asked: "Why?" He said: "One dollar for me to give to Jesus, and one dollar for my wife to give." It was all the money he had. The Bishop was about to say, "It is too much," when an Indian clergyman standing by whispered, "It might be too much for a white man, but not too much for an Indian who has this year heard for the first time of the love of Jesus."—Sunday School Illustrator.

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In speaking of the qualifications of a missionary, C. Case Morris, at Palermo, Buenos Ayres, perhaps puts as much in a few words as any one has done. He writes to his Board and says that he must have help not of the ordinary type. He wants a man "young, bright-minded, quick to acquire languages, whole-hearted, self-denying, ready to throw himself into the work already in hand, greedy of toil, and regardless of salary. Is such a man to be found? Study these characteristics and it will be seen how talented men are needed at the front.

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Every pastor should pay close heed to the words of Professor Clarke: "A pastor needs to have faced the question whether he himself ought to be a foreign missionary. Many a pastor has no freedom in dealing with the cause of foreign missions from a secret fear lest if the truth were known he ought to be a missionary himself."

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Of course I do not naturally enjoy going into the jungles of Darkest Chicago and searching out waifs and strays who are covered with rags, dirt and vermin. Of course I do not naturally enjoy moving about among blear-eyed, dehumanized drunken men and listening to the ribald songs of the harlot while trying to flash a little gospel sunlight into the lowest slums of this rumsoaked city. But are we to do only what we enjoy doing? Is that the standard we have set for ourselves?—Darkest Chicago and Her Waifs.

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"It may be taken as an axiom," said Dr. Horton, "that Christian people are always ready to catch fire with missionary zeal, and remain apathetic only because the facts are not vividly brought before them; and when they are on fire for the salvation of the heathen, they are inevitably quickened for the work at home."

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We see graves by the hundreds and thousands. In some places the coffin is covered with earth that forms a mound over it. In other places the coffin is placed on the ground and straw is placed on it, a little fresh straw being added each year. The graves are placed in what are supposed to be lucky places, and may be located in the middle of a rice field or on a hilltop, wherever they find a lucky spot. It is an awful and a sad thought that nearly all of these

graves represent so many souls having gone into eternity Christless, having never heard the Gospel. How many are every day passing away in this dark land without a knowledge of Christ!

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If thou art the lily and the rose of Christ, know that thy dwelling place is among the thorns. Only take care lest by thy impatience, by thy rash judgments, and thy secret pride, thou dost not thyself become a thorn.—Luther.

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Not long since the chairman of a denominational missionary society protested when his own daughter expressed her desire to become a volunteer. Another pastor on hearing that his daughter had decided to volunteer asked in amazement, "How came you to think of going abroad as a foreign missionary?" "Why, father, I do not count it strange. I have heard you pray for missions all my life, and now I am going to answer your prayers."

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In the race after wealth people get so out of breath during the week that they are not able to go to church on Sunday. They are too tired at the close of each day to say their prayers and they have no time the next morning. For any one to run that fast is to lose the little he wins, and his soul in the bargain.

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True missionary love does not wane and die as unlookedfor difficulties arise. Christ, when His words were put aside, His life criticised, His love condemned, His good evil spoken of, and all seemingly failed, even to the desertion of His twelve chosen followers, did the only remaining thing He could do—He gave His life. This we can do. If our life seems useless, if those whom we seek most to serve and win for Jesus prove ungrateful, and even after years of toil and sacrifice for them they turn traitors, we can bow in submission and say, "Even so it was with our Lord," and with our eyes fixed heavenward, begin again and work, and die, if need be, for the rescuing of the lost.—Selected.

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I saw men who in years gone by had illicitly distilled whiskey in the mountain stills, whose past lives had been stained with sin, but who had given their hearts to Jesus Christ, and at the table of the Lord it was a rare privilege for me to sit with them and listen to their testimony of the saving grace and power of the Son of God. Jesus saves.—The Assembly Herald.

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A missionary in India was once asked if he ever got the blues about his work. He instantly replied, "No, never in India; but I get them badly in England, often."

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"There is a day coming when many of us shall wish that every penny we have given to the poor had been a pound; when those who have begged from us on behalf of the suffering and ignorant, but of whose importunities we have often complained, will be accounted our best benefactors; and when it will be more valuable for us to remember one hour passed in the garret of the poor than a hundred spent at the tables of the rich. 'Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.'"—James Stalker, in "Imago Christi."

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The Scriptures say that God loves a cheerful giver. Some one has well remarked that it is nowhere said in the New Testament or in the Old that God loves a man who has been baptized, or a man who attends church, or comes to the communion table. In the performance of these and other duties one seeks his own good. The cheerful giver seeks to bless some one else, and therein manifests the spirit of God. It is such an one that the Lord loves.—The Missionary Intelligencer.

THE LITTLE MISSIONARY

Poems and recitations which you have found fitting in your work, and not having appeared in these columns will be acceptable to the editor. What helped you will help others. Take an interest by sending in selections for this department.

"UNTIL HE FIND."—Luke 15: 4.

Selected by Emma Horner Eby.

O tender Shepherd, climbing rugged mountains,
And wading waters deep,
How long wouldst thou be willing to go homeless
To find a straying sheep?

"I count no time," the Shepherd gently answered,
"As thou dost count and bind
The days in weeks, the weeks in months; my counting
Is just—until I find."

"And that would be the limit of my journey.
I'd cross the waters deep,
And climb the hillsides with unfailing patience.
Until I found my sheep."

Jalalpor, India.

CHRIST'S LITTLE LAMBS.

If you should find a little lamb
Out in the dark and cold,
You'd want to take it home, I know,
And put it in its fold.

And you would give it food to eat,
And make it snug and warm;
You'd put it in the shepherd's care,
Lest it should come to harm.

Christ's little lambs are not all safe,
They're wand'ring everywhere;
If we love Him as Peter did,
Why aren't they in our care?

And we must lead them back to Him,
Our Shepherd strong and good;
His fold is large enough for all,
And He will give them food.

—Selected.

SUBMISSION.

By Elliott Hoff.

[To our Missionaries in India.]

I heard a sweet voice, saying, "Go ye,
My child, there is work to do;
See, the harvest fields are now whitening,
And the reapers are so few.

"Go, work in the harvest to-day, child,
At eve I will come for thee,
I will guide thee safely, through darkness,
O, wilt thou not work for me?"

I gladly will work for Thee, Master,
Thou needst more workers to-day;
O, make me worthy to be Thine, Lord,
And be Thou my Guide alway.

Lead me wheresoe'er Thou wouldst, Lord;
I will gather sheaves for Thee;
I know I am safe in Thy care, Lord,
I know Thou wilt shelter me.

O, what sweet peace comes to His children
While heeding their Master's call;
Yes, brother, He gently calls for you,
There's work in the harvest for all.

Waldo, Kans.

MISSIONARY PRAYER.

By Miss G. E. Messner.

Make me useful, Lord, I pray,
Guide me to Thy heavenly way,
Teach me ever day by day,
So from Thee I ne'er should stray.

'Tis but little, can I bring,
Simply to Thy cross I cling,
Yet my Lord will not despise
This my life, Thy sacrifice.

Without Thee life then were vain,
Only doubt and fear remain,
Wash me in the crimson flood,
Cleanse me in Thy precious blood.

Write upon me Thy new Name,
Touch my lips with love's pure flame,
Then to sinners, I'll proclaim
Glory, glory to His Name.

Lake Odessa, Mich.

THY KINGDOM COME.

"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—Hab. 2: 14.

Thy kingdom come—on bended knee
The passing ages pray,
And faithful souls have yearned to see
On earth that kingdom's day.

But the slow watches of the night
Not less to God belong,
And for the everlasting right
The silent stars are strong.

And lo! already on the hills
The flags of dawn appear;
Gird up your loins, ye prophet souls,
Proclaim the day is near—

The day in whose clear, shining light
All wrong shall stand revealed;
When justice shall be throned in might,
And every hurt be healed;

When knowledge, hand in hand with peace,
Shall walk the earth abroad—
The day of perfect righteousness,
The promised day of God.

—Exchange.

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"IS IT NOTHING TO YOU, ALL YE WHO PASS BY?"

Lam. 1: 12.

Is it nothing to you, all ye Christians,
That millions of beings to-day,
In the heathen darkness of China,
Are rapidly passing away?
They have never heard the story
Of the loving Lord who saves,
And "fourteen hundred every hour
Sink into Christless graves!"
Is it nothing to you, O ye Christians?
Will you say you have naught to do?
Millions in China are dying unsaved;
And is it nothing to you?

Is it nothing to you, O ye Christians?
That in India's far-away land
There are thousands of people pleading
For the touch of a Savior's hand?
They are groping and trying to find Him,
And although He is ready to save,
"Eight hundred precious souls each hour
Sink into a Christless grave!"
Is it nothing to you, O ye Christians?
Can you say you have naught to do?
Millions in India dying unsaved;
And is it nothing to you?

Is it nothing to you, O ye Christians,
That Africa walks in night?
That Christians at home deny them
The blessed Gospel light?
The cry goes up this morning
From a heart-broken race of slaves,
And "seven hundred every hour
Sink into Christless graves!"
Is it nothing to you, O ye Christians?
Will you say you have naught to do?
Millions in Africa dying unsaved;
And is it nothing to you?

Is it nothing to you, O ye Christians?
O answer me this to-day!
The heathen are looking to you;
You can give, or go, or pray;
You can save your souls from blood-guiltiness,
For in lands you never trod
The heathen are dying every day,
And dying without God.
Is it nothing to you, O ye Christians?
Dare you say you have naught to do?
All over the world they are waiting for the light;
And is it nothing to you?

—Grace P. Turnbull.

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GIVING FOR MISSIONS.

[Recitation by a little girl.]

I s'pose I must give to the heathen
A part of my money—O, dear!
My Hildah's best dress is so faded,
Her hat looks old-fashioned and queer.

'Tis strange how that somebody always
Needs something I wanted myself.
I think I will hide my dear dolly
Away on the uppermost shelf.

[Recitation by a little boy.]

That's just what I thought, little sister,
Till mamma was saying one day
That children, as well as the big folks,
Must give just as well as to pray.

But if they begrudged every penny,
The Lord for their gifts would not care.
I'll wait for my bicycle longer;
Can't Hildah her faded dress wear?

[Recitation in concert.]

Our hearts we will give to the Savior,
Our feet all His errands to do,
Our voices, our hands, and our pennies,
That others may come to Him, too.

—Home Mission Echoes.

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Two little girls were getting ready to go to the mission band meeting, and they were very late. One said: "Let us kneel down and pray that we may not be tardy."

"O no," said the other, "that will not do; for if we take the time, it will make us later than ever. I'll tell you what let's do: Let's run, and pray as we run."

That is it, little workers. Don't let's waste time when the work needs haste, but let us run, and pray as we run!

MISSIONARY QUOTATIONS.

[One by each child.]

Let us advance upon our knees.—Joseph Hardy Neesima.

I will go down, but remember you must hold the ropes.—William Carey.

That land is henceforth my country that most needs the Gospel.—Count Zinzendorf.

If I had a thousand lives to live, Africa should have them all.—Bishop Mackenzie.

Prayer and pains, through faith in the Lord Jesus Christ, will do anything.—John Eliot.

The word "discouragement" is not found in the dictionary of the kingdom of heaven.—Melinda Rankin.

I cannot, I dare not go up to judgment till I have done the utmost God enables me to do to diffuse his glory through the world.—Dr. Grant.

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SNAKE CHARMERS.

Nearly every child in India has seen snake-charmers, and been amused with their tricks. The snakes are trained in the following way.

When a cobra has been discovered in a hole, the charmer plays on his pipe at the mouth, until the snake, attracted by the sound, comes out. The charmer then suddenly seizes it by the tail, and holds it at arm's length. Thus suspended, it is unable to turn itself so as to bite, and, when it has become tired by its vain efforts, it is put into a basket. While the music is playing the lid of the basket is raised, but at each attempt of the cobra to dart out, the lid is shut down upon it. Thus it learns to stand quietly on its tail, swinging to and fro to the music, and ceases to attempt to escape. When it becomes acquainted with the charmer, it will twist round his neck and arms without trying to do him any harm.

Charmers pretend to have power over snakes through mantras, but this is mere deception. In Europe bears are sometimes tamed and taught to dance, in a kind of way, to music. Men go round with them to get money as snake-charmers do in India. If a snake is bad tempered and inclined to bite, its poison fangs are taken out. The bags in the head of the snake contain only a small quantity of poison. If the snake is made to bite a rag several times, the poison is exhausted, and the snake cannot harm anyone for some time. The blood may come, but the person will not be poisoned. Sometimes, however, it happens that charmers themselves die from the bites of cobras.

Snake charming is very old. Nearly three thousand years ago David said in the Psalms, that the wicked "are like the deaf adder that stoppeth her ear, which will not hearken to the voice of the charmers, charming never so wisely." There are some kinds of serpents which do not care for the charmers' music. These are called deaf, as if they could not hear. Who are like them? Wicked persons who will not listen to good counsel and advice.

A wise man says, "Flee from sin as from the face of a serpent; for if thou comest near to it, it will bite thee." Sin is the poison with which the old serpent, the devil, slays the souls of men. Watch and pray against temptation. Beware of bad company. He who joins the wicked is sporting with serpents, and will not escape without wounds.

Alas! we have all been already bitten; we have the poison of sin within us. Unless cured, it will cause not only the death of the body, but the death of the soul. How can we be healed? Once when many people were dying from snake-bites, God told His servant Moses to make a serpent of brass, and whosoever looked at it was cured. In like manner, we who have the poison of sin can be healed by receiving the Lord Jesus Christ, who was lifted up on the cross, as our Savior.

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life."—Progress.

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A LETTER FROM INDIA.

Dear Little Americans:—

I am a little Indian girl nine months old. My papa and mamma often read the Visitor and the children's page is so nice and I thought perhaps you would like to see me and let me tell you how nice it is that you folks sent missionaries over here and give money that we can know your Christ. I am a more happy looking girl than I look to be in the picture I send you; but the reason I look so sober and grave in the picture is because they waked me up out of my sleep and I could scarcely hold my eyes open until they took my picture. I have a nice basket suspended by ropes from the ceiling for my cradle. My papa bought it for me.

My mamma was educated in Bombay and she speaks good English and can write real nice. She always took prizes for sewing and she makes my little dresses so nice and neat. My grandmother is a Bible woman at Poona. You see I have Christian parents and grandparents on my mother's side. My father is a preacher and every morning he goes out in the villages to preach. He tells them how wicked it is to drink toddy, to quarrel, and to worship gods which are only blocks of wood or stones and such things. He tells them about Jesus who has died to save us. O, if you could only see how much different it is to be a Christian than to be a heathen.

My mamma gives me nice warm baths, combs my hair and keeps our house so clean, while the little heathen girls sometimes go without a single bit of clothing and sometimes their hair is so tangled that I think they do not get combed for months and months. They comb the cows and leave the little girls go. O, it is dreadful to be a heathen and I feel sure some of you little folks will not only give some of your pennies and nickels but O, will not some of you prepare to be missionaries over here some day! There are thousands and thousands who do not know Christ here and some one must come to tell them.

You think a penny will not do much but let me tell you what led my father to Christ. It was a tract. This cost perhaps a half of a cent or a cent. Now do you not see what even one of your pennies can do? Give it and then pray for it. When you put it into the collection say, "God, please carry my penny safely to India and may it lead some one to Jesus." Pray for it every day and I know God will care for it. Some day I hope to see you over here—not all of you, but some of you. And I hope to see you all in God's home above. Maybe when you die you will see lots of people who were saved by the penny you prayed for. O, yes, I must tell you this before I close my letter. I do not wear bangles, bracelets and nose rings like the heathen babies. My papa doesn't like me to wear such things. I hope none of you Americans wear them either.

God bless you and may you all be little missionaries. I want to be a Bible woman some day, too, like my grandma. Let us all love dear Jesus more and more every day and don't forget to pray for your pennies and to give them cheerfully. Auntie Nora is writing this for me for you see I am Marathi now; but when I get older papa and mamma will teach me English.

Your little Indian cousin,
Gertrude Kashup.

Dahanu, India.

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There are 17,000 missionaries on the field. It is estimated that 50,000 are required to evangelize the world in this generation.

Missions in the Sunday School Lesson.

June 4, The Resurrection.—John 20: 11-23.

The darkest hour is before dawning. Mary may not have known this on the resurrection day as she stood there weeping because the body of her Lord was taken away. But the dawn was close at hand. Her tears were the lenses through which she soon saw a risen and living Lord instead of a dead One whom she was seeking. It was her extremity. It was her darkest hour. She persisted in waiting and weeping, and she was amply rewarded.

A glorious lesson! James A. Ward, a Congregational pioneer missionary in the Dakotas, used to say when obstacles which passed his mastering presented themselves in the path of his wonderful religious and educational work, "There is a great blessing soon to follow such trials and discouragements and we must keep right on." John Dyer, a frontier preacher of the Methodist church, when trying to cross a swollen stream on horseback finally struck a muddy slough. He jumped from his horse quickly and struggled to shore. His faithful animal followed him and both came out, but muddy beyond description. He took dry grass and cleaned his clothes and saddle as best he could, and said to himself, "Nothing but a big revival can be expected soon."

What a blessing it would be to every one if the dark hours could thus be looked upon! How often do the discouragements of the mission field make the problem as dark as it was to Mary. Extremity, struggle on knees, pouring out the soul in prayer, burdened hearts, overwhelmed with sadness because the way is not open is a sure sign of a great blessing to follow shortly. The darker the hour the surer the greater light.

Shed your tears, ye who like Mary stand weeping over a lost or hindered or suffering cause of the Master. Those tears will act like lenses to help you see angels administering unto you, yea, and indeed the Lord Himself.

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June 11, The Comforter Promised. John 16: 5-15.

While it is interesting to study how slow the disciples were in taking hold of such a promise as the coming of the Comforter at a time when they could not well do so because of their spiritual eyes being blinded by the expectation of an earthly kingdom, yet it is more interesting or, perhaps, discouraging, to note how poorly men and women, who profess Christ and have nineteen centuries of example of the presence of the Comforter in the church, lay hold on Him and His work in the world in that degree of faith becoming the true child of God. To the first disciples He was simply promised and afterwards came. To the disciples to-day He is here to begin with and ready to fulfill all promises whatsoever that are made of Him.

He never fails the true child of God. No matter how great the preparation before entering the mission field, it is not so complete but what surprises will meet the missionary. In that hour of greatest need the Spirit will give the truth to be spoken, and to the resigned servant, a mouth of utterance besides. Paul before Agrippa, Luther before his persecutors, and hosts of others illustrate this truth repeatedly. What to say? No man or woman can to-day anticipate how heathen philosophy will attack them when seeking to offset its evil teaching. No answer can be prepared beforehand. But he who has made himself familiar with the Word, so that the Spirit may work through him, may be assured that he will be led or "guided into all the truth," v. 13.

What better assurance does the worker want! In the Spirit, filled with Him, though the language be imperfect, its errors are not noticed, for it is the Spirit's leading into the truth. It is thus that God can through His Spirit use the "weak things" of this life to "confound the mighty." The lesson is important to every one working for God. In the Spirit he is working out God's purposes, in God's way, in harmony with God's truth.

June 18, The Heavenly Home.—Rev. 22: 1-11.

It is a part of the inner being of humanity to believe in a hereafter. No race has been found so low but what it has some crude idea of a hereafter. In fact, the doing away of the hereafter is more prominent among the higher order of civilization than the lower, I suppose because this more favored position in life begets the opposite and more awful form of unbelief.

But what inspiration is there in the ideas of the hereafter, for those without a saving knowledge of God? The Indian has his happy hunting ground, but will he be able to appease the evil spirits so that he may enter? And when he is there, what will he do? Simply hunt to satisfy his own personal cravings. The Hindu's heaven is passing into nothingness. The Mohammedan's heaven, perhaps, is not much unlike the Christian's conception of it, and yet, how hopeless it does appear to the women of Islam, when their only expectation of entering is by the good conduct of their husbands!

But this blissful promised hereafter is a common ground on which the mission of the church can progress. With this pronounced desire for a better hereafter, it need but be shown that the joys of heaven, indeed, are so far better than anything any other ism may frame, and a strong argument has already been made to accept Christ. Then, when He has been taught and accepted, and the soul realizes the redemption which is his, his joy is overflowing even on earth.

What joy there will be in heaven! The missionary labors with some poor soul in a body so full of sin that the real beauty of the soul can shine forth only at short intervals. Often the worker is discouraged and tempted to give up. But over there, to meet these same ones redeemed, what greater joy than this can there be—the heathen of this, that and the other nation there! Yea, praise the Lord, out of every nation shall there be some among the redeemed.

June 25, The Review.

The quarter's lessons should have had two influences on each student,—a more abiding faith in Christ and a greater desire to do His will. His will, of course, is that all men should know Him. To take the blessed message to those who know not Jesus, is to do the very thing which pleases the Master most.

What an inspiration this faith should be to every one! The Koreans, upon hearing of Christ, refused to have even some of the necessities of life in order that their fellows might hear the same glad message. Their gifts represent greater sacrifice for the Master than can as a rule be found among Christian nations.

Then think of it from this standpoint: Christians laying by for the proverbial rainy day, letting souls worth more than a whole world perish. Think of the millions upon millions spent for the unnecessaries of life, like jewelry, fine clothing, tobacco, liquor, ornaments, farm after farm and bond after bond, to gratify the desire for wealth, when all these, thrown into the treasury of the Lord, would make an abundance for the immediate proclamation of the good news to a lost world. The Lord's purpose would be done, and the end would come in triumph.

If this lesson of going forth has been gleaned for your life, then has not Christ died in vain; neither has the quarter's study been in vain also.

Wm. and Anna Fiant's Children, of Custer, Okla., are Interested in the Heathen:

We are taking the Visitor this year for the first time, and I hope we will never have to do without it again. The children love to look at the pictures and ask questions about them. They were talking about the picture of the heathens bringing the hands and feet of their murdered relatives to the missionaries. I told them about it and explained it to them the best I could. Charlie (four years old) said, "I want Bro. Gripe (our elder) to go over there right away and preach to them heathen so they won't eat one another. When I get big, I am going to preach to them."

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Leonora Yates, of Dorchester, Nebr., Pleads in Behalf of Dr. Yereman's Work in India:

I wonder if all the brethren and sisters get as much good from the Visitor as I do. It is so interesting and helpful. I think the photographs of the India missionaries so nice. When reading their letters, I refer to the picture and they seem almost more interesting. I am much interested in the mission work in India. But what appeals to me most is that Bro. Yereman has not means and ways to take care of the sick he is trying so hard to help. Just think, when we are sick we have clean, soft beds to rest upon; then our pain is hard enough. What would it be if we had to lie upon the hard ground as some do there? I would like to ask how many sisters will send one dollar to help in Bro. Yereman's work in caring for the sick, if not one dollar, how many can send fifty cents, or how many can send twenty-five cents? Here is one dollar to start with. Dear sisters, this is the Lord's work. "I was sick and ye ministered not unto me," are words that we will not want to hear when we stand before the great Judge. Let us make some sacrifice. By doing so we will make sad hearts glad and lay up for ourselves treasures in heaven.

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Abram H. Cassell, of Harleysville, Pa., is a Liberal Giver and Gives Reasons for Favoring the Foreign Field:

I enclose a check or draft for —— dollars as a contribution to the world-wide mission.

I am much more interested in foreign missions than in the home mission, for here at home some kind of a Gospel is preached all over the Union that may be better than none at all. But in foreign countries millions don't even know of a Christ or of a Gospel. Although I prefer foreign missions, still you are allowed to use it where it is most needed or where you think it may do the most good.

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O. D. Foster, of North Manchester, Indiana, Offers a Suggestion about Raising the $100,000 that May Prove Helpful. How Do You Like It?

After some thinking along the line of missionary effort, it seems to me that some plan might be adopted which would bring us greater annual contributions, and this, too, on a basis which would be approximately uniform.

Now, in all probability, you have plans

far better than I could suggest, but I beg to submit something for your reading.

My idea is to draw up a form of a pledge for so much money to be paid annually. These could be printed in blank form and presented say at Annual Meeting after a rousing missionary sermon. There is scarcely a child in the Brotherhood who would not contribute at least 50 cents per year. Surely all the grown people would pledge from $1 up to a handsome sum, if approached in the proper way. This, in my mind, would give the committee more anchorage and make them more certain what would be the income. Yes, I meant to say to put these blanks into the hands of the strongest missionary spirits, as local treasurers, in each separate church and let them work it for all there is in it. If this plan be carried out systematically, it ought to bring in $100,000 a year.

I will submit this outline: "In view of the need of some plan of raising funds for missionary work, both at home and abroad, it is felt necessary in order to have some definite idea as to the amount of money that can be set apart each year for missionary effort, to solicit the hearty coöperation of the Brotherhood to contribute as the Lord hath prospered them, by the following plan:

That each member pledge himself to pay either to a local treasurer or to the treasurer of the General Missionary and Tract Committee, a specified sum, annually, and as much more as he may wish.

Believing this will give to our General Missionary and Tract Committee an annual income of a certain degree of uniformity, I, the undersigned, do here pledge to give annually to the local treasurer or to the General Missionary and Tract Committee the sum of ..... to be paid during the month of .....

Signature."

I hope that something will be adopted to reach this much needed and desired end.

Sadie J. Miller, of Umalla, Recounts an Interesting Sunday Evening Experience in India:

Sunday evening with six of the Christians and one woman I went to a village four miles away. We left here about five o'clock. Arrived about 6:30 and sung and preached until almost midnight with a crowd all the time. Our evening was spent most profitably and I did enjoy it exceedingly. Then when we were through I said, "Now, can we go home?" O! no, they said, not until the moon comes up, and Martie added, "Why, mamma, the bullocks would fall in the ditch and what would we do?" So they showed me a house where I was to sleep. Fortunately I had taken my bedding. In the house was a large bullock and he wanted to "raise Cain" because I was a fearful looking creature to him. I showed fears of him and the women called to have him taken out. Then I settled down to rest, but law me! with myself there were at least four different kinds of inhabitants in that bed. But I finally reconciled myself to the situation for I had promised Dan I would rouse them out early in the morning. At four o'clock I woke. Ublo's wife and one other woman slept in the same room with me. I did not know either of their names, but when Ublo speaks of his wife he always says Krupa's mother and she had Krupa along so I called, "Oh Krupa's mother" and no answer came. I kept on until she answered. Then she arose and rubbed her eyes and went to call the men, but they were not in a hurry at all. They let me sweat until six and then when all was ready and they brought the bullocks to the cart to yoke them they remembered a peg was broken from the yoke and so they took the bullocks back and did that carpentry work. We got home bright and early? Yes, almost nine o'clock. As we drove in the yard I called to Dan, "Let thy soul wait in patience," but they had been having a like experience and Nora was

saying, "Here I have breakfast ready an hour and Dan has not had time to come yet," and Dan said, "O everybody wanted to have a talk with me, what could I do?" Now was that not a pretty plight to be in early Monday morning? The rest of the day went a little more calm.

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Gertrude E. Emmert, of Bulsar, Sees Much Beauty About Her in India:

Yes, we are now on India's coral strand where the heathen in his blindness bows down to wood and stone, and from where the call comes to God's people to deliver them from error's chain. Salvation, O, salvation, let us proclaim the joyful sound until they have learned Messiah's name all over this dark, heathen land. This country has been rightly called beautiful, sinful India, for it is indeed a beautiful land with its tall stately palms, its drooping banyan trees, its glistening green-leafed mango trees with their clusters of flowers, its bright flower gardens here and there and above all the bright sun, shining down on everything with all his splendor and beauty without a cloud to cover his face or cast a shadow over the earth.

The costumes of these people add much to the surroundings. Bright colors, red, yellow, green, blue, and white (if white may be called a color), are worn. Somber colors are seldom seen. We learn to like these bright colors, too, for they really look beautiful in this bright sunlight. The widows are very conspicuous in their scarlet sorries without the usual fancy border and their arms and ankles free from jewels. They are known wherever they go and are the most despised and unhappy people in India.

As a general thing the women wear many jewels, rings from their hands to the elbows, from their ankles to their knees, rings in their noses and ears, on their fingers and toes and very often a jewel fastened on their forehead. The more jewels a woman wears the more her husband loves her,—if we may say they love at all.

The Parsee people are more sensible and wear fewer jewels, not even as many as some American ladies. Several weeks ago we had the pleasure of attending a Parsee wedding and we were impressed with the richness, simplicity, and beauty of the women's costumes. They all wore the "sorrie," which is the common dress of the Indian woman, and oh, such a blending of colors. There were red ones with black borders, yellow ones with bright, dazzling borders, others white with lace borders, some silk ones, some satin ones and some cotton ones. The beautiful colors, the rich cloth, the graceful folds, and the pretty faces presented a pretty picture. The bride herself was dressed in a white silk sorrie, trimmed with lace. We could not help but compare their dress with the American woman's dress. There were no tight bands, no high collars, no trailing skirts, but all was simplicity, neatness and comfort. Our American woman might learn a lesson from her less fortunate sister who is not so highly educated, not so well trained in art and music, and who is not enjoying the blessings of a Christian land.

It is interesting to watch with what ease and grace a woman does her work. All burdens are carried on the head, so when water is wanted she goes to the well with two vessels, one large one which would hold perhaps about four gallons, the other would hold about two gallons, and after filling them she places the larger one on her head. Then the other is raised and put on top of that one and she walks off with them as though she had nothing on her head. Sister Eliza said she carried one of these water vessels one day a short distance and when she removed it her head felt as though it had been crushed. They are very heavy. It is remarkable what great burdens they can carry. Hundreds and hundreds of women pass our house every day, some carrying large bundles

of hay, some with bundles of wood, others with large baskets filled with vegetables, and some with bags of grain. They take whatever they have to sell to the bazaar where they receive a few cents for it with which they buy food for that day. The next morning they do the same thing, and so on day by day the family is provided with food.

It is a common sight to see women gathering sticks to sell or to use in their homes. Sometimes they have a long pole, on the one end of which is a hook with which they pull the branches from the trees. They usually gather sticks from the thorn trees, for they are more

IN INDIA.—Women Carrying Burdens on Their Heads.

plentiful and are seldom used. I'm sure we wouldn't enjoy the work for by the time we had gathered enough sticks to cook one meal we would be so scratched and torn by the long thorns that we wouldn't care to go out again and our next meal would not be cooked. They do it very easily and they have no shoes on either, besides their bodies are not more than half covered. Their flesh is not so sensitive as ours. They often put their feet on hot coals to warm them and don't get burned.

I wish you could see the natives eat. It is very interesting. Shortly after we came to India several of us, including Brother and Sister D. L. Miller, were invited to dine with one of our native Christians. We went, and all enjoyed the visit very much. On arriving at the place we were given seats under a palm leaf roof instead of in the house. We noticed a cloth spread on the ground before us, over which anything or anybody could walk, but we didn't know what it was intended for. To our surprise we learned that it was our table cloth. The woman soon brought out dishes, resembling our pie plates at home, in which was a quantity of rice. We all seated ourselves on the ground around the cloth and each was given a dish of rice. Afterwards curry was brought and we took as much as we desired. They also brought out some sweet pancakes and after thanks were given we began to eat. Not with knives and forks or spoons but with our fingers which were made before these things, I don't mean mine were made before knives and forks or spoons, but fingers were before these things. I confess it went sort of awkward at first for it nearly all fell out of my fingers before I got it to my mouth. But I succeeded in getting as much as I wanted anyway. When we were through, the woman brought water and walking from one to the other over the cloth, poured it on our hands while we washed them. They think it a great honor to have us visit them. We enjoyed our visit very much.

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Nora Berkebile Gives an Interesting Account of the Need of the Gospel in Palestine:

You asked us to give you something concerning the "Needs of the Gospel in Europe and Palestine," but it is so hard to do this. Not that the Gospel is not needed there, but because in those lands

where Christian(?) people work more to defeat each other than to gain the victory over Satan and win the world for Christ, what is there to say? They would say, We have the Gospel, but O, is it possible that they have it and can then fight each other as they do? Surely there is a need of Christ there whether they have His Word to read or not.

O if you could see the superstition and, yes, idolatry in the land where our Savior lived, it would make you weep for sadness. O how it must grieve our Lord to see how His professed followers even fight for places where they claim He was born or died or was buried! Surely a little spot where there is a Christian home, a little church where some united, faithful band of true believers meet or where some good and loyal Christian goes to pray is more holy in Christ's sight than these places where He trod that are now so hedged in by superstition and idolatry.

The Roman and Greek Catholics would resent it very much could they hear us say, "Such idolatry!" but what else is it than idolatry when they get down before a marble slab on which they claim Christ was laid and kiss it until great holes are worn in the stone floor in front of it where they stood and the stone itself worn by these deluded people kissing it! Of course the priests must get money from the people as they come to these places. Were there no money in it for them I doubt whether the place would be considered so sacred.

Is there any wonder it is so hard to convert the Musselman when he sees this rivalry between professed followers of Christ? It is very hard to make the followers of Mohammed see that Christ was better than their prophet and can we wonder that it is so? Yet the Musselman has a soul and he needs Christ and should be taught that because some so-called Christians strive so much against each other is no reason why there is nothing in Christ. They need Christ in this life to make it pleasanter and O how they need Him in the life to come!

I believe that mission work could be done and with success too in the Bedouin villages far away from the larger towns. No doubt there would be many dangers to encounter and often one would need to fear for his life; but surely there would be hopes from the Bedouin children if there were schools started among them. They are a hospitable people and will share with each other when in need. But I can not describe the filth and rags. One must see them to understand it, and just sleep one night in one of their miserable huts and then he has only a faint knowledge of how they live.

After meeting them so ragged and dirty day after day we grew almost heartsick. The bright little faces of the dirty little children told us that they needed our Savior and that they were capable of being something far better than they now are if only given a chance. Some say that that land had the Savior and His Gospel and they rejected it and many feel it is no field for mission work. Of course there are many difficulties to meet in a land where the Sultan holds control, but I feel the day is not far distant when his control there will be at an end.

One evening after a hard day's ride we came to the town of Ramalla (six miles northeast of Jerusalem), and while riding up a winding road we heard shouts and laughter and upon looking back we saw about thirty or forty boys running to catch us. They scrambled over brush and rocks to reach us, each one trying to be first, like real American boys would do and it was a pleasing sight to us to see their clean garments and clean happy faces and a still more pleasing sound to hear them say, "Good evening! Are you from America?" Upon hearing we were they surrounded us completely and such a volley of questions as they hurled at us! "Are you

from Chicago? America is an awful nice place, is it not?" etc. One little fellow looked up in my face and said, "I'm going to America to preach, not to make money like some of these people over here do when they go. You folks come here and tell us about Jesus and then some of us will go back and tell those people there about what it means to be a Christian. Why, our teacher says there are lots of folks in Chicago and other places who are not Christians. O I will preach when I get there!" and the boy's black eyes fairly shone as he told me this and longed to be ready to go to tell the people of the Savior who is so good to them; and to ask them how they could help being Christians. Those dear enthusiastic boys! Why are they so enthusiastic and why are their thoughts and plans for telling people of Jesus? As we urged our horses along and answered questions as fast as we could we managed to find out why. There is a Friends' (Quaker) school there and these Jewish and other boys are taken in and cared for, educated and taught cleanliness and what it means to know their Savior. What the Friends are doing there why can not others do, too, and why should not the people of Palestine be saved as well as any one else? The work there must start by founding schools, and working with the children. Jerusalem and Bethlehem have so many religious sects each trying to overpower the other that it seems almost useless to do work there; but the poor Bedouin woman and child! Would Christian teaching help them to be more settled and more happy? Surely they would yield to the teachings of the One who makes homes happy and life worth living! What have they to hope for but the old mud hut, the donkey, a few cows or goats and perhaps a horse?

The woman is a burden bearer, and a miserable life she lives in her dirty mud hovel. She carries stone to pave the roads, she carries immense water jars on her head and perhaps a baby in her arms at the same time day after day, year after year it is the same old life of drudgery and filth. There is not the hope of a more comfortable life, and the bright hopes for her boys and girls that the Christian woman has. To-morrow will be the same as to-day with her and life is only a daily toiling and striving and begging for existence.

Is there a need of the Gospel here? Do they need to know our Savior? If all that is spent in keeping the superstitious monks, nuns, and other religious devotees in luxury and ease were spent out among these people of the hills and plains in educating them, teaching cleanliness and right living there would be thousands of Christians in Palestine to-day who would be true followers of the lowly Nazarene instead of the tens and hundreds, many of whom are fighting each other.

May Thy kingdom come, O Lord, in earth as it is in heaven and may this land where Thy Son once trod and where Thy chosen people dwelt, be won for Thee again, and may those who profess to know Thee see the need of upright living, unity and peace so that these people may be won and Thy kingdom quickly come.

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DO YOU KNOW

That there is one medical missionary to three millions in heathen lands?

That these suffering millions are made like yourself, by the same Father, and have nerves, so they can feel?

That in Siam, poor lunatics are buried alive; and in all China there is not one lunatic asylum?

That He, who went about doing good, "healed them all" in sympathy and "for a sign"; and told them of a home where "there shall be no more pain"?

That "He sent them forth to preach. . . . and to heal," and that "the signs" are symbols of the whole work of redemption?

: ACKNOWLEDGMENTS :

All things come to Thee, O Lord,
And of Thine own have we given Thee.

Offerings are asked to sustain missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the field labor for a support, the members of the General Missionary and Tract Committee give their services free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of General Missionary and Tract Committee, Elgin, Illinois.

The General Missionary and Tract Committee acknowledges receipt of the following donations during the month of April, 1905:

WORLD-WIDE FUND.

Pennsylvania—$290.33.

Eastern District, Congregations.
Coventry Brethren, $22.64; Philadelphia Geiger Memorial, $21.38; Ephrata church, $14.00; White Oak, $18.00; Springville, $14.00; West Conestoga, $14.75; Hatfield church $34.00; East Conestoga, $12.06, ... 150 83

Individuals.
A Sister, Philadelphia, $1.00; Mary R. Charles, Wrightsville, $1.00; Abraham Cassel, Harleysville, $100.00, ... 102 00

Western District, Congregation.
Rockton, ... 1 50

Individuals.
Lawrence Christner, Dawson, $5.00; D. L. Miller, Confluence, $6.00; D. F. Lepley, Connellsville, $5.00; Edward Hetrick, Birdville, 50 cents; H. E. Snyder, Johnstown, $1.00, ... 17 50

Middle District, Individuals.
P. J. Blough, Hooversville, marriage notice, 50 cents; Melissa Barton, Dixonville, $5.00; H. C. Spanogle, Lewistown, marriage notice, 50 cents; Wm. S. Weller, Somerset, $3.50; A Friend to Missions, Altoona, $3.00, ... 12 50

Southern District, Individuals.
Anna Mummert, Hanover, $1.00; Oron Long, Carlisle, $5.00, ... 6 00

Illinois—$63.28.

Southern District, Individuals.
Emma Carstensen, Lexington, $5.00; Barbara Gish, Roanoke, $1.00; Sarah Bubb, Vermont, $1.00; Nora Shaffer, Astoria, $1.00, ... 8 00

Northern District, Sunday School.
Elgin, ... 46 78

Individuals.
R. E. Burger and Wife, Allerton, $2.50; A Sister, Lena, $5.00; S. J. Fike, Milledgeville, $1.00, .. 8 50

Maryland—$46.50.

Middle District, Congregations.
Manor, $1.50; Brownsville, $22.65, ... 24 15

Individuals.
J. M. Prigel and Wife, Gittings, $20.00; Louis H. Gosnell, New Windsor, 35 cents, ... 20 35

Eastern District, Individuals.
Mrs. Emanuel Stoner, Westminster, $1.00; A Sister Boonsboro, $1.00, ... 2 00

Ohio—$38.12.

Northeastern District, Individuals.
Mrs. F. J. Morse, Lodi, $2.00; John Kahler, Wickersham, 50 cents; Cyrus Young, Aultman, $1.00; Eli P. Hershberger, Middle Branch, $3.50, ... 7 00

Northwestern Dist., Congregation.
Lick Creek, ... 17 00

Sunday School.
Eagle Creek, ... 8 77

Individual.
David Byerly, Lima, ... 50

Southern District, Individuals.
S. B. Christman, Union, $1.20; S. Bock, Dayton, $1.65; F. C. and Margaret Puterbaugh, Greenville, $2.00, ... 4 85

Indiana—$24.05.

Southern District, Individuals.
Miss Ettie E. Holler, Hagerstown, $1.00; A Sister, Anderson, 50 cents; A Sister, Clay City, 50 cents; Mrs. Kate Roeger, Muncie, $1.00; Marthetta Kitch, Bowling Green, $2.00; Lydia Shewman, College Corner, $1.00, ... 6 00

Middle District, Individuals.
Ida Brubaker, Kappa, $1.30; Mrs. Lucinda Figert, Roann, $3.00, 4 30

Congregation.
Somerset, ... 11 00

Northern District, Individuals.
R. Trimmer, Goshen, $1.75; Sarah Mishler, Shipshewana, $1.00, 2 75

Iowa—$25.55.

Northern District, Individuals.
H. S. Steely, Hampton, $1.00; Sarah Brallier and family, $6.00; L. S. Snyder, Missouri Valley, $1.00; I. H. Vannoudel, Kingsley, $14.70, ... 22 70

Middle District, Individual.
Addie Steltzer, Perry, ... 1 00

Southern District, Individual.
Isolated members from South Keokuk church, ... 1 85

Virginia—$21 55.

Second District, Individuals.
B. F. Saufley, North River, $1.00; Ella E. Early, Nokesville, $2.00; Amanda Miller, Dayton, 50 cents, 3 50

First District, Congregations.
Germantown, $14.20; Antioch, $3.85, ... 18 05

Kansas—$22.50.

Northwestern District, Individual.
A Brother, Norton, ... 10 00

Southwestern District, S. Schools.
Pleasant Valley and Logan Top, ... 8 15

Individual.
Sallie Boots, Isabel, ... 35

Northeastern District, S. School.
Ottawa, ... 4 00

Missouri—$9.50.

Middle District, Congregation.
Walnut Creek, ... 3 50

Individuals.
David Bosserman, St. Louis, $5.00; Mrs. Abbie F. Stump, Leeton, $1.00, ... 6 00

North Dakota—$10.50.

Individual.
J. E. Smith, Tasker, marriage notice, 50 cents; J. D. Kesler, Zion, $10.00, ... 10 50

Michigan—$10.00.

Sunday Schools.
Woodland, $8.00; Thornapple, $2.00, ... 10 00

Oklahoma—$6.43.

Congregation.
Washita, ... 5 21

Sunday School.
Brethren, Gotebo, ... 1 22

Nebraska—$2.00.

Individuals.
Mrs. C. H. Price, Pickrell, $1.00; C. S. Eisenbise, Beatrice, $1.00, .. 2 00

Oregon—50 cents.

Individual.
J. A. River, Clackamas, marriage notice, ... 50

Texas—50 cents.

Individual.
Morton Peter, Manvel, marriage notice, ... 50

Louisiana—$1.50.

Individual.
John Metzer, Roanoke, ... 1 50

Washington—$1.00.

Individual.
Esther Macdonald, North Yakima, ... 1 00

North Carolina—$1.00.

Individual.
Emma Mashburn, Richland, ... 1 00

Arizona—$1.50.

Individual.
Mrs. J. E. McCall, Macdonald, 1 50

South Dakota—$1.00.

Individual.
D. I. Stover, Piedmont, ... 1 00

Total for the year so far, ...$ 577 31

INDIA ORPHANAGE.

Pennsylvania—$333.45.

Eastern District, Congregations.
Coventry Brethren, $8.00; Philadelphia Geiger Memorial, $16.00; Reading Church, $16.00, ... 40 00

Sisters' Aid Society, Reading, 16 00

Sisters' Missionary Society, Ephrata, ... 48 00

Missionary Workers and Bible Society, Lancaster, ... 16 00

Sunday Schools.
Elizabethtown, $16.00; Coventry, $16.00; Lancaster, $16.00, ... 48 00

Individuals.
W. W. Kulp, Pottstown, $16.00; Mrs. Maggie Coble, Lindsey, $1.00; 17 00

Middle District.
Missionary and Temperance Association, New Enterprise, ... 9 45

Individuals.
J. B. Shaffer, Grampian, $4.00; Four Sisters of Woodbury, $16.00; W. H. Swigart, Mattawana, $1.00; A Friend of Missions, Altoona, $6.00; A Brother, Avis, $2.00, ... 29 00

Southern District, Individuals.
Certain members of Hoernerstown Sunday School, $16.00; Sisters' Missionary Circle, $16.00; Joseph F. Emmert, Waynesboro, $16.00, ... 48 00

Western District, Sunday School.
Roxbury, $14.00; Walnut Grove Sisters' Society, $16.00, ... 30 00

Individuals.
Edith Stayer, Johnstown, $16.00; P. C. Stayer and V. E. Mineely, Johnstown, $16.00, ... 32 00

Ohio.—$138.00.

Southern District, Sunday Schools.
Painter Creek, $16.00; Greenville, $8.00; Ladies' Aid Society, West Dayton, $16.00, ... 40 00

Individuals.
Mrs. J. D. Shively, Dayton, $16.00; Bertha E. Bryan, Dayton, $2.00, ... 18 00

Northeastern District.
Sisters' Aid Society, Canton, .. 32 00

Individuals.
A Brother and Sister, Hartville, 16 00

Northwestern Dist., Individuals.
Clara A. Blocher, Lindsey, $16.00; Isaac Miller, Beaverdam, $16.00, ... 32 00

Illinois—$84.00.

Northern District.
Christian Workers' Society, Batavia, ... 23 00

Individuals.
M. W. Emmert, Mt. Morris, $16.00; A Sister, Yellow Creek,

$20.00; Geo. Hossack, Mt. Morris, $1.00; Lizzie Clair Studebaker, Pearl City, $16.00, ... 53 00

Southern District.
Missionary Reading Circle, Cerrogordo, ... 8 00

Nebraska—$80.41.

Sunday School.
Bethel, ... 4 41

Individuals.
J. A. Switzer, Holmesville, $20.00; Grace Miller, Firth, $8.00; J. N. and V. C. Bashor, Beatrice, $16.00; D. C. Bashore, Hardy, $16.00; Eld. A. J. Nickey, Alvo, $16.00, ... 76 00

Virginia—$79.00.

Second District, Sunday School.
Fairfax, $15.00; Sisters' Aid Society, $16.00, ... 31 00

Individuals.
Martin Garber and Wife, Sangerville, $1.00; A Brother, Linnville, $16.00; G. E. Garber, Sangerville, $16.00, ... 33 00

Kansas—$62.23.

Southwestern District, S. School.
Slate Creek, ... 1 73

Individuals.
Mr. and Mrs. R. J. Shirk, Lost Springs, $4.00; J. D. Yoder, Conway Springs, $16.00, ... 20 00

Northeastern District, S. School.
North Merrill, $16.00; Sisters' Aid Society, $8.50, ... 24 50

Northwestern District, Individual.
Frank Color, Norton, ... 16 00

Iowa—$37.00.

Northern District, Individuals.
E. S. and Flora L. Doughty, Eldora, ... 8 00

Middle District, Individuals.
Dr. and Mrs. S. B. Miller, Cedar Rapids, $16.00, J. Edwin Jones, Grundy Center, $13.00, ... 29 00

West Virginia—$17.25.

Second District, Individuals.
M. W. Reed, Morgantown, $16.00; Virgil Auvil, Junior, $1.25, ... 17 25

New York—$17.00.

Christian Workers and Sunday School, Brooklyn, ... 17 00

North Dakota—$19.00.

Sunday School.
Zion, ... 16 00

Individual.
C. E. Dresher, Surrey, ... 3 00

Maryland—$16.00.

Eastern District, Sunday School.
Primary Class of Fulton Avenue Church, Baltimore, ... 16 00

Oregon—$11.30.

Individuals.
Mr. and Mrs. Lett, Bridge, ... 11 30

California—$6.20.

Sunday School.
Mary Richtemyer's Class, ... 6 20

Indiana—$3.40.

Southern Dist., Sunday School.
Dora Mitchell's Class, Clay City, 2 40

Individual.
Sister Whitmer, South Bend, .. 1 00

Missouri—$1.50.

Southern District, Individual.
I. L. Hylton, Cabool, ... 1 00

Middle District, Congregation.
Manor, ... 50

Idaho—54 cents.

Individual.
I. H. Bowers, Payette, ... 54

Total for the year so far, ...$ 906 28

BROOKLYN MEETINGHOUSE.

Illinois—$20.00.

Southern District.
Sisters' Benevolent Society of Cerrogordo, ... 10 00

Individuals.
Isaac and Etta Eikenberry, Cerrogordo, ... 5 00

Northern District, Individual.
Grant Mahan, Elgin, ... 5 00

Ohio—$23.70.

Northeastern District, S. School.
Home Department of Dickey S. S., $12.13; Dickey, $3.87, ... 16 00

Southern District, Individual.
John C. Brumbaugh, Brookville, $2.70; D. W. Kneisly, Dayton, $5.00, ... 7 70

Pennsylvania—$52.84.

Eastern District, Congregation.
Coventry Brethren, ... 11 00

Sunday School.
Ridgely, ... 9 59

Individuals.
A Sister, Philadelphia, 75 cents; A Sister, Lancaster, $1.00, ... 1 75

Philadelphia Geiger Memorial, 25 00

Southern District, Individual.
Oron Long, Carlisle, ... 5 00

Middle District, Individual.
Mrs. Adam Imler, Imler, ... 50

Michigan—$5.00.

Individual.
Celia A. Crow, Waldron, ... 5 00

Virginia—$2.50.

Second District, Individual.
Joseph W. Myers, Forestville, 2 50

Iowa—$1.00.

Northern District, Individuals.
Galen and Herschell Harbaugh, Waterloo, ... 1 00

Maryland—$1.50.

Middle District, Congregation.
Manor, ... 1 50

Idaho—$1.00.

Individual.
Anetta C. Mow, Weiser, ... 1 00

Total for the year so far, ...$ 107 54

INDIA MISSION.

Pennsylvania—$78.30.

Eastern District.
Philadelphia, Geiger Memorial, 50 00

Congregation.
Midway, ... 18 50

Individual.
Mrs. Allen K. High, Pottstown, 3 00

Middle District, Individuals.
A Friend to Missions, Altoona,

$6.00; E. Mochames, Warriorsmark, 50 cents, ... 6 50

Southern District, Individuals.
Edna Elizabeth Brinser, Middleton, 10 cents; Grace E. Geyer and Esther Geyer, Middleton, 20 cents, 30

Virginia—$4.55.

Second District, Individual.
Martha A. Burner, Overall, ... 1 50

First District, Congregation.
Germantown, ... 3 05

Ohio—$7.00.

Southern District, Individuals.
S. Bock, Dayton, $5.00; A Sister, Union, $2.00, ... 7 00

Indiana—$5.00.

Southern District, Sunday School.
Dora Mitchell's Class, Clay City, 4 00

Individual.
Mrs. Kate Roeger, Muncie, ... 1 00

Nebraska—$1.50.

Individuals.
Leona Yates, Dorchester, $1.00, Mrs. L. R. Stutzman, Virginia, 50 cents, ... 1 50

Iowa—$2.00.

Middle District, Individuals.
Elizabeth Pruett, Vinton, $1.00; Addie Steltzer, Perry, $1.00, ... 2 00

California—$21.83.

Congregations.
Oak Grove Church, $10.46; Reedley, U. B. Church, $8.32, ... 18 78

Sunday School.
Oakvale, ... 2 05

Individual.
A Sister, Laton, ... 1 00

Illinois—$7.00.

Northern District, Individual.
A Brother, Coleta, $5.00; Geo. Hossack, Mt. Morris, $2.00, ... 7 00

Michigan—$4.00.

Individual.
Leona Mote, Woodland, ... 4 00

Kansas—$10.00.

Southeastern District, Individual.
A Brother, Ft. Scott, ... 10 00

West Virginia—$6.30.

Second District, Sunday School.
Valley River, ... 6 30

Oklahoma—$5.00.

Individuals.
A Brother and Wife, Cement, 5 00

Maryland—$1.00.

Eastern District, Individual.
A Sister, Boonsboro, ... 1 00

Total for the year so far, ...$ 153 48

PALESTINE MEETINGHOUSE.

Illinois—$2.00.

Northern District, Individuals.
A Brother, Chicago, $1.00; A Sister, Milledgeville, $1.00, ... 2 00

Indiana—$5.75.

Middle District. Individual.
M. M. Rensberger, Union City, 4 75

Southern District, Individual.
A Sister, Clay City, ... 1 00

Pennsylvania—$3.00.

Middle District, Individual.
A Friend to Missions, Altoona, 3 00

Ohio—$5.85.

Southern District, Congregation.
Upper Stillwater, ... 5 85

Missouri—$5.00.

Northern District, Individuals.
J. H. Keller and Wife, Cherry Box, ... 5 00

Total for the year so far, ...$ 21 60

CHURCH EXTENSION FUND.

Oklahoma—$3.05.

Congregation.
Monitor, ... 3 05

Total for the year so far, ...$ 3 05

AFRICA MISSION.

Pennsylvania—$4.00.

Middle District, Individual.
A Friend to Missions, Altoona, 4 00

Total for the year so far, ...$ 4 00

PHILIPPINE MISSION.

Pennsylvania—$4.00.

Middle District, Individual.
A Friend to Missions, Altoona, 4 00

Total for the year so far, ...$ 4 00

SOUTHERN NATIVE WHITE.

Pennsylvania—$4.00.

Middle District, Individual.
A Friend to Missions, Altoona, 4 00

Total for the year so far, ...$ 4 00

JAPAN MISSION.

Indiana—50 cents.

Southern District, Individual.
A Sister, Clay City, ... 50

Pennsylvania—$4.00.

A Friend to Missions, Altoona, 4 00

Total for the year so far, ...$ 4 50

AUSTRALIA.

Ohio—$1.00.

Southern District, Individual.
J. R. Halladay, New Weston, .. 1 00

Total for the year so far, ...$ 1 00

COLORED MISSION.

Pennsylvania—$8.00.

Middle District, Individual.
A Friend to Missions, Altoona, 8 00

Illinois—$1.00.

Northern District, Individual.
Geo. Hossack, Mt. Morris, ... 1 00

Maryland—$1.00.

Eastern District, Individual.
A Sister, Boonsboro, ... 1 00

Total for the year so far, ...$ 10 00

CHINA MISSION.

Pennsylvania—$9.00.

Middle District, Individual.
A Friend to Missions, Altoona, 4 00

Southern District, Individual.
Oron Long, Carlisle, ... 5 00

Illinois—$1.00.

Northern District, Individual.
Geo. Hossack, Mt. Morris, ... 1 00

Total for the year so far, ...$ 10 00

PORTO RICO.

Pennsylvania—$6.00.

Middle District, Individual.
A Friend to Missions, Altoona, 4 00

Eastern District, Individual.
Mrs. Allen K. High, Pottstown, 2 00

Kansas—$5.00.

Southeastern District, Individual.
A Brother, Ft. Scott, ... 5 00

Total for the year so far, ...$ 11 00

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REPORT OF CHICAGO MISSION FOR APRIL, 1905.

Receipts.

By balance,	84 63
E. R. Weimer, Salem, Oregon,	1 00
"A Sister," Chicago,	50
Thornapple S. S. of Clarksville, Mich., per Ethel Smith,	1 43
Pleasant Valley S. S. of Middlebury, Ind., per Clyde Cripe,	5 00
Mary Middlebury, Chicago,	5 00
Mrs. L. R. Stutzman, Virginia, Nebr.,	50
Grace Buckley, Sterling, Ill.,	1 00
Sisters of Pleasant Valley congregation of Middlebury, Ind., per Geo. C. Everding, Constantine, Mich.,	2 00
Loudonville, Ohio, S. S., per A. S. Workman,	4 87
D. W. Kneisley, Dayton, Ohio,	5 00
Sister Margaret La Fevre, Chicago,	1 50
Mrs. R. S. Wallick, Bloomingdale, Mich.,	1 00
Industrial School,	2 94
	$116 37

Expenditures.

Living Fund,	11 45
Rent,	10 00
Gas,	1 60
Help to poor,	4 25
Industrial School,	40
Incidentals,	2 57
Support for Workers,	22 00
Carfare for Mission Visits,	35
	$ 52 62
Cash on hand,	63 75
	$116 37

Cora Cripe.
660 S. Ashland Ave., Chicago.

MEETINGHOUSE FOR OUR COLORED BRETHREN AT PALESTINE, ARK.

Money sent direct to Sister Mattie Cunningham, of Palestine, Ark.

Indiana.—Ira Weybright, $1.00; Pleasant Valley S. S., $8.85; North Manchester prayer meeting, $5.00; North Manchester aid society, $1.00; West Branch, $2.00; Mary Neher, 50 cents; Joseph Neher, 50 cents; Lou Loutzenhiser, $1.00; Phoebe Butterbaugh, 25 cents; North Manchester Bible Society, $5.00; Cathryn Cottrell, $1.00; Richard Cunningham, $10.00; Mary Cunningham, $2.00; John Flora, $2.00; Wm. Burns, $1.00.

Ohio.—Eagle Creek S. S., $5.00; V. G. Halladay and wife, $3.00.

Pennsylvania.—Mary E. Bartholow, $5.00; Samuel Witter, $1.00.

Virginia. — Aid society, Harrisonburg, $5.00.

Iowa.—Mrs. S. Goon, $5.00.

New Jersey.—J. W. Butterbaugh, $1.00.

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BROOKLYN CHURCH FUND.

The following was received during the month of April:

Iowa.—Mrs. S. Goon, $5.00; Geo. H. Allen, $2.00; Elizabeth Gable, $1.00.

Maryland.—Brother and Sister Hull, $2.00.

New York.—Bro. F. G. Smythe, $25.00; Elizabeth Howe, $25.00.

Ohio.—Carrie Ziegler, $3.00; Sisters' Aid Society, Chippewa church, $5.00; D. B. Hoff, $5.00; Dr. Geo. H. Irvin, $5.00.

Pennsylvania.—Mrs. P. N. Becker, $1.00; A. J. Kreps, $1.65; A. Fiock, $5.00; Katie Hoffer, $1.30; Bessie Rider, $2.34; Two Sisters, $6.36; Lizzie Eshelman, $1.00; Joseph and Mary Townsend, $1.00; J. S. Showalter and wife, $5.00; Emma J. Vandyke, $4.00; Emma G. Young, $1.00; Mrs. S. B. Kiefer, $2.60; A Sister, $1,000.

Virginia.—E. H., $1.00; R. C. Clem and wife, $2.15; Sam C. Wine, $5.00; Mattie C. Garber, $5.66; Florence Sheetz, $2.00; Edward Hooker (9 years old), $1.25.

Total for April,	$1127 31
Previously reported,	2545 63
	$3672 94
Expended, part pay on church lot, etc.,	1745 00
Balance on hand,	$1927 94

J. Kurtz Miller, Sec.
5901 3rd Ave., Brooklyn, N. Y., April 30.

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Of the 950 graduates of the Doshisha, Japan, all but a few have been Christians. About 5,000 students have been connected with this institution.

A CALL.

I lay me still
For I, as clay, in God's great hand did lie,
That pierced hand; and as His gentle touch
Did press me round, my heart was filled with glad
Deep joy. I long had prayed to know His will
Concerning me, and that vast harvest field
The world; and now it seemed that in my heart
The Master whispered, Go! O, wondrous love!
That God should feign to use e'en worthless me.
Though I but clay, least precious of all things,
Yet still I am His clay; my weakness He
Knows well, much more than I; He knoweth best
How He may use, and why He calleth me:
To Him I lowly bow.

And so I lie
Submissive in His hands, while He doth knead
And press me as He wills; knead, blessed Lord!
And make me what Thou wilt, so that I be
A vessel for Thy use, and may bear forth
The living waters pure to thirsty souls,
In distant lands or near, just where Thou wilt,
And when, and how, so Thou be glorified.

—E. Spring.

Children from Thirteen Different Nationalities. See 394.

The Missionary Visitor.

Vol. VII. JULY, 1905. No. 7.

Duty of the Church to the World.

By J. A. Dove.

Dear brethren and sisters of this great Fraternity: As I look into your faces this afternoon I depict your desire and willingness to coöperate in this, as I conceive, the greatest movement of the Christian church, that of considering ways and means whereby the Gospel of Eternal Truth may be carried into all the world, and thus fulfill the great commission which our blessed Master gave to the world. We shall endeavor to talk to you this afternoon relative to the duty of the church to the world.

And as a scripture text we point you to Luke 10: 2: "Therefore said he unto them, The harvest truly is great, but the laborers are few. Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." The occasion which called forth this expression from our blessed Master was of great importance. It was at the conclusion of the life ministry of our Savior, just a short while previous to his ascension into heaven. And as he now looks out, after a brief period of service to the world, upon the great field which he has been canvassing and beholds the fruits already becoming manifest of his labors for the world, he appeals to his disciples and says, "The harvest truly is great." As I begin to weigh this expression of the Master I am confronted with the fact that he has been laboring, that he has been earnestly engaged in the duties that he came into the world to perform. He has been giving his truth to the world. He has been demonstrating that the great law of life and light is now ready to be delivered unto the world, and he conceives that there are those already in great numbers who are ready to accept this glorious teaching which he has brought to the world, and he says to his disciples, "The harvest truly is great."

You understand the sowing must always precede the harvest. There is the seedtime and the harvest that follows. Jesus had been sowing. His disciples had been actively engaged in the discharge of their duties, and now the field was becoming white unto the harvest. And it was great indeed—so great that Jesus in his wisdom saw that it was necessary to increase the force, that they might go out and save the harvest. It was truly great, and as he looked about he saw the laborers were few compared to the greatness of the harvest.

What course did he pursue in order that the demand for the supply be met? He appealed to the disciples and said, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into the harvest."

Now it is the duty of the church to labor in behalf of the world in giving unto them the Gospel, in sowing the precious seed of truth that shall germinate, that shall spring forth and grow

and mature, and that will produce such fruit as will be to the glory and honor of God. Therefore, as we contemplate the duty of the church to the world, and as we recognize the demand of the Master that we shall pray for laborers to go forth unto the harvest, we have already strong and impressive lessons given to us along that line. As these disciples were being sent out and as this command of the Master was to pray the Lord of the harvest to send forth laborers into the field, it simply returned to their own life and their own earnestness to go out into the field themselves.

And so, when you and I pray that the Gospel of Christ may be carried into all the world, that prayer signifies that you and I are called of God to assist in this great work. It may be you or I that the Lord wants to go forth into the harvest field. And when we pray to him to send laborers, let us be careful not to reserve ourselves along that line. We observe, therefore, the greatness of the harvest. As we look over the world today and view the situation as it actually is, we are confronted with the same truth that confronted Jesus in the day that he spoke these words unto his disciples, that the harvest truly is great to-day. From every quarter do we hear the call, "Come over and help us." We believe there are multitudes ready to be saved, and all that is needed is laborers in the field.

Now, I realize the fact also that as we approach the missionary question in the church of Jesus Christ, while it is in a sense a very popular question, it is also very unpopular. It is unpopular from the fact that when we speak of missions we must necessarily associate them with the money question. This is always more or less repulsive to us, for you know each of us has to a greater or less extent embodied in our life a spirit of covetousness, and we want to hold that which our better judgment dictates we should give to someone else. Indeed I am confronted with the truth that no man can be a devout Christian in the true sense of the term, who is not willing to sacrifice all he has, if need be, in order that the Gospel of Christ may be conveyed to the world for the salvation of souls. And the man or woman who would withhold the dollar he or she may have in possession is a man or woman who is not concerned in the salvation of souls, and in whose heart is not manifest that great love which was manifest in Jesus. The duty of the church to the world is that we should carry the Gospel unto all people, to inspirit them, to bring to them that intelligence they need, in order that they may escape sin and shun sin on every hand.

I notice also that as Jesus commissioned his disciples and sent them out, he sent them out two and two. Now he has some purpose in view in this sending them out two and two. Our judgment would dictate that it would be better to send them out one by one that they might cover a greater territory and consequently deliver the Gospel to a greater number of people. But Jesus exercised the greatest wisdom in sending his disciples out two and two as missionaries. And, dear brethren, I would to God to-day that we might open our hearts and send forth missionaries two and two. But we say the expense is too great. We can scarcely accumulate sufficient to send them one by one; but Jesus sent them two and two.

And I notice as he commissioned them and sent them forth he even said they were to take no scrip, they were to take no purse, they were to take no shoes. That is, they were not to provide themselves with these temporal things, for they were doing the work of the Lord. Do not understand me to say that we should follow the same example as the disciples that Jesus sent out. We would not expect missionaries to go out today without scrip, or purse or shoes. Jesus said, "The harvest truly is great"; it is already here; these people are already waiting to be initiated into the great cause of Christ; and they are not

only ready to accept the Gospel of Truth, but they are willing to give unto you as your needs may demand. To-day the church is back of every missionary she sends out. The church should be back of these missionaries, and we are glad to know that the greater proportion of the church is to-day enthusiastic along this line. We need therefore to-day a very great deal of consecration upon the part of every member of the church in order that the greatest possible good may be accomplished in the brief duration of time we have to labor in the vineyard of the Lord.

Now I want to notice this truth, that God has made the church responsible for the evangelization of the world. It is true we can honor God as having all power and all authority, and we can suppose he is able to convert men and women even against their own will or desire, but we want to understand to-day that God is not using that means to cause people to accept the Christian religion, but he has established the church of Jesus Christ and has given authority to that church to perform this service for him; and therefore the duty rests upon the church to evangelize the world. We hear the commission of the Master, "Go ye therefore into all the world and preach the Gospel to every creature." The church is responsible as a body, a united body, in carrying forward the great mission cause.

And then we understand from the teachings of the apostle Paul, representing the church as a body in this work, that we are laborers together. We know there are some to-day who do not manifest a very great missionary spirit. They do not seem to be so earnestly engaged in the Master's work, but we have this command that we should be laborers together in the great cause of Christ. Dear friends, we are not alone in this, for God is our assistant. We are laborers together with him.

And then I also read from the apostle Paul when he says, "Bear ye one another's burdens, and so fulfill the law of Christ." Here is a law that is God-given. God delivered to the world this message that we were all to bear one another's burdens, and it is not for any member of the church to say that some one else or others may bear this burden and I shall go free. It was intended that every one should have his part in this great work. We say the church is responsible as a body to God for the evangelization of the world.

And while the church as a body is responsible, I say there is individual responsibility along this line. For authority for so speaking I ask you to read Mark's writings as he quotes Jesus: "The Son of man is as a man taking a far journey, who left his house and gave authority to his servants, and to every man his work." Notice the expression "to every man his work." Not to some men their work; not to a few men their work; not to the ministers simply to go forth and evangelize the world; not to the deacons to go forth and evangelize the world; not a few selected to do this work, but every man to do his work. And understand me, God is going to hold every man responsible for some part of the evangelization of the world. Brother, sister, are you awake to your best interest to-day? Do you understand the weight of the responsibility that rests upon you to-day? God is calling. The men are needed in the harvest field. It is ready and white unto the harvest. Go ye therefore and reap the golden grain.

To show that we are individually responsible to God for the part we are supposed to play in the evangelization of the world, Jesus has likened the church to the natural body. The natural body is made up of many members. So is the Christian church. And as every member of the physical man is necessary and has a function to perform in some part of the human structure, so we find in the church of Jesus Christ that every individual member performs some part in the great work and operation of the Christian church. In this natural

body God has given me eyes; he has given me ears; he has given me hands; he has given me feet. And I want to say this that it would be a very deficient body and could not perform much service if the organs of sight were removed, or the organs of hearing taken away, or the hands or the feet taken away. As far as the eye is concerned, the ear would make a very poor substitute. And as far as the ear is concerned, the hand would make a very poor substitute. And as far as the hand is concerned, the foot would make a very poor substitute. And so we see the beauty of the picture the Master has drawn. We are all laborers together, each one in the great structure of the Christian church. We are some part of it, some member in that structure that should be efficient in the performance of the functions assigned to it. So what we want to-day is a hearty coöperation upon the part of every member of the Christian church. And I believe when we have this coöperation we have solved the problem of missions in the Brethren church. I firmly believe that the apparent lack of accomplishment of what is in the hearts of these brethren to have accomplished in the missions of the Brethren church to-day is largely due to the fact that there is not coöperation in this great work.

Our brethren who are connected with the publishing interests of our church have put forth a call to the Brotherhood that we want a donation of $100,000 given to us this year for mission purposes. How large does this sound in the ears of some of us. One hundred thousand dollars! too much to think about. The sum is too great for us to conceive of the possibility of raising it. My friends, I am astonished as I meditate upon our opportunities and possibilities. Indeed, you might think it strange for me to stand before you to-day and not only confirm the opinion that it is possible for us to raise $100,000, but I say that it is possible on the part of a truly consecrated people numbering as many as the Brethren church does, to raise a million dollars in twelve months and not impoverish any one. This can only be done, however, by each individual member of the church doing his part. And when we come up and all of us do our work, the amount of work at last is but small that we have performed.

Have you paused to think? Let us have a few figures. Suppose each member of the Brethren church should resolve that within the twelve months now before me I am going to provide and give to the church as a donation for missionary purposes eleven dollars. Is that a very great sum? Is it, my brother? Well, when we have all coöperated in this work and have each given eleven dollars we have our $1,000,000.

Let us reason just a little further. Look out on the world of sin. Here is a man that has not made a profession of the religion of Jesus Christ, and I see that he is a man who wants to enjoy all he can in this life. And I also understand that he is a poor man who subsists simply on the amount he is able to earn by his services from day to day as a laborer, living, as we sometimes express it, from hand to mouth. This man is addicted to the use of tobacco. He goes to the store and makes his purchase weekly. He spends ten cents a week for tobacco, and at the end of twelve months he has spent $5.20. Yet he is a man who just simply lives from hand to mouth. Five dollars and twenty cents! I asked him at the end of twelve months: "Have you missed the amount you have spent for tobacco?" He says, "No sir, because the tobacco was systematically purchased, only ten cents given at a time." Now, if this man living from hand to mouth can make his purchases of tobacco at ten cents per week for twelve months year in and year out and not miss it, cannot you and I, who have consecrated our lives to the service of God, do the same? (A Brother: We ought to.)

Yes, brethren, we ought to, and a great deal more than that should we do.

I tell you we are not awake to our opportunity. Our brethren have been talking to us about opportunities and responsibilities, etc. To-day the opportunity is before us. And when we realize the fact that men are dying—I mean their souls are dying,—they have not been regenerated, should we hesitate? These souls are dying because you and I have not done what God intended we should in the Christian church. We have not studied the duty of the church to the world. As we recount the blessings which God has conferred upon us it should awaken us to an interest in behalf of the evangelization of the world. When we pause to think what it is that God has done for us, this of itself should call forth a demonstration on our part of an appreciation of God's love to the world.

Now the mission cause is a cause of love. And, my brethren, the mission cause is not going to spread very far unless there is a vast amount of love associated with it, because it is the work of love. There is no question about that. I do not believe the first missionary who ever went out into the world would have gone had it not been for love. He came in love. He lived in love. He died in love, and you and I to-day enjoy this blessed privilege of meeting in the tabernacle at Bristol because of the love of God which made it possible.

Now, I remember when Jesus was here that there was a certain young man who approached him one day and asked him about the commandments. "Which is the first commandment?" was the question. Jesus told him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." The man only asked for the first commandment, but Jesus did not stop there. He took advantage of the opportunity first as you and I should do, always having our eyes open for the opportunities that God presents to us. Jesus did not stop there. He said, "The second is like unto it. Thou shalt love thy neighbor as thyself. Upon these two commandments hang all the law and the prophets." Jesus was teaching to them then and there a missionary spirit, "to love thy neighbor as thyself."

Brethren, when you and I are at that point that we can manifest that degree of love to our neighbors that we manifest to ourselves, then there will be no question as to the raising of this one million dollars.

I suppose there have been five thousand brethren and sisters on this Annual Meeting ground. And I suppose I would be safe in averaging the expense if I should say that each one has spent as much as twenty dollars in making preparation and defraying the expense of coming to this Annual Meeting and of being here. Twenty dollars! Now, I believe I also will be safe in asserting that not one brother or sister can go away from this meeting and say that money he has spent has been spent in vain. In other words, you will not have missed it two months from this day. I doubt if you have missed it already. Why did you spend that amount of money? You will say, "To attend the Annual Meeting, to meet friends who will assemble there and to meet relatives whom we have not seen for months, and above all to enjoy the spirituality that is to be enjoyed at a meeting like this." That is all good. I do not condemn it. I encourage your attendance on these great meetings. And I would to God that every member of the Brethren church were here and could engage with us in this service. Now I say that you will not miss these appropriations which you have made that you might enjoy the associations at this meeting. Could you not devote an equal amount to missionary purposes and still not feel it? It seems to me you could. When we drink into our soul the blessings of God as we do here, it seems to me there should be a response from us towards our neighbor, that he might be brought into that relation with God

so that he might enjoy the same privileges that you and I enjoy; and this is none other than the duty of the church to see that it is done.

Now, I meet a class of people, and they are members of the church, who say that missionary work is all right in its place, but you people are all the time emphasizing foreign missionary work, and you are not considering the fact that the Gospel needs to be presented to those in our own country and even in our own community, who are yet out of the church and away from Christ. I admit all of that, my brethren, and I want to rivet a point just there. You are conscious of the fact that missionary work needs to be done even in our own immediate vicinity. And that is an appeal to your own intelligence that you should become a missionary to carry the Gospel of Christ to that one who has not yet given his heart to the Master. When we speak about missionary work it does not imply that this work can only be done when we send men and women across the briny deep to carry the Gospel to the heathen world. It means missionary in the full sense of the term. Jesus said, "Go into all the world." They are part of it.

But some want to limit it and say it is not intended that we should carry the Gospel to the heathen, who are better off without it than with it, because if they die in ignorance God in his mercy will save them anyway; and if we carry the Gospel to them the probability is they will only get a small part of it, enough to make them responsible, and consequently they will be condemned before God for an unjust life. I remember a conversation that was entered into one day between two neighbors. One was possessed of a missionary spirit and the other was not. One believed in preaching the Gospel to the people at home and not going from home, but the brother possessed of the missionary spirit in order to emphasize his point said that Jesus declared the Gospel should be preached unto all the world, "Love your neighbor as yourself." "Yes," he said, "that is the point, 'Love your neighbor as yourself.' Preach the Gospel to him. It does not mean to go to Africa or China and love those people the same as your neighbor over the hill. It means, if your neighbor is in want and is not religiously inclined, use your influence with him." "All right," said the missionary, "Let us reason together. So you understand that your neighbor is the man who joins farms with you?" "Yes." "How many acres do you control here?" "So many acres," giving the number. "Who joins you on the north?" "Such and such a character." "On the south?" "Such and such a one." "On the east and on the west?" The names were given. "And so they are your neighbors?" "Yes." "And your property is limited to the boundary of your neighbor?" "Yes." "How far down do you own?" "Well, I had never thought of that," said he. "Well, I suppose your possession would reach to the center of the earth, would it not, if it was focalized?" "Yes, I suppose it would." "Well," said he, "who joins you on the other side?" And so the point is riveted that our neighbor is he who is without Christ, who is without the Gospel, who is without the opportunity of learning of the great plan of salvation, therefore Jesus was right when he said, "Go ye into all the world and preach the Gospel to every creature;" and then we will have discharged our duty and will have fulfilled the law of God in manifesting love unto our neighbor.

It has been said that missions are divided into three parts; the field which we can quickly survey, for Jesus has given us the method of doing so, the whole world; the force, which is the element or body of the church, and that we possess; and the third is the funds. Field, force and funds. The funds must be supplied. The field we survey. The force we have. The funds must be supplied. And now, dear brethren, it is left to us to say how abundantly this provision

may be made. The call to-day is for laborers to go out into the field and labor. And the sad intelligence came to us, when we interrogated our brethren as to how many missionaries would be sent out into the mission field at this Annual Conference, the response came, not one. The question is, why not one, and why not some? Simply because the material is not available. Is it possible that in this great Fraternity there is not material that is accessible or sufficiently consecrated already for the field that the call might be filled? Is it possible? Yes, we are told it is possible. Why is it possible? Will not the answer to this question refer back to the very fact of insufficiency of funds?

You say, How is that going to remedy the matter? It is not money we want to send to those foreign fields; it is consecrated men and women. That is true, but as I have listened to the various problems that have been solved during these meetings relative to the requirements of those who shall be sent out into the world, the great problem that seems to have confronted us is that we have not the missionaries because the training has not been given them. We have the men but they are not ready for the field. They need preparation. They need a school course, and until they take it they are not ready for the field. Why haven't they taken the school course? Because the church has not been doing her duty. I am opposed to calling young men and young women to go out into the mission fields and have them first go through a course of schooling bearing their own expenses, laboring day and night, drawing upon their own physical vitality in order to accomplish this for the sake of the church, and then we fold our arms and do not endeavor to assist them one iota. It is not God's plan. We are laborers together with God, and I believe it is the duty of the church to look out over her membership and find those consecrated young men and young women who would make efficient workers in the mission field and take those young men and women and give them the necessary training they need, and prepare them for the great work. This is necessary.

But right here at this point I meet opposition. There are those of my brethren and sisters who say we do not want educated men and women to go to the mission field; that when we give them an education we ruin their possibilities of doing good in the missionary cause; they become proud, high-minded and haughty, and we lose them from the church and her best interest. My brethren, I again appeal to your intelligence right at this very point, and I want to tell you that if there be failure upon the part of the young brethren and sisters in the discharge of the sacred duties that they have obligated themselves to perform, it is largely because of your or my inefficiency in discharging the duties that we have bound ourselves in allegiance to God that we will discharge. I believe the work of missions to-day if made successful must be done through the united prayers and support of God's people. I believe much in prayer, as our dear brother spoke to us one night not long since at this meeting. You will notice in the scripture text of to-day Jesus said, "The harvest is great, but the laborers are few. Pray ye therefore the Lord of the harvest, that he would send forth laborers into the harvest." Pray. The prayer of the righteous man availeth much. I do believe our missionaries in India, in Sweden, in Denmark, in all countries to which we have sent them are loyal to the principles of the church, because of the prayer and the support we are giving them. Why not extend this idea? Let it go out to all. I believe in prayer in mission work. I believe in it heartily; but associated with our prayers must be action. We must give according as we pray. It will not avail very much for us to pray for a thing if it is in our power to exercise ourselves by some demonstration temporarily and we neglect to do it.

When Jesus was upon earth perform-

ing his miracles he was in a room one day densely crowded with people bent on hearing him. And there came toward the house he was in four men bearing an afflicted man who had no power of exercise in his body that he might get to the house. And these four men were so intent on coming into the presence of Jesus that they went upon the housetop, opened the roof, and let this sick man down in front of Jesus. When Jesus saw their faith, the faith of the ones who brought the sick man there, he healed him. So I say that to-day the success of the work in the mission field depends upon the faith and the prayers or communion that we have with God in its behalf.

The school problem in the church is a great problem along the missionary line. I believe we do not have a single missionary in the foreign field sent out from among us but has passed through one or another of our schools. Therefore they are the offsprings of our schools. And yet many of us condemn our school system. We say the schools are not properly controlled, and censure them on this ground and on that, while the fact is that we stand aside and have no contact with those schools, but simply criticise and condemn. Why are not those schools what we wish them to be? Simply because of our indifference. Has it ever occurred to you that you are a part in the educating of the young men and women of our church? It does not make any difference if they are the children of some other man or woman. You are responsible in a measure for the intellectual attainment of that young man or woman. Consequently, if you would have the schools what you want them to be, give them your support. If the church is not satisfied with the men and women our schools are turning out, then she should come in closer touch with those institutions and assist in making those men and women of better character than they are, if it is possible to do it. We want coöperation all along the line, and this can be had only when we all as a church, as a body, unite our efforts in the great work of the church.

Dear brethren and sisters, as I look out into the world to-day and see the opportunities confronting us I am constrained to believe that now is the golden moment for us to enter the field of usefulness. There is not one here to-day but should carry back to his respective church a mind full of what he has learned at this meeting. In all the services you have enjoyed, you have been enthused with a spirit which, if imparted to the Brotherhood, will twelve months from to-day come forth in a golden harvest. New missions will have been established where there are none, and souls will be gathered into the kingdom of Jesus Christ.

There is another great problem confronting us to-day, and that is the ministerial, as we have had some notice given through our church periodicals. We learn to our great regret that within the past five years there have fifty-two more ministers died in the Brethren church than have been called to its service. Consequently there is a decrease of fifty-two ministers in the last five years. Suppose this condition should continue for a length of time. What will be the outgrowth of it? Is not the contemplation of the thought sufficient to arouse us all to a sense of duty and obligation, that the church may be awakened to the conditions existing in our midst to-day, that we may meet the demand of the times and put laborers into the vineyard? I am sure there are young men ready and able to defend the truth if called to the position, and they should be called. And so we say, let our movement be

"Onward, onward, men of heaven,
Bear the gospel banner high;
Rest not till its light is given,
Star of every pagan sky.

On, let all the soul within you,
For the truth's sake go abroad.
Strike. Let every nerve and sinew
Tell on ages, tell for God."

The field is white unto the harvest.

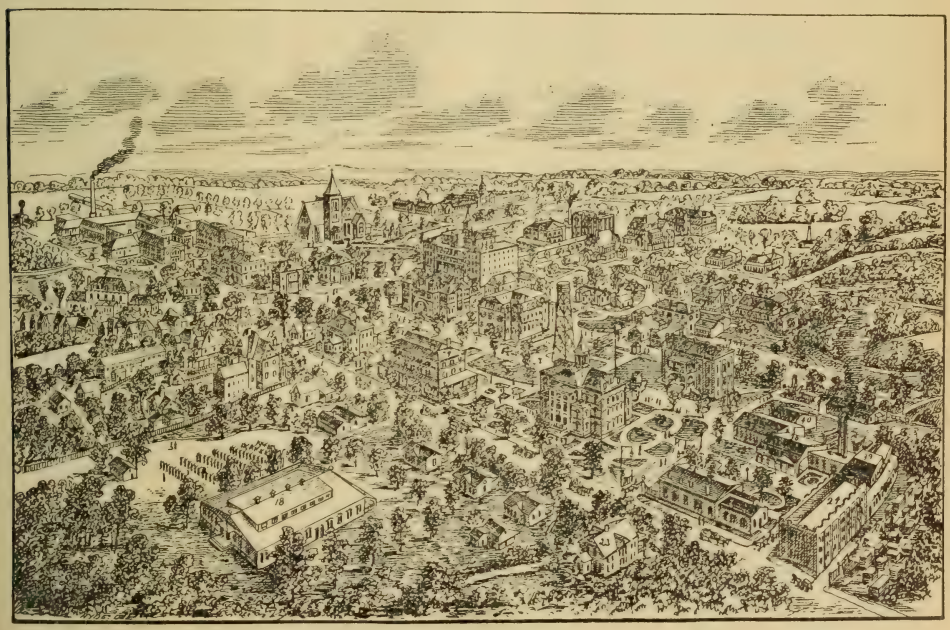
Go where the objects wander. Gather them into the fold of the sanctuary. Go to the lazaretto where the moral lepers herd, and tell them of the healing balm. Go wherever faith can see or hope can breathe or courage can venture. Go carry aid to the poverty-stricken all over the land. I would rather have the widows and orphans of my dead countrymen whom I had clothed and fed to whom I had broken the Bread of Life, weep over my grave when I am gone than to have the booming of cannons or the waving of banners. Press on, be true to yourself. Be true to your church. Be true to your God.

A Visit to the Tuskegee Normal and Industrial Institute, Tuskegee, Alabama.

By H. C. Early.

Number One.

It was my good fortune to make a recent visit to the Tuskegee Normal and Industrial Institute, the Booker T. Washington school as you know it, to study its work for suggestions that might be helpful to the General Missionary and Tract Committee in inaugurating work of the same kind among the negroes of the South, and I wish to share my observations with the readers of the "Visitor." And doubly so, since our people, after a careful study of the negro problem, are anxious to see mission work, based on the educational and



Panoramic View of the Institute Grounds and Buildings.

industrial plan, commenced among the colored people.

Location.—Tuskegee, a small town of about 2,500 people, the county seat of Macon county, forty miles east of Montgomery, and one hundred and thirty-six miles west of Atlanta, Ga., is one of the most beautiful towns of Alabama. The Institute is about a mile from the town. Its site overlooks the surrounding country for some distance, which makes it beautiful for location. For the sake of convenience to the Institute the railroad has been extended from the town to its grounds.

When Established.—The Institute was established under the name of the Tuskegee Normal School by an act of the Alabama legislature, session of 1880, appropriating two thousand dollars for the purposes of the institution. In 1883 the appropriation was increased to three thousand dollars, which has been made year after year since, and in 1893 it was incorporated under the name of the Tuskegee Normal and Industrial Institute. It was opened for its first session July 4, 1881, in a rented church building, a mere shanty, with thirty pupils in attendance, and with but one teacher, the present notable Booker T. Washington, then a mere youth. During its first session the present location, consisting at that time of one hundred acres, with three small buildings thereon, was purchased by northern friends.

Further, the legislature of Alabama, session of 1896, passed a bill providing for the establishment and location of a State Experiment Station in connection with the Institute. It is controlled by a Board of Regents. The Station Staff is composed of the Director and Instructors of the Agricultural Department of the Institute. The Station is of great value in working out the problems of agriculture. The accompanying picture shows eight agricultural students at work in an experiment patch.

Property and its Present Valuation.—Ninety-eight buildings, in all, of various sizes, belong to the Institute. Besides these there are on lands adjacent to the school grounds, 65 buildings, homes of teachers and employés of the school, owned by individuals, making, in all, 163 buildings in the school community.

2,500 acres of land, 1,558 head of live stock, 76 wagons, carriages and vehicles of various kinds belong to the Institute. A modest valuation would be about $750,000. Of this amount, approximately $675,000 is invested in the buildings, machinery, fixtures, appliances, etc. The Endowment Fund at present is $1,030,553.28, invested chiefly in the form of marketable securities.

In 1899 the National Congress granted to the Institute 25,000 acres of mineral lands, which are supposed to be worth to the institution $100,000. Add this to the above figures and it gives the splendid sum of $1,880,553.28, the measure of twenty-four years' financial growth.

Subtract from these figures $42,504.52, the present cash indebtedness of the school, and you have $1,838,048.76 as its clear valuation. These figures give the reader some idea as to the magnitude of the Institute. In connection with the figures let your eye rest for some time on the panoramic view of the Institute grounds and buildings given herewith. The Academic Building, marked 1, is near the center of the group. In a later article I will tell you something about the buildings and the farm.

Object.—The object of the institution is to furnish, to a limited number of young colored men and women, having the right metal in them, a course of industrial, literary and moral training. The aim is to cultivate the hand, the head and the heart, each somewhat in proportion to the others, and send out these men and women, thus rounded up, into their respective communities as leaders of their race. And for this reason only the most promising of those that apply for matriculation as students are admitted. Of the 2,700 that applied during the last session 1,500 were admitted and 1,200 were refused. Each student applies in person to the Prin-

Agricultural Students Working on the Experiment Farm.

cipal, Booker T. Washington, and he decides.

The literary and industrial training is so correlated that the student can not get the one without the other. The one is to complement the other. As the student receives knowledge and mental finish he is taught to labor with his hands at something at once useful and honorable, giving as much time to the one as the other. Thus habits of industry and the spirit of self-reliance are most rigidly enforced, so that when the student passes the seven years' course provided by the institution, he is able to take care of himself, and also to contribute to the growth of his race.

The terms of admission are made easy, so as to make it possible for the largest number of worthy young men and women to enter. The student must be fourteen years old; he must be able to read, write and understand addition, subtraction, multiplication and division; he must be able to pay an entrance fee of $5.00; $8.50 per month for board, furnished room, laundry, light, fuel, etc., and from $4.50 to $6.75 a year for books according to grade. Students are given an opportunity to work out a part of their expenses, some of them working out as much as one-half the cost of their board.

As far as I was able to ascertain, the institution reaches its object in a remarkably high degree. Hundreds of its students are sent forth in the ways of usefulness to become good citizens, good husbands and wives, and good fathers and mothers. They go out with practical and broad views of life. But I was rather disappointed in finding the citizenship idea as the chief one in the training of the institution, and not the missionary idea. It is true there is a Bible Training School Department maintained, but its work is not made paramount. The citizenship idea is excellent in its place. It serves as a substantial foundation for the Christian idea.

The plan outlined in the mind of the Brethren for work among the colored people makes the missionary idea the chief one. The industrial training to be inaugurated to teach the dignity and usefulness of labor and to establish habits of industry and providence.

Children of the Steerage.

By Minnie J. Reynolds.

Barbadoes.

A BIG man in blue clothes stood at the door of a great room and bawled names. Hundreds of weary immigrant mothers surrounded by their children, bent strained ears to listen. The authorities do not let women and children bound to New York City points leave Ellis Island until someone comes to meet them. Sometimes friends are tardy in coming and this last wait is the longest of all the weary voyage. When the friends finally come an official appears at the door of the waiting room and calls the name of the one asked for.

"Orrificio Carmelita," yelled the blue coat at the door.

"Orrificio Carmelita; Venite qua. Presto!"

His voice is raucous with much howling, but never limpidest Tuscan sounded sweeter in Carmelita's ear. She leaps from the board satchel, covered with flimsy gray cotton on which she has been sitting while bestowing upon her youngest its natural nourishment. The youngest is strapped in a brown parcel, exactly like a pappoose, which bandage it endures with the unearthly patience of an Italian infant.

Carmelita grasps the brown roll in one arm, the baby whimpering faintly at this interruption of its meal. Over her shoulder she slings two brown sacks, tied together in the middle. In her other hand she takes the huge satchel which fairly weighs her down. Thus accoutered, she gives a sharp word of command and five children, little stepstairs from nine down, fall in line behind her.

"Presto! Presto! Hurry up;" yells the man in blue.

Carmelita staggers toward the door. She stumbles up some steps, down some others, through an ante room crowded with people to an iron gate. Out of the iron gate through another iron gate and once more she is in an iron pen fenced round with high grating.

Carmelita murmurs, "Will they never have done putting me in iron pens!"

She wonders if she will have to stay as long in this one as she did in the last; two whole days. "Madonna mia!" Carmelita clasps her hands as well as she can with the baby, and the satchel and the two brown bags. But no, at the very moment when the horrible thought sweeps over her another man in blue, the entire American race apparently dresses in blue, comes to another iron gate and calls "Carmelita Orrificio!" Carmelita staggers forward again, the man in blue stops her. "There should be five children," he says, and begins to count noses. Carmelita trembles. Perhaps the nobleman is going to take her children from her. She clasps the brown baby tight. Poor Carmelita! Nobody wants your children, they are a most undesirable commodity.

"Where's the other one?" says the nobleman in blue, "There are only four besides the kid."

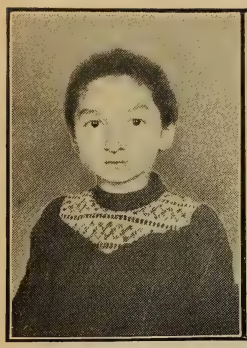
It is true. The naughty Giuseppe is lingering behind in the iron cell, whence he is haled forth with contumely. How is one poor woman to keep track of a satchel, a baby, two brown bags and

five children? Carmelita has been so bewildered and so blinded that she could see nothing distinctly and she did not understand when the nobleman called out, "All right, this is your woman, come on there."

Somebody comes on with a rush, and suddenly Carmelita sees Ciccio; yes, it is her Ciccio, whom she has not seen for many weary months, for whom she has come all this weary way, ending in interminable iron pens and bawling blue-coated noblemen. A great light breaks over Carmelita's face and happily there is the same light on Ciccio's. He is glad to see her and the baby and the five children and he takes the big satchel and has a hand left for the last baby, the one whose nose was put out of joint and together they go away to find the boat for the barge office and one more family is launched on American life.

Over in the long line of waiting friends stands a young man and woman, evidently brother and sister. The girl is a beautiful young creature, not more than eighteen, with the splendid black eyes and hair, the oval face and regular features characteristic of Italian good looks. She wears a chic little black silk skirt and jacket, with smart little black straw hat; all not only neat and tasteful, but pervaded with that indefinable touch of elegance which a woman who knows how to dress can give any garment, whatever its material. As I looked at her I could see her a few years back, herself a bareheaded girl in the immigrant pen, frowsy with the long steerage journey. Suddenly the young man's face broke into smiles. He pointed the girl's glance to the pen. She looked, but instead of smiling, the great tears welled up and overflowed. It is a mother or a

Different Nationalities.



Yeddish Jew.

Polack.

Slavonic.

Lithuanian.

lover, surely, that she sees beyond the grating. But no; when the gate is opened out comes a slim boy with dancing eyes, the twelve-year-old brother left at home when she came away, and throws himself into her arms. The girl cries over him, and all the long homesickness for familiar faces is in her tears. Then she lays an arm carelessly about his neck, and down the long stone hall goes thus, her pretty head bent toward him, her silk skirt sweeping after her, a vision of grace and beauty in this dull place.

So it goes all day, at the door of the last waiting room; tears and smiles, clasped hands and sobbing embrace. The sternest antiimmigrationalist could not stand there half an hour without feeling the heart melt within him at the sight of this most primitive, most human of joys, the joy of reunited families. One can see in it all the lonesomeness of separation, endured while the breadwinner went to the far new world. One can see in it what America spells to these people; reunion, hope, opportunity.

All day long, and every day in the year the little children of the steerage toil through the stone corridors of Ellis Island. Up from the barge they come, loaded with boxes and baskets, sometimes carrying the precious little chairs in which they sat at home—there probably being no chairs for little children in America. They pass the doctors, who turn up their eyelids and inspect their scalps; and sad, sad if any infectious

Arab

Norwegian.

Italian.

disease be found there, for then perhaps the family must be broken up, the sick child sent back to Europe with his mother, the others going on to the distraught father. They follow their parents up long aisles to the man who speaks all known languages, and demands to see their family purse, and to know many things. And then on into the waiting room, sometimes to be greeted quickly by friends, again to wait for weary days, now and then to go sadly, all together, back to the old country. Blue-eyed little Gretchens, black-eyed little Francescas, they are coming 100,000 strong a year.

Swedish Girls.

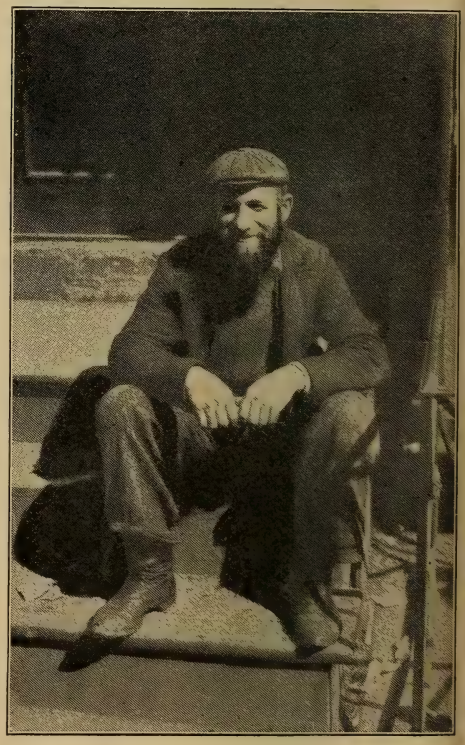
Last year 102,431 children under fourteen came to America in the steerage. From every remote corner of the globe they came. Almost a thousand of them were Syrian. Half a thousand were Japanese. Sixteen were Filipino, eight Turkish, thirty-two Chinese; two hundred and forty-three negro from Africa, forty-three Korean; three were Pacific Islanders, five East Indian. There were 1,185 Greeks, immigrants from that nation having just begun to bring their wives and children here. Of Irish there were 1,843, far different from other years when the great Irish immigration was at its flood tide. Curiously enough, although the total English immigration was about 7,000 less than the total Irish, 4,270 English children under fourteen came in, as against 1,843 Irish. The majority of English immigrants are men, a part of whom afterwards send for families. The majority of Irish immigrants are young women, who come to go into domestic service and other occupations. Only 282 Spanish children came, as against over 2,000 Portuguese. There were 1,807 Finnish children, 1,137 Lithuanian, 2,141 Magyar, about 400 each of Russian and Roumania, about 200 each of Welsh and West Indian, nearly a 1,000 each of Scotch and French, over 1,100 Croatian and Slavonian, nearly 2,000 Bohemian and Moravian, nearly 2,000 Dutch and Flemish. Then the list jumps into the big figures: 7,761 Polish, 8,390 Scandinavian, 3,300 Slovak, 13,377 German, 19,044 Hebrew, and 25,000 Italian.

Whatever we may think, however we may feel, about our adult immigration, these children are not responsible for their presence in America. Brought here by their natural guardians, permitted to enter by this government, America owes them something. Society may not owe every man a living, but it owes every child such opportunities as will give it a chance in life. If society permits helpless children to grow up in ignorance and misery, it is difficult to see how it can blame them for developing

"Waiting for Papa."—Hollanders.

into enemies of society in maturity. If this is true of all children, it is peculiarly so of the little children of the steerage. Their parents are not American. How can they train American citizens? Themselves ignorant of new laws, customs, and conditions, how can they put their children in touch with the new environment? The majority of them all came from country districts. How can life, in some little Calabrian village, far down in the toe of the boot, prepare them for life in New York? To the foreign-born child America means only the street in front of his tenement home. It is all of America that he knows; and further acquaintance with his new country comes when he unwittingly runs afoul of some of its laws and encounters society in the form of a policeman. That swarming street is his play ground, his school and university. He matriculates there upon his arrival. He learns there to despise his parents as "immigrants," while he with his quicker English is an "American." He graduates from it into the "gang." The public school, handling children in bulk cannot stop for the personal touch. If ever children needed special attention and opportunity it is these children of the steerage.

Mr. Mornay Williams, president of the New York Juvenile Asylum, estimates that one per cent of all the steerage children entering this port find their way to that institution. And there are besides in New York the great Catholic Protectory and other institutions to which juvenile law breakers are committed. This preponderance of the foreign-born among youthful law-breakers he estimates to be due, not to unusually evil tendencies in the children themselves, but to the inability of the parents to put their children in touch with



Orthodox Jew.

Irish Baby.

Spanish Boys.

Russians.

Swiss Girl.

their new surroundings. It is the most natural thing in the world for the newly come immigrant to find his residence in the quarter most thickly peopled with his own race. No one who has not come in direct contact with them can form any idea of the strange and curious notions of American life prevailing in some of these foreign quarters. One missionary found a neighborhood of South Italian children firmly convinced that Protestants worshiped a horse and if one were to enter a Protestant church he would see the skeleton of a horse nailed to the wall for worship.

A hundred thousand children a year, only six thousand of them English speaking! Surely there is home missionary work enough here and it is not a hopeless task. The oldest agent of the Italian Aid Society at Ellis Island came himself in the steerage some thirty years ago, a little chap of six and played his fiddle in the streets and slept cold of nights. There is a great night school for Italians, conducted far down town by the Children's Aid Society and its principal, a woman of fine education and executive ability, who lived and played as a child in the old Five Points neighborhood, when it was a worse slum than it is now. I went to a banquet of a Greek society the other day and the toast master, a broker not to be distinguished from any American business man, came over in the steerage at the age of fourteen months.

There are like possibilities in all these children. Some enterprise and ambition there must be in the blood of their parents or they would never be here at all. They are not the children of degenerate stock gone to seed. They are children of stock that has never had a chance.

And let us not worry too much because the character of our immigration is changing. If history shows anything it is that the mixed races are the great ones. Every race that has come to us has brought some new constituent element to make our own race stock more versatile and powerful. Even Italy, the despised scapegoat of the steerage has

A Line of Immigrants Going Into the Main Building at Ellis Island.

something in his blood which is exactly what America needs. The racial sense of beauty, flowering forth in that glorious mass of Italian art, at once the desire and despair of the modern artist is the very element most lacking in our practical Anglo-Saxon blood. Mr. Howells somewhere in his "Italian Journeys" speaks of "the Italian mind which seems able when it chooses to rise to the primacy of any line of human thought." And turn to what line of human endeavor we may, we find Italian names so far in the ascendency that their position seems unsurpassable and it was these poor, dark-skinned people of the steerage that produced them all; for the genius, rare and perfect, flowers only out of the tastes and tendencies of the toiling millions.

Our Stewardship.

By D. W. Kurtz.

It was the purpose of this series of articles to suggest thought and study on the threefold call to missions; the call from the Bible, the call from the field, and the call from our own ability to help our needy brothers. What is our stewardship? What are the talents which God has given us for which we are responsible?

As we have seen, the scriptural demands are for the evangelization of the world in this generation. Can this be done? The Student Volunteer Movement has computed that from 25,000 to 50,000 missionaries are needed for this work. There are now 13,371 missionaries on the field. The four Christian countries—the United States, Canada, Great Britain, and Germany—are responsible for this work. In these four countries are about 165,000 students; of these 40,000 leave college each year. Only one per cent of these graduates are needed to evangelize the world in each generation. We have men enough.

Have we money enough for the enterprise? It requires about $50,000,000 each year for the complete evangelization of the world, while these Christian countries are now paying only a little over one-fifth of that amount. The Christian church of the United States is worth $24,000,000,000. The church gains each year over all expenses $750,000,000. Instead of giving one-tenth of their income to the Lord, they gave last year only one-twelfth of a tithe of their savings for the spread of Christ's kingdom. That there is wealth enough for this enterprise is shown by what the United States spends. The United States alone spends each year $1,450,000,000 for liquor, or 29 times as much as is needed for the world's evangelization; $800,000,000 for tobacco, or sixteen times the amount needed; $700,000,000 for jewelry; $400,000,000 for amusements; $200,000,000 for patent medicines; $175,000,000 for chewing gum; or in all there is spent each year for the above-named articles in the United States alone 67½ times as much as needed for the world's evangelization, or 670 times as much as the Christians paid last year for Christ's last and greatest command.

Let us consider a few other figures. These four countries have 1,148,000 men enlisted in their standing armies, or one able-bodied man out of every 200 men, women and children. The foreign mission cause asks for only one person out of every 5,000 of the population. There is spent each year $700,000,000 to support these enlisted men or fourteen times as much as is needed to keep an army of 50,000 missionaries in the foreign field.

Let us come to the church itself once more. There are 33,000,000 communicants in these four countries. If each one paid only three cents each week to missions, it would raise the required amount. Is this asking too much? How

many professing Christians there are who spend each week more than this for candy, tobacco, ice cream and various gewgaws! Many professing Christian men pay more money each year for dog-tax than for missions. What is our stewardship?

Let us come closer home. We, members of the Brethren church, rejoice over what we are doing in missions and well we may. Last year the total amount paid for missions by our 100,000 members was about $60,000. But in a single week we are willing to spend a quarter million dollars to attend our Annual Meeting. The amount we actually pay per member for foreign missions is only about two mills per week. The Brethren church has an annual income of $8,500,000. If one-twentieth were given to missions, it would support 1,800 missionaries instead of 32, as we now have. We have many churches of 250 members. For these, two cents per member each week will support a missionary in the foreign field.

The Brethren church has 30,000 young people between the ages of 16 and 25. She has ten colleges with 2,000 students and a capacity for twice that number. Our Brethren Publishing House has a much larger capacity for service, if utilized; our Sunday schools and young people's meetings have more room for members. We have all the machinery and resources in men and means to do effective work. What is lacking? You say we are doing well now? We only do well when we do what we can. We have only begun to awaken to our possibilities and responsibilities. We will never do our duty until we realize the character of our "stewardship" and through a new baptism of the Holy Ghost get a passion for souls, a zeal for service, and a love for sacrifice.

Our greatest resource is prayer. I have visited about 3,000 Christian homes during the last four years and the saddest commentary on the Christian church, as I have observed, is the lack of prayer. We are responsible for this resource of power. If we fail to pray, we commit a threefold sin; (1) we sin against God by not giving him praise and glory for his goodness and for disobedience; (2) we sin against ourselves by weakening our own power of service, and (3) against our fellow-men by handicapping their efficiency, because we do not hold them up to God in our prayers. Who will build up our family altars? What is our stewardship?

Truly, we have advanced rapidly during the last ten years in missions, but it has only been creeping; how soon will we walk like men? We have boundless resources, infinite promises, a dying world, a God's command to feed and to save—when will we do it? "Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields; that they are white already to harvest." "As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God." "Christ hath given to us the ministry of reconciliation . . . now then we are ambassadors for Christ." "What is this that I hear of thee? Render the account of thy stewardship."

Huntingdon, Pa.

Here I Am; Send Me.—No. 3.

By Elizabeth Howe.

Another condition of success in the Lord's work is a love for souls. I hear you partly admit that you do not have it. Then confess the same to God and ask Him for a greater love for souls. He has promised to supply all your

need, Philpp. 4: 19, and His gifts are bestowed on us, not that we may have them to ourselves, but that they may the "more abound in good works" to others. We must too not only ask but by faith take. "This is the confidence that we have in Him, that if we ask anything according to His will, He heareth us: And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." 1 John 5: 14, 15. When there is a need which by God's Word you know it is His will you should have it, ask God for it and then go on working as though you had it.

Another way to get this love for souls is to keep company with Christ. He came to seek and to save the lost, Luke 19: 10. Although meeting with severe criticism, Jesus did not hesitate to eat with publicans and sinners when He could do them good. I have often wondered whether these sinners with whom Jesus ate were clean people. I should like to have seen into their kitchen and their cupboards. I should like to have seen their spread table and the general appearance of the mother and children, as well as the attitude of Jesus while sitting and eating with them. I wonder whether they were appetizingly clean.

The Jews thought the publicans were to be hated. Jesus said they were to be pitied. "They are sick and need a physician; they are sinners and need a Savior." "I am not come to call the righteous, but sinners to repentance. If the world had been righteous, there had been no occasion of my coming. It is to the sinful world I am sent, therefore my business lies with the greatest sinners in it."

The Pharisees did not find fault with Jesus because He preached to publicans and sinners. They no doubt thought that these classes greatly needed moral instruction, as well as thorough repentance. The Pharisees' complaint against the Savior was: "How is it that He eateth and drinketh with publicans and sinners?" Mark 2: 16. The complaint against Peter was the same. Acts 11: 3. So the devil through some "Pharisees" may say to you, "It is inconsistent with the dignity of your character to make yourself familiar with such sort of people. They are too desperate. You must never be found with them and especially never eating with them." Let the real missionary, one who loves souls, when thus tempted, just go aside into the secret presence of our Lord Jesus and renew friendship with Him; then may he go forth in a Christlike way, associating with those that need his help.

Again, to get a love for souls one needs to think of the peril and wretchedness of those out of Christ, Eph. 4: 18; 2 Cor. 4: 3-4; 1 Cor. 2: 14 and John 3: 18-20. Said a convert in heathen lands after learning of Christ through a missionary, "Why were you so long giving us the good news of a Savior?"

Think of your own condition out of Christ and what He sacrificed to save you. Paul could never forget how deeply he had sinned and the vivid remembrance of the fact that he had "obtained mercy" himself, 1 Tim. 1: 13, gave him a greater love for the sinner. How could he despair of men when such a one as he had obtained mercy? Let us more frequently get away from the bustle and rush of life and stand beneath the cross where Jesus died, realizing the love He showed by shedding His blood for us. Then may we go forth reflecting in our lives and in our work the love of Christ.

Think of the worth of a soul in God's sight as shown in the death of His Son. John 3: 16. O Lord, wilt thou supply our need—my need—a greater love for souls?

5901 3rd Ave., Brooklyn, N. Y.

Uncle Jerry's Conversion.

Little Henry McCann of India.

Little Henry. "Well, Uncle Jerry, you do not know how much I enjoy my visit on your farm. Your sheep are so fine and your cattle are so sleek and your horses—how I do like to ride astride of Pete, or behind those fast roadsters of yours. I am having a delightful time; but in spite of this, Uncle Jerry, my heart aches for you."

Uncle Jerry. "Why, what is up now, that you should have heartaches for me?"

Little Henry was looking soberly to the ground and almost wished he had not spoken as he did; yet he felt he must say something to his uncle about what was burdening his heart. At last, looking up with a face running over with smiles, and eyes twinkling with love shining out from under his broad brim hat, he said slowly, "Uncle Jerry, you will not mind it if I tell you what hurts me, will you?"

The childish voice of the lad, so full of tenderness and pleading, had such a peculiar tone to it that Uncle Jerry stopped holding the sickle on the grindstone and standing erect, looked intently into the child's eyes. There sat Henry on a box near by. His countenance revealed the pleasure he was getting out of his visit to his uncle's home, but also betrayed other thoughts now seriously weighing upon his mind.

"What does the child mean?" said Jerry to himself.

Like a flash his own life passed before him in review, but he could find little or nothing which did not meet the approval of his own ideal of life. In fact, Uncle Jerry was one of those well-to-do farmers who was satisfied with himself and his attainments, and troubled himself little about other people's matters.

Henry was slow to speak again. This only added emphasis to the serious inquiry that was going on within Uncle Jerry's own bosom. He thought of his debts, but soon settled that question, for he prided himself in being able to pay everything he owed, save the mortgage on the last eighty he bought and which was not yet due. Anyhow, Henry was too small to think of such things. He thought of his home life, but concluded that Henry could not mean that. For though he and Aunt Nancy started out without a dollar, they had been blessed until now they owned the best 320 acres in —— county. Just last week he refused $100 per acre for his whole farm. Surely the child has had plenty to eat and every comfort of a home, for it went without saying that Uncle Jerry's home was the best one round about and Aunt Nancy had the knack of loading down the table, each meal, far beyond the ability of those gathering round the board, to clear it. He thought of his Christianity and said to himself, "I am better than the average member in the church. I never miss preaching at the church down at the 'Grove' unless I am sick; as for Sunday school I never took much interest in that, for it is for children anyhow. I try to treat my neighbors right."

The more Uncle Jerry thought, the more he was puzzled what Henry was driving at. So he asked again,

"Say, Henry, what is wrong? What hurts you?"

"Do you remember what you and Bro. Jones were talking about last even-

ing when you leaned on the fence between the barnyard and the road?"

"Yes. We were talking about buying those people into the church in India. But what about that? What do you know about it? Were you near us?"

"I was, uncle. I came up to ask you something and you were so busy talking that I leaned against the fence and listened to what you were saying."

"Well, Henry, what about it anyhow?" Uncle Jerry said, rather petulantly.

"Don't you like the little Indian girls and boys?" asked Henry rather timidly.

"Well, I can't say that I like them or dislike them. I never saw them and so have no interest in them whatever."

"Why, then, do you talk so unkindly about them?" Henry now pressed his question with more force.

"You surprise me. Why do you bother your head about them?"

"Well, uncle, you forget that India is my native land. There my dear papa is now. He is staying there and away from mamma and me, while we are visiting in America, because those poor native children and their parents need his help so much. I am sure that could you see those people and their misery as papa and mamma see it and the other missionaries in India too, you would speak kinder of them than you and Bro. Jones did last evening."

"Why Henry, what do you mean? I did not say anything unkind about them and neither did Bro. Jones. I just said to Jones that if we spent as much money to convert people in the United States as we did in India and offered people as much to join the church as they did over there, that lots of people would come to the church. I believe, too, it is all wrong to offer people money to come to the church."

"So does my papa and all the missionaries in India. I have heard them talk about it and say they must be very careful that the people come because they love Jesus and never let money or a home or place to work have anything to do with it. It hurts me to know that you talk about papa's work and the other missionaries' work as you do, when I know that you say what is not so."

"Henry, do you mean to say that people in India do not come to the church because of the wages they get when they are members and work for the church?"

"Yes, uncle, I mean that; and I mean that that is true fully as much as it is true in this country. You see I have been home on a vacation with mamma and we have been going around a good bit,—mamma more than I. To mamma's face people usually talked very nice, but to her back they would say all sorts of unkind things about missionary work. I suppose they thought I would not understand it. All this unkind talk has hurt me much, but I have been keeping quiet until last evening. I just felt so bad I made up my mind I would speak to you about it.

"You see, Uncle Jerry, when I think of how you make money and keep it as though it were yours and not the Lord's when I see how you live in all the comforts of home as you do, and care not one bit for anybody else, I cannot help but feel sorry that the church has such members as you in it. Oh, I do not mean it that way, uncle. I mean I can't help but feel sorry that persons in the church who have as much as you have and could do so much good as you could, must feel and think about the work of the church as you do."

Here Henry paused a moment to reflect whether he should go further. Uncle Jerry was serious and said not a word. At last Henry broke the silence again as he said:

"Do you think, uncle, that my papa would live way off from his friends and work among the people who were low down and ignorant and sinful, afflicted with disease and expose himself to disease and death,—do you think he would do that all for show, or do you think that he would do all that and buy what the few sparing dollars the church sends

over there could purchase, simply to report that so many have come to the church? I tell you, uncle, I have heard people by the dozen say they wanted to join the church and he put them off till later, asking them to study the Bible in the meantime. Then, too, how could money buy them in and keep them there? There are a thousand members in India. The church does not send over money enough to keep these all in Christ for the money's sake."

Uncle Jerry. "Well, that may be so. But tell me more."

"But here is where it hurts me the most. Those poor people over there have never known any better way than to live in sin and misery, for themselves and no others. This cannot be said of you. You were born in a good Christian home. Mamma told me what a godly father and mother you had. You went to Sunday school,—one of the first in the Brethren church. When you were a young man you came to the church, and bade such promise of usefulness that soon after the church called you to the ministry. All spoke of your prospects of usefulness to the cause. You settled down and commenced making a home and became so absorbed in this that you have grown indifferent to the real needs of the world without Christ, while you go on making money and money, buying farm after farm, and shutting up your heart to helping poor, fallen humanity thereby. Now who is the worst? It may be there is here and there a member in the church in India for the few dollars of a scanty living there is in it for them. Are they any worse, when you consider their raising, than you are,—a member of the church, but living to make money and no more? I tell you, uncle, with your chance in life it is simply something awful that you should shut up your heart to helping others as you do."

Little Henry stopped. Had he said too much? What would be the outcome? Uncle Jerry stood pale and trembling. A struggle was going on in his bosom. The whole trend of his life, the highest ambitions of all the years had met a sudden stop. Would it wreck them?

Tears began to flow. Seeing them Henry ran up and took his uncle by the hand and they started quietly towards the house. The field was forgotten, the machine was left standing still. Jerry was going through a conflict as never before. At last he started for the mower again. As he drove the rounds that afternoon, the field seemed so small and the work so irksome. His life he reviewed and reviewed time and again. The song that he heard sung last Sunday in the Sunday school while he was standing on the outside, waiting for the session to be over, came ringing in his ears.

> "I gave my life for thee,
> What hast thou given for Me?"

In his intense meditation he spoke as if to some one present, "I have given nothing, neither have I done anything." His words startled him and he looked around, but no one was near.

That evening when he came home, he called Henry and said,

"My dear boy, you shall never be hurt over the rest of my life. I shall no longer talk about the people in India as I have done; neither will I say anything against the work. Instead, I shall share my blessings with them. There shall be glad ones over there because I live."

Little Henry cried for joy. That night he slept as he never slept before in his uncle's home.

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In revising the first translation of the Bible into the Micmac for the Indians of Nova Scotia the translator found when he came to Matt. 24:7 that the statement, "nation shall rise against nation," had been written, "A pair of snowshoes shall rise up against a pair of snowshoes." But there was only one letter misprinted,—naooktukumiksijik (nation) having been displaced by naooktakumiksijik (snowshoe).

The Pittsburg, Pa., Mission Church.

By S. S. Blough.

Only those who have in some way been connected with a city mission or church know just what it means to organize a Brethren church in a large city where the nearest congregation is thirty miles away. Such can more fully appreciate this article than those who were raised and have always lived within the limits of a large, prosperous country congregation. Through our Mission Boards, missionary societies, periodicals and city members, however, the Brotherhood is becoming better acquainted with city work, and may we not hope will be better able to appreciate the efforts put forth and results obtained, as well as the conditions which must be met in the future in our city work?

The thought of doing some preaching and, if considered best, opening up a mission in the vicinity of Pittsburg, Pa., had been in the minds of a few members for some previous to 1899. Here was a large territory where the Brethren church was little known and where there were no congregations of the Brethren. That this large, flourishing, industrial center should so long be left open by the church seemed to them a neglect of duty. Members and members' children had been drawn here by the peculiar advantages for getting into business. These were without the privileges of attending Brethren services. How long shall this continue? Should not an effort be made to build up a church home for these and others who may come? Some are worshiping elsewhere and some not at all; shall we not gather them together and help them in that for which they stand? These and similar questions came to the minds of those concerned.

A call came for preaching. The District Mission Board considered the matter, but as no city work had yet been undertaken by the district, they did not have the assurance of proper support. Prior to the district meeting of 1899, the writer was sent into the field to look up members and persons interested. The report to the Mission Board was such that the district at their meeting authorized them to start a mission and locate a man in the field. Arrangements were made accordingly and the writer with Sister Blough was selected to open up the work in the spring of 1900.

Owing to the lack of available funds and proper knowledge of the city, it was decided to begin the work on a small scale. Accordingly the first public meeting was held in the front room of our home on May 27, 1900. The Sunday-school lesson was taught at 10 and the first sermon preached at 11 o'clock. There were eight present, consisting of four brethren, two sisters, one man not a Christian and one boy. Most of these have been present at many of the meetings since, and on the last two Sundays

six of them were present at the same meetings, the other two having moved to another city.

The Sunday school then started has continued since with the omission of but one Sunday while the sermon has been omitted three Sundays in the same period. The meetings were continued in this room all summer, while some preaching was also done in the homes of members in Allegheny and Wilmerding. In the autumn the house was sold and it was thought best to move to another part of the city nearly four miles away. Here a small room was secured on the second floor of a building in too close connection with undertaking rooms, a livery stable, and a large hall used for dancing and parties. This seemed to be the best that was available with the funds at hand. Here the first meeting was held Nov. 18, 1900, and continued almost three years. On Nov. 8, 1903, we moved into a better room on the third floor of a building two short squares away on the same street. This was a lodge room. Here we continued until we dedicated our new church Oct. 2, 1904. We are now comfortably situated in a good part of the city in a church of our own, with parsonage under the same roof, on one street car line and near another. Our present location is not quite half way between our first and second locations and is about one mile from our last place of meetings, with a good paved street the entire distance. With our present conveniences we feel that at last we are in a position where some effectual work can be done.

In starting this work the primary object was to establish a church home for the members and members' children, and second, to bring the full Gospel to others who had not heard it so before. The effort has therefore been made to keep among a good class of working people. This primary idea has been kept in view throughout these years. We are sorry to know that some of our people have not been able or willing to avail themselves of the opportunity.

This work has been principally supported by the District of Western Pennsylvania, though contributions have come in from other parts of the Brotherhood even as far as Louisiana. All such contributions are very thankfully received.

The hindrances to the work have been many. Our membership is very much scattered and few of them own their own homes, thus making their attendance as well as their stay in the city very uncertain. In this way some of our most active members left us when we could least spare them. Our place of meeting and lack of conveniences has been against the local attendance during the first four and one-half years. These and other circumstances, besides the opposition that a reform church like the Brethren has to meet in the city, have kept our attendance and number of baptisms small.

Were the success and influence of this work to be measured by the number of baptisms there are those who might be ready to cry failure. But a work of this kind can not have its success thus measured. A brother once spoken to said, "But look at the good influence on the district." Even so, very much more interest is taken in missions, much more money is paid into mission treasuries and greater activity is manifest in the district than five years ago. Then, too, those have been held to the church who might otherwise have been lost, talents have been developed and work has been done which will go on working throughout the years.

The mission was organized into a church July 6, 1902 by a committee of elders consisting of Jos. Holsopple, W. A. Gaunt and D. H. Walker. The oversight was given to the writer, with a membership of 27. Since then 4 have been baptized, 2 having previously been baptized. Since the organization 12 have been received by certificate, 5

certificates have been granted, 3 have gone with other churches, and 4 have died, making the number at present 31. Others are worshiping with us who have not yet brought their certificates of membership, but we hope will do so soon.

We have now and had from the beginning a number of good workers who have stood by the work faithfully. Sister Elizabeth Howe, now of the Brooklyn church, N. Y., was with us during October and November of 1901 and gave us good service. It has always been a matter of regret that the District Board did not have the funds to continue her. Some of the children she brought to Sunday school are still with us, and she is kindly remembered in homes where she visited.

Sister Alice M. Smith came in December of 1904 and has been in the work since. Since her coming a children's sewing class has been well organized, also a Sisters' Sewing Society and two home Bible classes. Along with this she visits in the homes, looks up Sunday-school children and teaches in the Sunday school. When the children are engaged in their sewing and kindergarten work, looked after by three of the sisters, they present an interesting picture.

Since our new church, which is owned by the district, was completed, our attendance at all services is increasing. Our services consist of Sunday school at 10 A. M., preaching at 11 A. M. and 7:30 P. M., also Christian Workers' meeting at 6:45 P. M., all on Sunday. In the summer the evening meetings are a little later. On Wednesday afternoon the sisters meet for sewing, in the evening, Teachers' Training Class at 8 o'clock and the teaching of the Sunday-school lesson at 8:30. On Saturday afternoon children's sewing class. On Thursday and Friday evenings home Bible classes. About six months of last year we had a children's hour each Thursday afternoon after school with good interest, and for the greater part of two years a Bible class on Thursday evening in our home. We also organized a Missionary Reading Circle, which we are sorry to say is not active at this time except to support an India orphan.

The Sunday school, superintended by A. O. Horner, has a present enrollment of 70, with new scholars almost every Sunday. A class of twelve are taking a course of study as laid down by the State Sabbath School Association. This class is conducted by Bro. Horner and the writer. In this way we feel sure our teaching force in the Sunday school will be increased and strengthened.

We desire that all who are in any way connected with this work by gift or otherwise will in the future work and pray for its ultimate success, that many souls may be saved and a strong working church be built up here. We feel lonely sometimes, being the only congregation in Allegheny county. Then, too, we feel keenly our responsibility. We trust in the Lord and believe that He will give strength and wisdom that His will may be done. Much more might be said, but this is sufficient for the space allotted.

1120 Greenfield Ave., Pittsburg, Pa.

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When the new cathedral at Mengo (Uganda) was opened, 3,000 people crowded into the building and 5,000 stood outside. The collection consisted of 13 cows, 4 goats, 125 eggs, 130 fowls, 75,000 cowrie-shells, 500 rupees (and 600 more promised), 1,064 pice. Fortunately the cows were tied up outside the cathedral, but the goats were brought in and led up to the communion rail by a rope. The fowls were secured in large crates made of sticks. It took half an hour to take up the collection.—Church Missionary Quarterly Paper.

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A dead, formal religion is never persecuted. Is yours?

Every Man a Worker.

By Wilbur B. Stover.

I suppose there is no missionary gets out on the great deep but that there comes into his mind a new view of the church, his relation to it, and its relation to the world. It looks so different when we view it from a distance, and see it as a whole.

Count the working forces of the church, and see how few there are. Count up the liberal givers in your own congregation, and see how few there are. Count up the things you might be doing for the Lord Jesus, and compare them with what you are doing. Then how one feels!

Not a few there are who still drag along with the idea that the preacher is the worker, and what he does gets done, and what he does not do must go undone. The preacher is a worker, but not the worker. The preacher ought to be a worker, and something ought to be done by him. But if he is the only worker, then he is a poor preacher, and one who does not understand his opportunities. He may be the only worker in a community for a time, but that time will be short, according as he is a worker.

If the preacher is a worker, and likes his work, others will catch his spirit and work too. He needs not speak by authority and command them to work. They will want to. He will encourage them to. All together have a spiritual feast when one is saved, a spiritual feast before the Lord. And the taste of any good thing creates a want for more.

The preacher's work in a church, and in a Christian country is, it seems to me, that of a farmer in the harvest field. His work is like the work the others do, but he also directs, leads off, and organizes the forces at work. He can cut a very small crop all by himself.

To be able to preach sermons is a splendid thing, but compared with the other work that must be done either by him or by some one else, it is a little thing. True, there is no joy to me like in preaching a good sermon to a big appreciative congregation. But that half hour's joy represents a whole lot of outside labor! labor such as all ought to have a hand in.

And in the mission fields, how is it? The sermon that is preached has its place, but the work the missionary does is ten times something else when it is one time a sermon! Yes, fifty times! In almost every conversation comes something of the living Christ. In almost every movement comes some superstition reproved. It is all the time at it, but not at preaching sermons. Therefore, I say, every man a worker is the only way we can think of the church.

Take it at home again, in the meetings continued from week to week. He may preach ever so earnestly, but the preacher that goes from house to house till he nearly wears himself out, doing the work that perhaps some one else could have done again and again, had he thought about it, is the one who sees numbers converted, and the church built up and strengthened.

It is the work in the pulpit that is praised, perhaps, but it is the work outside of it that counts. I would rather a man be a poor preacher and a pure, good man, than that he be an unsurpassed pulpit orator with a questionable private life. Our church must ever hold to the idea that the preacher be first of all a good man.

The preacher a good man, a good man, a very good man, and every man a worker, this is the condition that the Spirit longs for. I cannot see how a

(Continued on Page 413.)

EDITORIAL COMMENT

A MOTHER IN ISRAEL AT REST.

On Monday, June 5, just before going into the Tabernacle at Bristol for the missionary meeting, at 1 P. M., a telegram was placed in the hands of the Secretary of the Committee, announcing the death of Sister Gibbel at Lititz, Pa., and requesting that the information be cabled at once to Sister Elizabeth McCann in India, the only daughter of the family. The news was no surprise to those who knew of the failing health of our dear sister, and yet it came at a time unexpected as death always, nearly always, does.

Thus another mother in Israel has been called to her reward. Like many another in the church she lived for better things than she knew. Little did she realize when her only daughter was a laughing babe in her arms that she would be an offering unto the Lord for service in another land; for when Sister McCann was a child, missions in other lands were little thought of. But Sister Gibbel lived for that which was highest and best in life, and so it was not difficult for her to decide, though it was hard for her to see her only daughter go so far away. This was the more striking when it is known that many about her urged her not to let Elizabeth go. But a higher law governed her.

And how God strengthened her for the burden. Aged as she was, she went with Elizabeth to New York last fall, and saw her off with the rest of the party. Bowed in grief at the parting, as she was, a fashionably dressed lady, and a stranger, stepped up and placed her hand on mother Gibbel as she said, "Mother, of all women you are blessed." The words helped her much and she spoke of them afterwards.

Her son, Henry, writes thus on the day of her death: "On last Saturday afternoon I spoke to her about the gathering at Bristol. She then spoke of the many pleasant meetings we attended, mentioning the Burlington Park meeting. We are apt to enlarge upon the virtues of those whom we love, yet I can say safely that few have been more resigned to offer up an only daughter to the mission cause than she was. This is especially so when so many tried to discourage her to give her consent."

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THE MISSIONARY MEETING AT BRISTOL.

Perhaps the first miracle of Christ's was intended to teach the blessings of the divine life, that the last wine is always the best. Anyhow those who have attended the missionary meetings at each Annual Meeting declare that the one held at Bristol on Monday was the best one yet. Best in spirit, best in power, best in offering to the treasury, best in resolution to give more and better service to the Master.

The week of meetings preceding though not largely attended, the sermons of Saturday and Sunday and the sessions of Monday forenoon, each lent its part in the accumulation of force and power and spirit which reached its height at the missionary meeting.

Then, too, never did so many churches in the Brotherhood take part in the meeting. The report of the offering, as given on another page, shows how generally this was participated in.

Unity of purpose, devotion to the Master, united effort in giving—these were the factors that entered largely into the gifts and service that were given and held on that day.

A most encouraging feature of the meeting was the deep concern expressed

by so many that not more was being done, and that more should be done. Many said the $100,000, pleaded for in the Committee's report, was a reasonable request and should be given.

It all rests with the membership. All that is needed is that each member give a dollar. Let each one see to two things—see that he gives his dollar first, and then encourage others to do likewise and the desired result is sure to follow.

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JAMES M. MOORE AND WIFE TO WISCONSIN.

In these days when there is a shortage of workers for every field of the church it is a joy and satisfaction to see a young brother and sister, like Brother and Sister James M. Moore, of Elgin, Illinois, lay aside a lucrative position in the Publishing House and go to the frontier for the sake of Christ and the church. To them it is leaving a good income, for a "support." It is leaving a good home in Elgin, which they have sold, for no place which will be a home of their own for some time to come. They will likely live in a rented house and thus declare their sojourn for the Master's sake, as they have never before done. It is leaving a congregation of believers where perhaps their greatest spiritual growth has been experienced, for new fields of labor and untried problems in church work.

Were this all, the move would be one of loss,—loss to Brother and Sister Moore, and loss to the Elgin church, but this is not the only side. In Wisconsin, their present prospective field, there is a church needing their labors, and all that is loss to the church at home is gain to them there.

In Elgin, some six years ago, Brother Moore was called to the ministry. During the intervening years he has given faithful service in this and adjoining congregations. Now he leaves—leaves the congregation that called him into the work. Is the congregation poorer because of this? Nay, verily, those who give unto the Lord are not impoverished but made richer thereby.

Not in the sense of being complimentary, but to profit by the experience of the Elgin congregation, it would be a great blessing did all congregations of the Brotherhood call men to the ministry and give them to the world-wide field.

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STEWARDSHIP.

Special attention is called to Bro. Kurtz's article in this number on stewardship. It is a question demanding much more serious thought and attention than the average member is willing to accord to it. Then, too, there are too many Christians who do not agree with the Bible (judging from their lives) on this subject. It will be a pity to be mistaken when we come to the close of life. The right way to do is to "judge" ourselves now on this important question and then we will not need to be "judged" when the closing days come. Those wishing to read the series should turn to February, March and May "Visitors" to gather the full force the writer puts in this article.

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A VISIT TO TUSKEGEE.

In this number appears the first of a series of articles coming from the able pen of Bro. H. C. Early, telling what he saw on his recent visit to Tuskegee. Bro. Early was in attendance at the institution during commencement week, and was accorded every courtesy and privilege in order to learn much about the extent and character of this institution. In these days, when there are many urging a similar effort on the part of the Brethren to be made among the negroes, this information is not only interesting but stimulating.

ANNUAL MEETING COLLECTIONS.

1887	Ottawa, Kans.,	$ 128.35
1888	North Manchester, Ind.,	235.40
1889	Harrisonburg, Va.,	
1890	Pertle Springs, Mo.,	224.30
1891	Hagerstown, Md.,	295.11
1892	Cedar Rapids, Iowa,	366.82
1893	Muncie, Ind.,	244.33
1894	Meyersdale, Pa.,	260.88
1895	Decatur, Ill.,	366.12
1896	Ottawa, Kans.,	302.00
1897	Frederick, Md.,	500.74
1898	Burlington Park, Ill.,	1,400.01
1899	Roanoke, Va.,	1,609.90
1900	North Manchester, Ind.,	1,868.00
1901	Lincoln, Nebr.,	1,881.22
1902	Harrisburg, Pa.,	1,732.66
1903	Bellefontaine, Ohio,	5,632.04
1904	Carthage, Mo.,	5,677.19
1905	Bristol, Tenn.,	7,750.61

Concerning the Harrisonburg Annual Meeting the "Gospel Messenger" reports a good missionary meeting with able speeches, but no mention is made in any way about a collection. If one was taken and the amount is known the editor will be glad to have the information for record.

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CHILDREN OF THE STEERAGE.

The "Visitor" readers may consider themselves favored to be able to read so able an article as the one appearing in this number under the above-named title. The cuts are all made from original photographs taken at Ellis Island and loaned for this number. The article itself first appeared in the "Home Missionary," a magazine which stands for "Christian civilization for our country." It is published by the Congregational Home Missionary Society.

The article is of especial value to every member of the church, for it tells what classes of people are coming into this blessed land of freedom. Every member should be awakened to the "foreign field" at our very door. But the surprise is that those who cry loudest for "home missions" seem to be slowest in taking hold of these opportunities.

What a blessed day it would be if those favoring "home missions first," as it sometimes greets our ears, would put as much energy and liberality into this great work as do those who favor a world-wide endeavor. The harvest would be grand and glorious for the Lord.

It is a needy field. What will we do for the "foreigner" at our doors?

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EVERY MAN A WORKER.

(Continued from Page 410.)

man can be said to love his church, when he does nothing for it. I can not see how one can love the Lord and continue in that love, when he does nothing for Him. Except he hopes to get something more out of Him! Pity of pities if that is the notion that moves! He has given me peace, He has saved my soul, He has put my name in the book of life, He has given His life to take my sin away, and He's going to give me a whole lot more if I hold out! Pity of pities if this is the idea of the Gospel!

No. No. No. No. No. Every one who is born again, and has tasted of the good things to come, has learned to love with love he never knew before. It is this love for God that moves within. It is this love for the Truth that fosters activity for the church. I have it, I want others to have it. Tell me what to do. Every man moved by the same spirit, to work for the greatest good of the greatest number. A worker? Yes, couldn't help it. Always at something, and always at something that counts. Thus is every man a worker, and the Lord is glorified.

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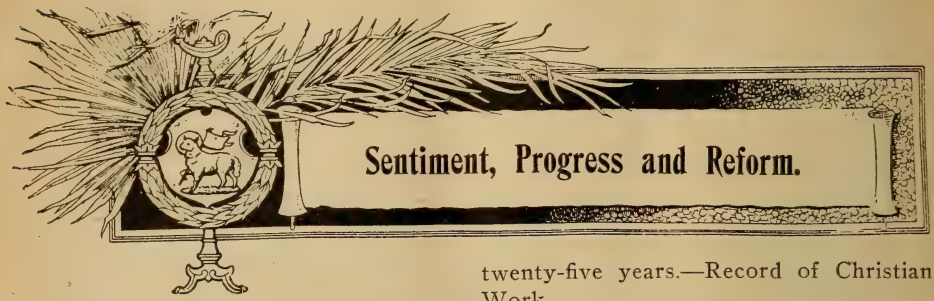
On account of the plague in and about Calcutta there were 30,000 deaths during the month of February alone.



Sentiment, Progress and Reform.

The Baptist Year Book for 1905, just issued, shows that during the year 1904 there were received into the churches by baptism 240.936 persons, an increase over the number of baptisms of the previous year of 6,615.

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At the annual meeting of the Zenana Bible and Medical Mission held in London it was stated that the mission is at work at 40 centers in India; the number of workers is 432, comprising 155 missionaries and assistants and 183 Indian Christians.

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The drink bill in Great Britain for 1904 based on the excise law of that land, is startling. In England the average expenditure is £4 3s. 2d. In Scotland £3 4s. and in Ireland £3 2s. 10d. The national drink bill for 1904 is 169 millions sterling. So Dr. Burns reports in the "New Voice."

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Australia has 210 churches to every 100,000 people. England has 114, and Russia about 55.

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Fifty years ago seven shoemakers in a shop in the city of Hamburg said: "By the grace of God we will help to send the Gospel to our destitute fellow-men." In twenty-five years they had established fifty self-supporting churches, had gathered 10,000 converts, had distributed 400,000 Bibles and 8,000,000 tracts, and had carried the Gospel to 50,000,000 of the race. It would take only 150 such men to carry the Gospel to the world in twenty-five years.—Record of Christian Work.

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"In the past year," says an exchange, "the nation got in return for its expenditure for intoxicating liquors a "bonus" of 500 murders, 500 suicides, 100,000 criminals, 200,000 paupers, 60,000 deaths from drunkenness, 1,600,000 besotted drinkers, 500,000 homes ruined, 1,000,000 children worse than orphaned."

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A recent summary of Protestantism in Porto Rico gives the following results: Churches, 69; members, 6,315; ordained ministers, 50; helpers, 93; Sunday schools, 113; total weekly in congregations, about 15,000; adherents, about 30,000. This is the result of five years of mission work.

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Prayer meetings of unusual interest and large attendance are held in the West of Scotland iron districts, between the shifts of work, around the furnaces.

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Oklahoma City, which is barely sixteen years old, has, during its existence, spent $250,000 in churches, $200,000 in school buildings, and $35,000 on a public library.

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The college at Monrovia, Africa, had its first commencement exercises this spring and a Miss C. L. Sherman, the first young woman in Liberia to complete a full college course and receive a degree, delivered a most excellent address on "Industrial Education, the Hope of Liberia." The address is a credit to any young lady, and the insti-

tution may feel encouraged to be able to start out young people showing the ability of this lady.

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Last year no less than 13,462 teachers and scholars presented themselves for the All India Sunday School Examination, and of these 10,028 passed. This was an increase from 9,743 entries and 5,815 passes the year before.

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The British government of the Sudan has prohibited the sale of liquor to natives. This bars out a number of Greek traders who thought to live by encouraging the people in copying habits firmly fixed in Western civilization.

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Mormons will found a mission in the old jail at Carthage, Ill., where the founders of the faith met death. Mormon activity in this line should be counteracted by as great activity, on the part of other churches, toward defeating the Mormon enterprise.

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The total income for the Baptist Missionary Society from all sources for the fiscal year just closed is $777,639.28. The greatest need of that Board is men,—four physicians, two teachers and fourteen who can do general missionary work.

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One of the discouraging features of the missions sustained by the Brethren in Denmark and Sweden is the fact that as soon as the young people can, they emigrate to America. Thus is the church kept from growing and the work often appears discouraging. A similar condition obtains in Armenia among the Congregationalists. Through the work of missionaries of that Board, the poor, persecuted Armenians hear of the better land of America and lately many have been emigrating. This very decidedly decreases the mission churches. Lately at a meeting in Boston three hundred Armenians greeted Dr. Chambers, of Bardezag, and after hearing through him how the cause of Christ was progressing pledged a liberal support to the work in the homeland.

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Following close in the wake of the revival in Wales comes the news of special manifestations of the Spirit's power in India, Burma, Bulgaria, Jaro, Philippine Islands, Central Africa, and Madagascar as well as in different states in the Union. The only limit which the Spirit finds is the unbelief and disobedience of men. The Spirit is the power of God unto salvation as much to-day as ever, to every one that believes, no matter where he is. Let there be more faith and obedience and see where the Lord will carry victory.

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The British and Foreign Bible Society since its beginning has issued 192,537,746 copies of the Holy Scriptures, complete or in parts. Into 390 languages and dialects has the Word been translated by them. Last year 930 colporteurs were hired to carry this blessed message far and wide and they distributed two and a quarter million copies. In eastern lands some 700 native women were employed; also about 100 women were engaged in giving out the book in the poorer parts of London.

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Among the forces which the church has sent forth in recent times medical missions have a most important place. It is difficult to place too high an estimate upon the value of medical missionary endeavor. It meets immediately the conditions of distress and affliction which prevail, and gives welcome succor. While we in America are not unacquainted with the havoc of disease, we can gather only the faintest possible idea of its terrible consequences in pagan lands, where septic conditions defy description and neither Christian sympathy nor modern science can bring adequate relief.

Poverty and disease are the characteristics of heathenism, the legitimate fruit of sin. The peoples themselves battle against disease, but lacking any true guide to its nature they have surrendered themselves to insane superstitions and fancies concerning it.—Geo. H. Jones.

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The first conscious thrill of the divine life in the soul of man is a missionary passion born from above. If you find you have no interest in missionary work, before you criticise it, go to some quiet place of soul-communion with God and let Him criticise you, and you will discover that somehow or somewhere, even if that life was there, it has become extinguished. For your own soul's safety test your relationship to God by your interest in this great work.—Rev. G. Campbell Morgan.

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The London "Daily News" thus comments on the spiritual and moral influence of the Wales revival: "At the Standing Joint Committee of the Glamorgan County Council, held at Cardiff to-day (Monday, 6th March) his Honour Judge Gwilym Williams called attention to the statistics in the Chief Constable's quarterly report. These showed that during the last quarter there was a decrease in the number of persons proceeded against for non-indictable offenses of 1,364, and the Chief Constable remarked that the decrease in drunkenness had undoubtedly been most marked where the revivalists have had the largest following. The Judge said he had no doubt from what he had heard that the credit of the improvement in what had been styled 'Black Glamorgan' was justly due to Mr. Evan Roberts and those persons who had identified themselves with him, and he was very pleased to bear testimony to that fact. He certainly did not approve of the caviling that had taken place with regard to the revivalists' methods. To him the methods were nothing, the results were everything, and they found from the Chief Constable's report that the results were good. Sir T. T. D. Llewellyn said they were told that one of the marked effects of the revival had been not merely decline in drunkenness, but also the payment of old debts."

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A Chinese captain took his soldiers out to practice shooting at some targets near Peking. Now there stood an idol some little distance away on each side of the target. The Chinaman is not a very good shot, and one of the soldiers firing missed the target. This did not matter much, but to the horror of his comrades the bullet hit one of the idols! They gazed at the unfortunate man in terror. The captain himself was much alarmed and looked to see the man fall dead as a punishment for such a hideous crime. But time passed and nothing happened to the offender, and the bullet still remained buried in the idol. The captain pondered over this and came to the conclusion that the idol was no god, but a mere piece of wood. Why should he kneel before wood? It could not avenge an insult, still less answer a prayer. So that officer came to a missionary and asked for a Gospel. He has become a Christian.—Gleaner.

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According to the Bombay "Guardian" the latest official report upon the disastrous earthquake at Dharamsala, not far from Calcutta, India, reported some weeks ago in the daily papers, confirms the mortality as having reached the high total of 15,000. The "Guardian" further states: In addition to this there were some 400 people killed in the towns of Mandi and Sultanpur, and 750 killed in the area of the Mandi State, and a slightly higher figure in the area of the Kulu subdivision. The mortality amongst cattle and goats, which are usually kept by the people of the areas affected in their houses, was very great, but no accurate statistics on this subject have been obtainable. This report dwells al-

so upon the damage to irrigation channels, which have been laboriously constructed by the people to bring water from the hill torrents for the irrigation of their fields, and which are in many places elaborate engineering works carried along steep hillsides and precipices. It is believed that unless they can be repaired immediately there will in many places be no irrigation available for the rice crop which is the staple of the Kangra Valley, or for tea gardens on which planters are dependent.

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An orthodox Hindu in a recent lecture delivered to his fellow Hindus, said: "How can we be blind to the greatness, the unrivalled splendor of Jesus Christ? Behind the British empire and all European powers lies the single great personality—the greatest of all known to us—of Jesus Christ. He lives in Europe and America, in Asia and Africa, as King and Guide and Teacher. He lives in our midst. He seeks to revivify religion in India. We owe everything, even this deep yearning toward our own ancient Hinduism, to Christianity."—India Witness.

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Uganda, Africa. is one of the poorest countries in the world; it has endured some of the severest political eruptions; and seemingly everything has been done to impoverish the already poor inhabitants of the land. Yet in spite of all this Bishop Tucker in charge of the church in this field opposes the giving of one cent from outside sources towards carrying forward the work, and writes thus: "We are hearing continually of the deficits of missionary societies, and no wonder, when their funds are so largely employed in the maintenance of native churches. Numbers of native Christians are being deprived of the inestimable privilege of supporting their own church by the mistaken kindness of missionaries and missionary societies." Referring to their own work in Uganda, he asks the question, "What has this work, if anything, to tell us as to the great principle of self-support? What are the facts? I have already spoken of the 2,000 native evangelists at work in the country. These are all maintained by the native church. The same is true of the twenty-seven clergy. Nor is this all. The churches and schools of the country, some 700 in number, are built, repaired, and maintained by the natives themselves. In one word, the whole work of the native church—its educational, pastoral and missionary work—is maintained entirely from native sources. Not one cent of English money is employed in its maintenance.

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The inhumanity of the priesthood in South America is strikingly set forth in the following published in the "Baptist Missionary Magazine." Speaking of burials and the straitened circumstances to which friends in limited means are often put, this incident is given: Not long ago a woman died in the island of Negros, leaving a daughter as her sole surviving relative. The girl was very poor and had absolutely no money with which to bury her mother. She went to the priest and asked him to render his services on credit, but he refused. She went to all her friends and tried to borrow the money, but completely failed. She returned to the priest and renewed her entreaty. She could not keep the body over night; she could not secure the money to have mass said; she could not bury her mother without it. What could she do? The priest was firm in his refusal; no money, no mass. She returned to the street and spent hours begging, in the heat of the day. At last she secured the money from a man only by binding herself to work for him as his slave for seven years. Now she toils from early morning until late at night, day after day, all because a man clothed with the vestments of the "Church of Christ" refused to heed the cry of one of His children.

A letter from Barbadoes tells of a negro who had promised five dollars toward the extinction of the debt upon the church, but who eventually brought one hundred dollars, saying: "I want to give this, minister; it is the savings of a lifetime."

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The man who lives for self alone
Lives for the meanest mortal known.
—Joaquin Miller.

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Would'st thou go forth to bless?
Be sure of thine own ground!
Fix well thy center first,
Then draw thy circles round.
—Archbishop Trench.

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Contrasting divine and human agencies, a writer in "The Outlook," of New Zealand, says: "I have seen six murderers and cannibals live peaceful lives. I have seen shameless thieves and robbers become honest; I have seen the lascivious and filthy become pure; I have seen the quarrelsome and selfish become kind and unselfish. But I have never heard of such changes as those arising from any human agency or from any agency other than that of the Word whose entrance bringeth life, and whose acceptance is the power of God unto salvation."

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A gentleman once asked George Müller how to have strong faith, and that mighty man of God, whose faith has for years been a world-wide marvel, replied: "The only way to learn strong faith is to endure great trials." And then to this gem of spiritual truth he added: "I have learned my faith by standing firm amid severe testings." James made the same statement when he wrote: "Count it all joy when you fall into divers temptations." Why? "Knowing this, that the trial of your faith worketh patience." To what end? "That ye may be perfect, wanting nothing." Perfect faith through perfect testings.

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The United Brethren in Christ at their recent conference in Topeka, Kans., took some commendable measures to teach against intemperance. A Temperance Commission was provided for in the following manner. "There shall be a permanent temperance commission, consisting of one minister and one layman from each bishop's district, to be appointed by the board of bishops. The duties of this commission shall be: To keep in close touch with similar organizations in other churches; to appoint or to authorize the appointment of delegates to local or national bodies; to collect funds for the expenses of correspondence and suitable literature."

The sixth clause of the report of the committee reads:

"6. That we declare openly our unending opposition to any and every system devised for the mere regulation of the beverage liquor traffic, and avow ourselves in favor of the total overthrow of such iniquitous traffic. We urge our people not to support any man or party that directly or indirectly favors the liquor interests; and furthermore we declare by every intuition of the heart, by every fact and law of ethics, by every principle of a representative government, and by every counsel of the Word and Spirit of God, that no Christian has a moral right to affiliate with a political party which is antagonistic to or silent concerning the issue of the liquor traffic."

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Wm. Bramwell Booth in "The New Voice" arraigns the church in the following forcible language for her indifference to the intemperance which is possessing the land: When will the nation listen to the frequent warnings on this subject of most of its best men? The apathy and worse than apathy of

the great mass of decent citizens is appalling. With the result that the awful procession of our paupers, our criminals, our suicides, our harlots and harlot-makers, our lunatics and drunken prodigals and prodigal drunkards marches up to condemn us for our neglect, our careless and godless neglect, of the evil that has ruined them. And there is worse behind. Men still exclaim with horror at the cruel massacre of the innocents by Herod, and the cries of Rachel weeping for her children are still ringing in the ears of an outraged Christendom. But through the drink we permit to be massacred, to be beaten, to be starved, to be overlaid by drunken mothers and bestial fathers, every week or so, more little ones than Herod slew altogether. The drink is a veritable vampire hovering over the state—nay, draining us of precious lifeblood every day, and every hour of every day, from January to December.

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A Hindu woman who presided over the shrine in the house, ringing the bell to awaken the god at stated times, was asked, in a certain experience through which she was passing, why she did not pray to her god then. "I cannot ring now," she said, "He will be sleeping." "Yes," added her father, "the god will be angry if we wake him up so often." Contrast this privilege (?) with the precious one in Christ Jesus that permits each member to "come boldly to a throne of grace," and never to fear because of our oft coming; in fact, urging each one to pray always and never to faint.

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Dr. Newell Dwight Hillis, pastor of Plymouth church, Brooklyn, pays a worthy tribute to the workers on the frontier. He says: "Talk about heroism! These home missionaries are true heroes. They are fighting against the saloon and the gambling house and the overthrow of Sunday. They are standing for the home, they are strengthening the schools. They are toiling in poverty, in homesickness, and some of them in pain and in heartbreak. One hundred years from now they will be looked upon as the pilgrim fathers of the great West."

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The Philadelphia "Press" calls missionaries statesmen. It says, further: "The new missionary leaders are the generals of Christian civilization's onmarch. They plan their enterprises with an understanding of national needs and characteristics, and with a grasp of the world's social situation that would be creditable to any statesman. With far-sighted appreciation of strategic points of attack and lines of least resistance, they conduct campaigns that would be creditable to an army staff or to the renowned captains of industry. Sometimes they send out sappers and miners; sometimes they design a siege; sometimes they conduct a sweeping forward movement."

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The other day at Rhos in Wales someone overheard one little child ask another: "Do you know what has happened at Rhos?" "No, I don't, except Sunday comes every day now." "Don't you know?" "No, I don't." "Why, Jesus Christ has come to live in Rhos now!"

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BE OF GOOD COURAGE.

O, the old, old lesson, we've learned so oft,
How it comes to our hearts anew
As we walk, with our doubts and our fears oppressed,
To some duty we have to do!
Take courage, O soul, on this Easter day;
Where God leads, the stone shall be rolled away.

For the Lord of Life breaks the bands of death
Or in tomb, or earth, or soul;
Not holden of it, could He ever be
In whom is Life's perfect whole.
Laugh, heart with the newborn spring today!
All thy doubts with the stone shall be rolled away.

—Katharine Lente Stevenson.

Missions in the Sunday School.

July 2, Sennacherib's Invasion.
2 Chron. 32: 9-23.

The lesson affords an interesting study on the mind and thought of the heathen in contrast with Christian life and belief. This great king, who had often prayed to his gods, and knew that his prayers were of no avail, looked upon the God of Israel from the same angle. Though king Sennacherib made offerings to the gods of the Assyrians, he well knew that his success was all in his own strength. He further knew that his armies were greater, and his opportunities for overcoming more favorable than were Israel's. For this reason he urges the people of Jerusalem not to expose themselves to a useless famine and attending suffering, when the final outcome would be sure victory for him.

But there is a difference between the gods of the Assyrians and the God of Israel. In the hour of greatest need Israel's God never failed. The only time the people suffered was, when, in lack of faith, they did not cling to Him.

ELDER S. N. McCANN TEACHING THE RAJ PIPLA NATIVES.
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And so it is to-day. How pitiable, indeed, would be the Christian's condition if he worshiped wood or stone and expected no more response than such lifeless things can give. Indeed it does appear that we little realize how precious the Savior, a living Christ, is to us, or we would worship Him and rely on Him more and more.

Then think, too, how much the heathen

must overcome. Our God no better than theirs! Could the heathen but once believe and then realize what a life-giving power faith in the true God gives, there would be no falling back to heathen ways and sins.

July 9, Hezekiah's Prayer.—Isaiah 38: 1-8.

Looking at it from Christian homes in America, there is nothing so very remarkable about this prayer. Where "Our Father, who art in heaven" closes every prayer of the family and the church, there is nothing unusual about this king saying, "Remember now, O Lord." But let the reader go back to the times of Hezekiah. Let him make a picture of this man ruling a nation surrounded by idolatry, and more or less partaking of the same sin itself. Then in the midst of this sin-worship to turn the face to the wall instead of to some idol which could soon have been brought to him, means a great deal more than the prayers offered in Christian America.

Look at the picture accompanying, in which Brother McCann is teaching the people the way of life and the word of a real true God. Think of the people listening and speaking, and knowing at the time they are breaking caste—social and family ties. They know not how they will get bread, they have no encouragement to learn the ways of the Lord from friends outside of missionaries. Then professing Christ is something more remarkable. And then note the picture of these same Indians bowing in worship. A short time before they looked at some wooden or stone image, as they said their prayers. Now they must try to get those images even out of mind, and turn their eyes in the spirit to the God who wants worship in

ENGAGED IN PRAYER WITH RAJ PIPLA NATIVES.
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spirit and in truth. It may be that under the trees near by stands an idol, or a short distance away they recall moments of worship to some god of the earth. One almost wonders how the converts from the heathendom can do so well. And praise should ever be on our lips that God is leading them as He is.

July 16, The Suffering Savior.—Isaiah 52: 13 to 53: 12.

Did you closely observe the fifteenth verse of the lesson? Here it is clearly stated that this One about whom the balance of the lesson speaks in such touching terms of prophecy, shall "sprinkle many nations." According to a marginal reference the term "sprinkle" might be translated "startle," meaning to wake up. But the emphasis lies in the words "many nations."

Here, then, in an unexpected part of the Old Testament comes the broad comprehension of world-wide evangelization. Oh, how can anybody say that the Gospel is for only those at home? Many nations! The tribes of Africa, the hordes of India, the cannibals of Isles of the Sea, the millions of all parts of Asia, the forsaken and suffering of South America, along with all those more highly favored in North America, —yea from every clime and every tongue shall come those who have been wakened to the happy faith in Jesus and rejoice in His salvation.

Now Jesus suffered pain and disgrace as none other ever did. The lesson is a vivid picture of what our dearest Friend endured for each one of us. But is that the end of suffering? Far from it! His suffering is done and it in no way can take the place of the suffering which each real, loyal Christian must endure for the sake of the cause. Paul says, "Filling up in ourselves." If we are allowed to find fault with Christianity today it is that it is seeking to avoid suffering, shame, disgrace, ignominy, scorn, derision.

"Must Jesus bear the cross alone
And all the world go free?"

Brother, sister, take up that very part of your life which is galling, cuts your heart, wounds your pride, injures your carnal feelings, and God will bless you with a nearness to a suffering Savior.

July 23, The Gracious Invitation. Isaiah 55: 1-13.

"Ho, every one," be he Jew or Greek, bond or free, male or female, rich or poor, high or low, in America's freedom or on India's strand. Ho, stop, here is salvation for you, borne on the wings of faith through the messengers of peace sent out by the church into "all the world."

"Ho, every one," here is to your soul what milk and honey is to your craving appetite and weakened body.

"Ho, every one," stop anyhow, even if you do not have any price for it whatever. Come and get this blessing; for the church, made up of members who know its joys and rejoice in its sweetness, has been provoked by love to bring this all to you free of charge.

"Ho, every one," stop! For to partake of this is to bring new joy to your life, new aspirations in your plans, new service to your hands and new paths to your feet. Sacrifice will be joy and even in your poverty you will know the gladness of sharing with others.

"Ho, every one," and from the orphanages of India and France the echo, "Ho." In due time every land shall be joined in the same songs of gladness that well forth from the lips of every true Christian.

Bro. D. L. Miller wrote, and then later new missionaries wrote, of their arrival in India and how those who were rescued from the famine came forth in clean clothes and with happy faces, and with songs of Zion, rejoicing and making melody in their hearts unto the Lord until those who arrived broke down and wept. It is the song of ages bursting forth from the hearts of these little ones. In every land it would be the same, did the church but waken and send the same glad news. Let there be a new cry from

the heart of the church to the new nations of the earth, "Ho, every one," come!

July 30, Manasseh's Sin and Repentance. 2 Chron. 33: 1-13.

Witchcraft and sorcery might not be so bad if it were but a mistaken form of worship of the true God. It might still have a somewhat elevating influence upon the lives of those who worshiped through witches. But this is far from the tendency. Its priests are the vilest persons that trod the earth. Its demands call for anything and everything that is evil and wicked in the sight of God.

There is nothing more cruel than witchcraft. A disease breaks out in a neighborhood. The witch doctor is sent for. He seeks to find the person that has brought in the disease. The one he decides upon is as innocent as it is possible to be, yet the doctor says he or she is the one and must die for it. In some tribes in Africa the witch doctor compels them to drink some deadly poison. If they do not die then the person is innocent; if he dies, then he was guilty and the disease is expected to stop.

Just think of such conditions and wonder then why God is so forbearing with his church, that having the power of taking the Gospel to these people, they are so slow in doing so. If in the days of Israel God punished His people for engaging in witchcraft, what will He do with those who willfully allow this sin to prevail when the church could, by the grace of God, readily remove it all?

PENTECOST.

By Minta Eby.

It has never been my privilege to attend an Annual Meeting since I was a child, until last year, although I have nearly always read the full reports and many times have had vivid descriptions of the meetings from some of those who attended. Last year through quite unexpected circumstances I was permitted to attend. I had so often imagined just how grand it must be for so many spiritually-minded people, so many of like precious faith to meet together, to sing and pray and to converse together on religious subjects, concerning the church —her advancement and hindrances, but the reality was far, far beyond what I had imagined or pictured in my mind it would be. I only wished it could have lasted longer.

Especially did I enjoy the Missionary Meeting and the quiet, orderly way in which so many thousand dollars were so quickly raised for sending the Gospel to those who are still in darkness. Then the meetings on Sunday were soul-thrilling and soul-uplifting. But one thing seemed strange to me. There was some one there who felt the moving of the Spirit, but in all that vast assembly no one had given a special invitation to sinners to then and there accept Christ. But the young man, emboldened by his strong desire to unite with the church, made his wishes known and then an invitation was given and others came too.

Now I felt very much impressed, that as the Sunday before the business part of the meeting commences is the day of Pentecost, that day should be entirely devoted to special revival services and if there were those who desired salvation they should be invited to come, and if all the churches at home were praying for the Pentecostal shower at the big meeting and working and praying for the same in their respective churches, I feel that we would certainly hear men and women crying, "What must I do to be saved?" God speed the day when something like this may be the program for the day of Pentecost at our Annual Meeting and when many may return to their homes praising God for salvation.

Poplar Bluff, Mo.

THE LITTLE MISSIONARY

THE JAPANESE WAY.

"Come, little pigeon, all weary with play,
Come, and thy pinions furl."
That's what a Japanese mother would say
To her dear little Japanese girl.
"Cease to flutter thy white, white wings,
Now that the day is dead.
Listen and dream while the mother-bird sings."
That means it is time for bed.

"Stay, little sunbeam, and cherish me here;
My heart is so cold when you roam."
That is the Japanese "No, my dear,
I'd rather you stayed at home."
"Roses and lilies shall strew thy way,
The sun goddess now has smiled."
That's what a Japanese mother would say
To a good little Japanese child.

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GRANDMA'S ANGEL.

Mamma said, "Little one, go and see
If grandma's ready to come to tea."
I knew I mustn't disturb her, so
I stepped quite gently along, tiptoe,
And stood a moment to take a peep—
And there was grandmother fast asleep!

I knew it was time for her to wake,
I thought I'd give her a little shake,
Or tap at her door, or softly call:
But I hadn't the heart for that at all,
She looked so sweet and quiet there,
Lying back in her old armchair,
With her dear white hair, and a little smile,
That means she is loving you all the while.

I didn't make a speck of noise,
I knew she was dreaming of little boys
And girls who lived with her long ago,
And then went to heaven—she told me so.

I went up close and didn't speak
One word, but I gave her on her cheek
The softest bit of a little kiss,
Just in a whisper, and then said this,
"Grandmother, dear, it's time for tea."

She opened her eyes and looked at me,
And said, "Why pet, I have just now dreamed
Of a little angel who came and seemed
To kiss me lovingly on my face."
I never told her 'twas only me;
I took her hand and went to tea.

—St. Nicholas.

THE ANGELS IN THE HOUSE.

Three pairs of dimpled arms as white as snow
Held me in soft embrace;
Three little cheeks, like velvet peaches soft,
Were placed against my face.

Three pairs of tiny eyes, so clear, so deep,
Looked up in mine this even;
Three pairs of lips kissed me a sweet "Good night,"
Three little forms from heaven.

Ah, it is well that "little ones" should love us;
It lights our faith when dim
To know that once our blessed Savior bade them
Bring "little ones" to Him.

And said He not, "of such is Heaven?" and blessed them,
And held them to His breast?
Is it not sweet to know that when they leave us,
'Tis then they go to rest?

And yet, ye tiny angels of my house,
Three hearts encased in mine,
How 'twould be shattered, if the Lord should say,
"Those angels are not thine!"

—Selected.

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CHILDREN'S CONSECRATION HYMN.

[Air: "Watchman, Tell Us."]

Savior, who Thy life didst give
That our souls might ransomed be,
Rest we not till all the world
Hears that love and turns to Thee.

Help us, that we falter not,
Though the fields are white and wide;
And the reapers sorely pressed,
Call for aid on ev'ry side.

Guide us, that with swifter feet
We may speed us on our way,
Leading darkened nations forth
Into the eternal day.

Sweet the service, blessed the toil;
Thine alone the glory be.
O baptize our souls anew,
Consecrate us all to Thee.

HEARTILY.

Is the work before you heavy?
  Is the pathway long and steep?
Does the darkness thickly settle
  Where the sunbeams used to creep?
Uncomplaining journey onward
  With a heart of patient cheer;
Fairer is the morning's splendor
  That succeeds the night of fear.

Is your part to cheer the lowly,
  Walking where no sound of praise
From the world can reach you ever
  Through the length of weary days?
Let the light of love about you
  Gild the path for other feet,
And the blessedness of giving
  You will find divinely sweet.

Is your work to lift the fallen
  From the dreadful curse of sin?
Do it bravely, let no shadow
  Mar the gleam of hope within.
With the touch of love and pity
  Draw the wanderer back to right,
To the realm of truth and honor,
  From the darkness and the blight.

Do your duty with a fervor
  And a heartiness of will
That shall banish all the doubting
  From the world of wrong and ill;
Do it bravely, whether beauty
  Fill one measure of the way;
Loving thought and loving action
  Its own service will repay.

—A. W. Simmons.

DO A KINDNESS.

Do a kindness, do it well;
Angels will the story tell.

Do a kindness, tell it not;
Angel hands will mark the spot.

Do a kindness, though 'tis small;
Angel voices sing it all.

Do a kindness; never mind!
What you lose the angels find.

Do a kindness, do it now;
Angels know it all somehow.

Do a kindness any time;
Angels weave it into rhyme.

Do a kindness—it will pay;
Angels will rejoice that day.

Kindly deeds and thoughts and words
Bless the world like songs of birds.

THE DEAD SEA.

I looked upon a sea,
  And lo! 'twas dead,
Although by Hermon's snows
  And Jordon fed.

How came a fate so dire?
  The tale's soon told:
All that it got it kept,
  And fast did hold.

All tributary streams
  Found here their grave,
Because this sea received,
  But nothing gave.

O sea that's dead! teach me
  To know and feel
That selfish grasp and greed
  My doom will seal.

And, Lord, help me my best,
  Myself, to give,
That I may others bless,
  And, like Thee, live.

—Wm. P. Finney.

ENLARGEMENT.

Pray larger prayers.
  Alone for thine and thee
God does not keep
  His treasure troves of good:
For others ask,
  And let the whole world be
Thy Father's house,
  Home of thy brotherhood.

Give larger gifts.
  However poor thou art,
Thou hast some wealth
  To keep, or give away.
Thou canst at least
  Some good or joy impart,
And cheer thy fellow-pilgrims
  On their way.

Hope larger hopes.
  Thy heart to love expand:
The Father's heart is large,
  And takes all in;
And He can save His own
  In every land.
Love thou, and hope that all
  The Christ may win.

Live larger life.
  Stay not in narrow places;
Take a broad outlook
  Over men and days.
Oh! little soul, be great,
  Show sweeter graces;
Live, love and labor
  In God's largest ways.

—Marianne Farningham.

ABOUT INDIA.

(The following was written by a little girl in Taylor High School, Poona.)

I am writing a short account of what India is like.

Of course Miss Files, who has come from America, told us that in America they don't have the milk-man to come to the door and milk the cows and buffaloes but bring it from their houses.

But we, you know, have our milk-man come right up to the door and also bring their cows and buffaloes with them and when the horse is going to be fed the man has to bring it right up to the door and feed it because they cheat so much and when they bring milk from their houses they pour water in it. The grain of the horse and the food for the buffaloes have to be locked up in a room and the matron has to watch them if they take the right amount, because some of them will steal. Oh, it is very funny to what they have in America and we have to take great care of our poultry because men rob them and sell them or else they take them and cook and eat them and there are many other things that happen, but I must not be long at my letter as I have lots of work to do. Now I will close. From M. Palin.—Children's Missionary Friend.

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THE COW GOD OF INDIA.

The cow is considered sacred in India. Many fatal riots have arisen because of the killing of cows. From birth to death, and beyond, she is the mother, the cherisher, the nourisher, the deliverer. To die holding her tail is to enter into bliss. To give her to a holy man in illness is considered the surest of remedies. The proper way is for the patient to hold the tail.

I was attending a chief who was ill. One day in the street at his gate I saw a cow, well content, although a red string was tied to her tail. I traced the cord through many a winding passage in that mansion, and found the other end in my patient's hand. In giving it over to a holy man he made over the lengthened tail, and so completed the healing gift. In the "Rig Veda," the oldest and holiest of Hindoo books, there is much about cows. Many a sinner could purge his crimes only by following cows night and day, by washing, feeding, sheltering, protecting them, by fanning them in the heat—in short, by a slavery and drudgery trying to read of.

"You are a perfect cow," was the somewhat startling speech addressed to me. I found it was the highest praise a grateful heart could frame. I have since then often been called a "cow," and even a "perfect cow."

That the cow should be deemed good enough to be made a god by over two hundred million human souls is awful. Still more awful is it to think that numbers of these cow worshipers have never even yet heard the Blessed Name. They change the "glory of the incorruptible God into an image made like unto four-footed beasts," and are "without excuse."—Rev. H. M. Clarke, in Round the World.

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MALJO.

How would you like to see a baby with an ugly blue mark on the forehead? The mark is in the form of a cross, and if you ask the mother how it came there, she will say, "maljo"! The mark can easily be rubbed off; it is only a smear which the mother renews every day. "Maljo" is probably a corruption of the Spanish "mal de ojo" (evil of the eye) and when the mother gives this answer, she means that the cross was put on her baby so that no one with an "evil eye" should harm it.

Similarly a lady missionary, who had set a young palm in front of her house, which was near the road, was advised to take it away, lest a malicious person in passing should wither it by the "evil eye."

FROM THE FIELD.

John Bonewitz, of Weston, Oregon, Gives Some Insight into the Problems of His Field:

Last November, of 1904, wife and I, with children, came here to Weston in Northeastern Oregon to establish a church and gather together a few scattered members. We came here entire strangers in a strange country; left wages at $3 per day at the carpenter work, and since that time have been preaching and visiting the isolated members and scattering tracts and Messengers. On Saturday, March 18, 1905, we here organized a little band of twenty members, mostly all poor financially, but spiritually we are trying to do what we can for the Master and to scatter the seed, waiting for the harvest. We had to pay for our singing books in order to have worship and have to pay hall rent so that we can have our regular meetings, and, praise the Lord, we are having good meetings. We are now trying to secure a lot on which to build a meetinghouse. It is going to take everything we can possibly do this year and even longer unless we get quite a good deal of help to build our house. Now, Brother, I think by what I have given you in a brief little history of our start, you will see that we need help so very bad that I do not feel that I would be doing the right thing now in the face of what we have before us to appeal to our few weak members financially to assist any other mission now, but the one that stares us in the face right at home. I preached about twenty-six miles south of here on the fifth Sunday of April and found that they had not had preaching there for over two years. This is in eastern Oregon, where there are thousands of good people living and up to this time myself the only preacher in all this territory. If we look this proposition fairly in the face, what will God do with us if we do not reach those people with the Gospel of Jesus Christ in its primitive purity? That is what we are laboring for, spending our time, talent and substance to that end, and beg for the prayers and help of those who are located among the strong eastern churches.

I do not write this that you might get the idea that I discourage giving to foreign missions at all. But, O, see around us, and let us by all means try to save our brothers and sisters near to us in our own fair land, as well as those of foreign lands!

There is no mission board supporting us. We are on our own resources, and we trust God to help and send the needed help and helpers. We now have one brother who just moved in, a minister in the second degree, and O, how glad for such help we are!

May God richly bless you all in the great work before you in the mission board to the saving of souls. The time we hope will soon roll around when we can do our share in the giving to help save souls.

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Nellie McVey Speaks first from Lordsburg, and all will be Glad to Know of Progress here:

It is very gratifying to give a report of the most excellent Christian work that has been done in the college the past year. Near the opening of the win-

ter term "The College Christian League" was formed, whose object it was to unite the students in more active Christian work and to plan and carry forward measures which will result in the promotion of Christ's kingdom and the strengthening of the spiritual life of the individual.

A joint devotional meeting is held once a month which is always well attended. On each Saturday evening the boys and girls meet in their rooms and have their devotional meetings which consist of heart-to-heart talks on such subjects or portions of scripture as they think best for their Christian development.

We organized a large mission study class which began work immediately after holiday vacation. The attendance was good and the interest and enthusiasm continued throughout the year. Not only is the work being done among the student body but it has been extended into other congregations. Missionary programs were given in Glendora, Covina, East Church, Vernon and Channing missions, Los Angeles, and Pasadena. The attendance and interest manifested were encouraging. After each program a large collection was taken to be used for missionary purposes as directed by the churches.

It is our most earnest prayer that the increase of the Master's work here be multiplied and that deeper love will be awakened for the cause for which Jesus left the throne of heaven, and that every student that comes in touch with Lordsburg College will go out with an open eye and a large heart to live in the interests of our Lord and King and "be witnesses in the uttermost parts of the earth."

J. H. Morris Reviews Year at North Manchester, Ind.

When the students gathered here for work last September, one could not tell what all their purposes were. Some were thinking of being missionaries, but each one thinking that he (or she) was the only one, hesitated to make it known. This missionary spirit did not manifest itself until near the close of the year of 1904, when it was called forth by the question, "What is your college doing for missions?"

In looking over the students and friends and seeing the possibilities and how little we had done that was definitely missionary, steps were taken to make the work more definite.

The special Bible term then came on with its enthusiasm and inspiration. No Christian could attend those classes during those two weeks without feeling that he wanted to do more for the Master. A quotation from the Bible News Record will show how some of our people looked upon this Bible term: "We are glad for the inspiration and spiritual culture which we received during the Bible term. With Bro. Cobb's interesting lectures, Bro. Fitzwater's logical teaching and Bro. Crosswhite's edifying sermons, we realize that we indeed enjoyed a rare treat."

After the Bible term the Bible students and friends went into the missionary work with more determination. First, they amended the Bible Society constitution so as to include more work along the line of missions. This amendment is known as Bible Society Extension work.

The Missionary Reading Circle was reorganized. It met each Monday evening to discuss a portion of the book, "The Key to the Missionary Problem." There were in the class twenty-five members.

A number of visits have been made to aged and afflicted fathers and mothers in this town. No amount of words could tell of the inspiration received from such meetings.

There are six young people in school now who are preparing to be missionaries. The members of this Volunteer Band meet every Wednesday evening to discuss some missionary problem. On

Wednesday evening June 7, we had an address by Bro. Murray who has had charge of the Washington City mission.

The Young Men's and Young Women's Christian Bands gave a joint program in the chapel on Sunday evening May 28. The program was well rendered. Many missionary gems were dropped.

The Bible Society gave its final program in the chapel on June 6. Almost every number on the program had some reference to missions either directly or indirectly.

This congregation, through the church and Sunday schools, sent about seventy-five dollars to the Annual Meeting for the missionary cause.

This school year closes with a bright prospect for the next year. A missionary Reading Circle to continue during the summer, a Volunteer Mission Band of six, etc. May we all pray that He will send forth more laborers into His vineyard and then try to answer our own prayers by doing all in our own power. May we all be missionaries during vacation, so that we may always look back upon these twelve weeks with pleasure and not with regret. May we always do such things as will be uplifting to humanity and honoring to the name of Him who said, "Go ye therefore, and make disciples of all nations. . . . lo, I am with you alway, even unto the end of the world. Amen."

Sylvia L. Cripe Reports for the Bible Institute, Canton, Ohio:

Another school year has rolled into eternity! The work done lives, that which has been neglected is beyond our reach, that it might yet be done. The world has been greatly modified during the past school year. Have we contributed our mite to alleviate conditions?

This year surely means much to our people, and will mark an epoch in the history of our schools and colleges. The Volunteer movement has awakened sentiments the measure of which can be told in eternity alone. The growth of the missionary spirit is manyfold that of any previous year, for the schools, the churches and the united Brotherhood have been made, through the movement, to feel more keenly the great need of saving the world in this generation.

Though our voice has been silent in the columns of the "Visitor," the past month, yet we were about "our Father's business," doing with our might what our hands found to do. During the past two weeks two bands, consisting of three workers each, went on missionary journeys, one to the Mahoning church and the other to North Bend. Our similar experiences of a revival of enthusiasm for missions was truly gratifying. The local churches are beginning to feel their hunger and with a little stirring a burning zeal is manifest. Of the work of the bands only a little part can be told—the rest remains to be lived. Throughout it has been most helpful, at least so to those of us who have been trying to help, and if any word has been spoken, or thought instilled, that may be used to another's profit, may God bless that word and thought that His name may receive the glory.

Our mission study class has been enjoying some delicious feasts, which have been spread by the Holy Spirit. As our lives were brought in touch with those who were so willingly and gladly "spent" in the worthy cause of the Master, it seemed we scaled the mounts of transfiguration and saw our Christ as never before.

May 11, our last meeting for this school year consisted of a program which will be long remembered. Sister Frances Davidson, of the River Brethren faith, and well known by many of our Fraternity, gave us an excellent talk on her experiences in mission work in darkest Africa. Her inspiring address and earnest appeal came from a heart devoted to the work of her Savior. Following were expressions from members of the school, as touching their desires and willingness to be used. One soul,

precious to Jesus, was led to pledge his life for the cause. May others be thus directed while it is yet to-day.

"There is need for the tiniest candle,
As well as the garish sun;
The humblest deed is ennobled
When it is worthily done.

Tho' you may never be called to brighten
The darkened regions afar—
You may fill for the day your mission
By shining just where you are."

The world is waiting, the church is waiting, God is waiting—for you. Will you help garnish the wide, wide world to be a wedding chamber for Christ and His Bride? God will remember the neglect of this year as well as bless the work. May we all consecrate ourselves more sincerely and work more bravely in Jesus' name.

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Jennie Blough Tells of Missionary Society at Mt. Morris, Illinois:

The close of the school year is at hand, and that means the close of the missionary society work for many of us, as students, at this place. However, many will be here at the opening of school, in the fall, to continue the work.

It is interesting to note the progress of the missionary spirit since the first meeting, last September. The growth of this spirit has been brought about by various classes and organizations. The Missionary Society has been holding its meetings regularly, one Sunday evening in each month. The programs at these meetings have been varied, but always very interesting, and rich, spiritually. Several addresses were given on live subjects; the home fields of Illinois and Wisconsin were discussed at two meetings, while another was devoted wholly to the foreign field of Japan. Besides these, many other phases of mission work in other places were considered in mixed programs. One of the most interesting features of these meetings were several letters from our representative in the India field, Bro. D. J. Lichty. These letters, in keeping us in touch with the real work done by him, have tended to warm us up on the subject.

As has been stated before in these columns the society, feeling the need of developing the home side of missionary work, chose a band of three to work among the local churches in behalf of a neglected district in Wisconsin. As a direct result of their earnest endeavors, we are locating Bro. James Moore in that congregation. The band's work not being confined to this place, has surely been a means of arousing other churches to greater activity.

The Reading Circle, in its weekly meetings, has been studying the book, "Heroes of the Mission Field." The attendance has been such that it indicates a number of the students are interested in what has been done before. One good result from the Missionary Reading Circle work is, that those who have been in the class will be active in Reading Circle or mission work in the home churches.

Bro. Emmert has been conducting a weekly class on subjects of prayer. These meetings have been deeply spiritual, and those attending feel that they cannot afford to miss one meeting.

Although we have no volunteer band in the school, yet we feel a strong undercurrent at work in a missionary way, and we feel confident in saying that there are a number of young brethren and sisters who are consecrating themselves to the cause and are preparing for active work.

May the missionary spirit continue to grow.

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G. J. Fercken, of Montreal, France, Gives some Pleasing Glimpses into the Realm of his Work:—

We had on Sunday, the 30th of last month, the short, but pleasant, visit of our dear brother, A. C. Wieand, on his way to Switzerland and Germany. He attended our evening service, and spoke to our congregation on "Peace be unto you," the undersigned interpreting for

him this salutation of the risen Lord to the disciples assembled with closed doors for fear of the Jews.

On Sunday last, May 14, I visited our mission in Geneva. The attendance was good and inspiring. There are some candidates for baptism, and it is hoped that a love feast will be held there on the day of Pentecost, June 11. The work is prospering.

The orphanage continues to give us great satisfaction in every respect. Not long ago a bunch of tiny letters was found on my desk. It was a surprise, each of our orphans having decided to write me a letter. I shall translate some of them for the benefit of the readers of the "Visitor":

Dear Father, I write you this short letter to please you. I want always to obey you, and be grateful to you. Your daughter who loves you with all her heart.
Marie C.

My dear Father, I write to tell you that I thank you heartily for all your kindnesses to me, and that I want to do all I can to please you, as well as Sister Siebeck and my teacher. Rose R.

Dear Papa, I love you and Mrs. Fercken, and Sister Siebeck. I want to be good and obedient at home and in school.
Germaine R.

My dear Papa, I wish to please you always, and in this manner show you my gratitude. To please you also I shall study my lessons well. A good kiss from your child who loves you. Berthe K.

Dear good Papa, I love you. I am glad I came here. I am well here. I want to be always the first in my class, and obey my teacher, and obey you and Sister Siebeck. Love from your daughter. Ida P.

And so run the other letters expressing love and gratitude, and appreciating what is done for these little ones, none of them above twelve years of age!

May 20.

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A. W. Vaniman, of Malmö, Sweden, tells of the Swedish Missionary Society and its Collection:

With longing we wait for the coming of the "Visitor" each time. The May number is at hand and noted with the usual interest. The biography of our first missionaries to India is very interesting. The time is at hand when the lives and history of our own missionaries can be an incentive to missionary interest, as well as the history of others. Biography is a powerful means of inspiring others to a notable life. The biographies of the Bible worthies are a great incentive to all who read and study them with a proper motive.

The short biography of Bro. D. R. Price calls my mind back to a time, twenty-five years ago, when, as a student at Mt. Morris, the writer with many others of the students at the college, enjoyed the hospitality of Bro. Price's father and uncles. Those who live near a school have an opportunity to do much good in inviting such students into their homes at times. These students are away from their homes, and such invitations are green spots in their memory for the coming years.

A few evenings ago wife and I attended a missionary meeting of "The Swedish Missionary Society." The speaker said that they had, during the past year, over one hundred missionaries on the foreign field. Their collections amounted to about $80,000. When I come to think that they are not any more able to raise money than we, as a church, ought to be, I am surprised and chagrined to think how little we give to the cause of missions. If each member of our brotherhood would give only one cent a week we would have over fifty thousand dollars a year, when the facts are that our donations to mission work are not over one-third of one cent per member per week. When we see how many there are who give many times that amount it shows clearly that there must be an exceedingly large number who give nothing at all. But with all that we can see that we are improving along this line, and it is to be hoped that the time is not far distant when our donations will amount to one hundred thousand dollars a year, outside of the interest bearing funds.

In a few days the members will be meeting at Bristol and our hearts are with you even if our persons are thousands of miles away. We shall be anxiously awaiting the news from the meeting.

May 31.

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Mrs. Effie Long, of Jalalpor, India, Relates Some Experiences while Visiting among the Natives:

In our dealings with this people it seems so strange that they do not know anything about the American way of doing business or work. It would be good for them if they did. I had to think of it this morning when I was out visiting among the poorer classes. They stared at me and asked what I came for and I told them I came to see them. The first visit or two I generally talk on some subject that will interest them and if they get interested and want me to come back I then have a good chance to talk to them on the all-important question. They do not visit among each other as our people do and only associate with their own caste people and that is usually limited to their own "clan," I think. One whole family, including uncles, aunts, cousins, mother-in-laws, sister-in-laws, grandparents, etc., etc., live in one house. It is built long and low like a stable, is divided into partitions or rooms, and every room is the home of one family. All the doors open to the front and there the children play together, the women go together to their work and the men to theirs and the children go off to school together. This is their own little world and they seem to care for no other. One thing I like about it, they seem to get along nicely together, just as the members of one family at home.

This morning as I was sitting talking to some women, they told me to get up, the cows were coming out of the house, and it is good I did or they would have walked right over me. There are as many as ten or twelve families living in one long house.

One day this week the women of a village asked me why I came alone to the village and why did not the sahib come with me. They said their women never go out entirely alone. After looking at me closely, they asked whether my sahib knew that I had come away.

Last Sunday Isaac and I went out to a village and as he was talking to the men, I talked to the head-man's—patel's—wife, sister, and mother. They are Mohammedans. I got much interested in comparing Christianity with Mohammedanism and in showing them that one is a life of helpfulness to others, service through love, a religion of love benefiting humanity, glorifying God, etc., while the other was purely selfish, each one getting the most out of it for himself, even with the sword, etc., and while I was "waxing eloquent" my chief hearer suddenly asked about the little babe at our house, how old it is and how Madam Sahib is, etc. I stopped and told them about the baby and was going on again with my subject, when she stopped me again and asked whether Madam Sahib had a doctor when the little one came. After they were satisfied on this, they gave me some advice,—that it is not good to have doctors, but just call a woman, that is the only right way. Really I almost get discouraged sometimes trying to talk with them. But I guess I have not yet learned how best to deal with them,—in fact, that takes a lifetime and then you do not know. Experience is the best teacher, sure.

But I stop and think—if we had been kept under, generation after generation, as the servant or slave of man, doing the drudgery, not being taught to read, or not having any means of improving the mind, would we be a whit better? I doubt it, indeed. It is really a wonder they are not worse. I feel so sorry for them and yet what to do to get them to see their condition, what they need and how to get it, we must keep praying and praying and the Lord will open the way, for He has called us here and

I know He will help us to do His will among this people.

This morning I asked a woman why it was that they loved their boys more than their girls. She replied: "Our girls will soon leave us, but the boys are the ones who will support us. That is our reason." Then I asked them if they had all boys and no girls according to their wish, where would the boys get their wives? That seemed to be a new idea to them and they acknowledged it to each other.

These are little things and hardly worth telling, yet I write it, so that you may know of what we have to meet daily and of the India woman's mind; not all. We like to tell, too, of the things that are nearest our hearts, and get help and encouragement from others. If I do not tell of the little things that come to me in life I'll never get to tell of anything for I expect this to be my life-work, to help uplift the degraded womanhood of India.

We are constantly praying for the church and for our beloved Brotherhood. We long to see this spiritual revival reach America as well as India. Let us keep praying for it. The Lord will give abundantly above what we may ask or think.

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Adam Ebey, of Dahanu, India, Writes from Ahwa in the Dang Country, where He had Gone at Bro. Stover's Request:

Now you'll wonder who is out in the Dangs this time. Well, from Dahanu to the Dangs is a big change and a hot one. Dahanu is a cool, pleasant place and it is fearfully hot here. I do not mind the heat as much as Bro. Reichard does. He came along with me to get a little experience and learn a little about India. He lives at San Jan, eighteen miles north of Dahanu.

When Wilbur was getting ready to go to South Africa, he asked me to come to the Dangs for him and meet fourteen kings (f-o-u-r-t-e-e-n). As you may remember there are a number of petty chieftains who rule here. Now to-morrow there is a big gathering of kings and patels and other officials, and the Political Agent and the Assistant Political Agent give the kings their money. It was especially to meet these people that I came. And now the A. P. A. thinks it will be very good if I stay for a month and work among the people. It is a very hot time to get out much.

Our people who came before were praising the beauty of the scenery for the last half of the way, and it is certainly fine. And just before we arrived at Bansda I saw the finest piece of road that I have seen yet since leaving America. It is a proper metal road and on each side are very beautiful trees. Here the Bansda king and his family ride in a fine motor car.

But the last half of the road is awful, dusty, crooked, uneven, up and down. Were it not for the excitement of the thing of being in the realm of the panther and tiger and for the picturesqueness of the scenery, one should get very tired and disheartened. But only a few weeks ago a pack donkey was killed by a wild animal and not so very long ago a man was taken by one. After the animal was shot the second time the man was rescued, but died after several days from the ugly wound in his back. Here in Ahwa traps baited with living goats are always set and many a prowler has been caught. Just eleven miles by the mountain road, six or seven in a bee-line, at Pimpri, where we put up for the night last Tuesday we heard two panthers. They came to drink at the beautiful river close by. About three o'clock they awoke me. I listened, then went out. The cartmen were all asleep. Their fires were low. So I called out to them to build up the fires. In a few minutes I heard the villagers off about one-fourth mile raise a great outcry and the dogs bark. We left at 5:30, so we did not hear what harm, if any, was done. Such things make a road interesting in spite of dust and heat and crooks.

It was very hard on the bullocks and we actually stuck a few times. Nearly all of us pushed and it is no fun to ascend such hills in a torrid sun and in such clouds of dust.

Well, we arrived at Ahwa after three days and a half. The biggest trouble here is water. There are only a few wells and they are dipped dry several times a day. The water as we get it is muddy and I must almost hold the nose shut as I drink it. Give me river water, but there is none here. This hot weather I must drink much water. To drink this water is dangerous, to not drink is dangerous. We trust the Lord will keep us safe until our mission for the time is fulfilled.

It is a promising field and I long for the day when Wilbur's will have a house here. It is so far in the forest and it is so hard to get food stuffs that the expense of living will be nearly doubled until the country is opened by good roads, and farms and gardens are cultivated. There are no vegetables to be had and no fruit grows. Some of these are a necessity. One cannot keep in good health without them.

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Jesse Emmert, of Bulsar, India, Tells of Arrival of Goods, and what they Mean to India's Industrial Work:

Your letter enclosing the bill of lading and invoices for the machinery, bicycle, stove, and box, was received May 6. I need not tell you we were glad to have it. On the same day the goods themselves arrived in Bombay. I have sent the papers to Gordon & Co., Bombay, to clear them for us and ship them to Bulsar. We daily look for their arrival. And their coming will make a big day at our house. The boys know of their coming and are in great glee over it. But they don't know half of what it is to mean to them. The whole prospect fills me with a joy and satisfaction that I am not able to express. It is more than I dared hope for. I know it is going to put a new and deeper interest into our whole industrial department.

I wish you could see us as we are just now. We are realizing some of the hopes we have had for years past. The girls' building so long needed is nearing completion. A busy, well, at least big lot, of workmen and women are pushing it each day at the usual rate of speed for Indian workmen. We hope to have it completed before this letter reaches you. We have torn down the old building used formerly for the girls, and are using its material, where possible, for the new. It adds much to the appearance of our compound to have this old temporary structure out of sight.

As you no doubt have heard for some time we have had our eyes on a piece of land next to us. The owner knew we wanted it, and knew he would get a good price for it if he only worked the game rightly. It seemed for awhile that we could not secure it at all without paying an exorbitant price. So it was temporarily dropped and I began to build our new shop on the old compound. We had not got far, however, before I found that this would hardly be satisfactory. Bro. D. L. Miller advised me to go slowly. Just before they started for Africa they advised us to buy the land if at all possible. And to encourage us the more Bro. Miller said he would find money for half the whole cost. We watched for a favorable opportunity to make the deal and finally had all ready. The bargain was struck, the papers drawn up, and put into the hands of the recorder for registration. As soon as this was done, I at once drove stakes for our new shop on this new plot of land. Work was begun at once and the shop is going up. I am sorry it is not done so that the machinery could at once be put to its place, but am rejoicing that obstacles are being removed and that we are getting things in very nice working order. When present plans are completed we shall have two large roomy compounds, with one for boys and an-

other for the girls. Also pleasant, airy, convenient rooms for the girls, and a good shop for the boys. If we don't get out some good work now we shall have to take on ourselves more of the blame than we did when equipment was so faulty.

We have been trying to use this building season or time for sowing some seeds in the hearts of our workmen. Each morning while the children's prayers are conducted some one of us meets the workmen at the building and gives them a half hour of Bible reading and explanation. We have had some very pleasant seasons with them. Yesterday one of our largest boys, Mita Ukard, read part of the 44th of Isaiah and then made an explanation of it. He did very well, and brought out many points showing the wrong of idol worship. His hearers were nearly all worshipers of idols, one indeed a member of the household that set up the idol in the yard next to the Stover bungalow. The hearers listened with marked attention, and admitted the truth of all that was said. This morning I presented the parable of the sower and tried to impress the truth that to hear was by no means sufficient. They hear well, admit the truth, admire the teaching, even confess that Jesus is the Son of God, yet go right on living as before. No, I dare not say that. The Word does not return void. Some day its results will be seen.

We have been having good breezes for some time past. The mornings are cloudy, but soon become clear when the sun rises. These are signs of the approaching monsoons. We are counting everything now to date of coming rains. All is hustle and bustle in order to get everything in readiness for the approaching downpouring. We hope it may come this year in all its oldtime vigor.

We are all well. Bro. W. R. Miller is improving rapidly as can be expected. He talks much now of his homegoing. We hate to think of his going. His stay here has been quite pleasant, at least to us.

We think each copy of the Visitor better than the former one.

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Steven Berkebile, from a new Point in India, Mahalukshmi, Writes a very Interesting Letter:

Last Monday morning at an early hour nine of us, Dr. Yereman, Bro. John Pittenger, myself and native helpers and booksellers packed three ox carts with tent, books, provisions, etc., and started for this place, seventeen miles southeast of our station, Dahanu, arriving here at 8:30 A. M. Here idol worship is seen in all of its hideousness. The different castes meet here for the next three weeks,—they keep coming and going. The rule is for the high caste Brahmins to come first, then the Varleys, etc. The time varies a little each year, as they meet a couple of days before the full moon preceding Easter. The reason for their thus congregating is purely traditional and consequently they do not all agree.

One gave this reason: Perhaps fifty years ago (no one seems to know the exact time) a native had had bad luck, and he vowed to the gods to make certain offering if certain blessings were given him, and the gods appeared at this place on the peak of a very high mountain in the person of the goddess of Mahalukshmi. There is nothing on the summit of the mountain but a flag pole on which a flag is raised on the night of full moon by the priest in charge. Last night he went up and this morning the flag is flying.

Some claim that only the priest can go up, so yesterday morning Bro. Pittenger and myself started to ascend the mountain. We reached a point to within about two hundred feet of the summit, after climbing for one hour and twenty minutes. The sun's rays became so intense that we thought it best not to go further and expose ourselves to the heat. The priest goes up at night so as to avoid the wasps that are said to be among the rocks.

In the valley below where we are now located with our tent are two temples, one small and one large one. The smaller one is the older of the two and contains an idol in the center of the room, in the form of the sacred cow. In the back part of the room are two hideous looking creatures in niches in the wall, all are covered with red paint.

In the large, new temple where the priest lives, and the people make their offerings, is a piece of wood covered with gold draperies representing the goddess of Mahalukshmi.

Surrounding these temples are the bazaars, and tents of the thousands who come here to worship. These huts are made of bamboo poles covered with grass or bamboo mats to resist the scorching rays of the midday sun.

Yesterday I sat under the shade of a large tree near the temple, and watched the mass of humanity as they surrounded it. Each party, of from six to two dozen people, carried offerings of kids, lambs, chickens, flowers, etc., leading goats and sometimes a bullock, headed by a fifer and one or two drummers. They marched around the temple three times, then they entered the temple and laid their offerings at the foot of the goddess, bowed, rang a bell and passed out at a side door. At each door is a policeman to keep order and hurry people out so others can get in.

Near the goddess is a boy to see that the offerings are made secure for the lazy, greedy priest, as they are carried upstairs and stored away. It was estimated that at least 1,000 Rs. (about $330.00) in money was offered in one day, besides the food offerings.

On the temple veranda is a drummer, keeping up a constant, deafening drum, drum; sometimes each worshiper pounds the drum before entering. When asked why, they answer, "To wake up the goddess."

It reminded me of Elijah when he told the priests of Baal to cry a little louder, that perhaps their god was asleep or had gone on a journey.

After leaving the temple many march around a couple small stones that have been blessed by the priest. Near by is a priest who puts red powder on the forehead and in turn secures all the pice from them that he can for his service.

The barber is here too, to shave the heads of the men, women and children who make vows to the goddess.

In front of me are several religious(?) men to whom many bow and offer rice and pice, one has a little idol about one foot high, in the form of a human being, another has hair about two feet long, rubbed full of wet ashes and rolled in small curls the size of a finger.

Coming up the narrow street between the huts are a man and his wife, both made hideous with ashes and different colored paints. The man is wallowing in the dirt, lying on his face, throwing his hands forwards, then putting them on his back; his wife follows, voluntarily bending herself forwards and extending one hand for pice.

In the estimation of the blinded worshiper, it is more of a blessing to do this than to earn a living by honest toil. Certainly in their estimation the way up is down.

Now as I look toward the temple a man comes out shaking all over, looking like someone just escaped from a lunatic asylum. He goes to the edge of the veranda where people can come to him and seating himself continues to tremble; the gods are said to have entered him. Garlands are put about his neck until they pile up to his ears and mouth, money is also given him. Soon he rises and goes to one side and pulls them from his neck and the process is repeated. This is the man that built the new temple and pockets the people's money.

Last night they had a bonfire of cocoanuts and ghee; this is termed the "Homi,' as it is just before going home. The ghee costs about fifteen cents per pound and many gallons are poured on the heap; the smoke is said to please the goddess. It is sad to see

the methods used to secure the people's money. Some would grab handsful of ashes from the burning heap and go out among the crowd and put a bit of ashes on the foreheads of those who are trying to reach the fire and cannot. Then the demand for pice, pice! How long would they do this if it were not for the money they get? (About as long as some ministers in America would preach if their salary was lowered a few hundred, say, from $3,000 to $2,500.)

The people do not make all of their vows at this gathering, but during the year they promise to offer certain gifts in return for certain blessings. It reminds one of Jacob's vow in Gen. 28: 20, 21, only they do not promise to have the "Lord as their God," because they do not know him.

They wait until the blessing comes and then give accordingly, instead of giving and then trusting for the blessing.

Christ says, "Give and it shall be given unto you." The heathen says, "Give to me, ye gods, then I will give," and they give. But how about the Christian when he prays, "Give us this day," and then keeps it about all for self?

But with all the faith they seem to have in the power of their gods to help them, they come to the Doctor for immediate aid. Yesterday he had sixty patients.

Perhaps until another year the magic lantern may be used and they be told of our Christ.

The boys sold a number of religious books and parts of the Scriptures.

The great desire of our hearts is that of every missionary, that we may soon be able to speak the language and tell these people the gospel story. We could only behold and pray that there may soon be a mighty turning from idolatry. We go home this afternoon stronger in the Christian faith and with more zeal to help these people out of their bondage.

The Doctor and his native helpers will come back in about a week.

May God hasten the day when these large gatherings shall be Christian conferences.

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SEED THOUGHTS.

By J. S. Flory.

Consecrated money is the lever to move things. Consecrated personal enthusiasm keeps things moving.

To give without backing up the gift with prayer, is a lean thing to do.

Superstition forged the chains of woman's slavery, but Christ broke the links.

A soul may be in a rugged setting, but Christ can make it shine white as snow.

You may think you are better than the heathen, but remember we are all made out of the same material.

Obedience is better than sacrifice because it, as a rule, comes after sacrifice.

The missionary who opens his Bible in heathen lands means to say, "I offer salvation through Christ to all the souls of this nation."

Giving or preaching without prayer is like loading a gun with leaden bullets, and no powder back of them.

While keeping the first commandment you can't break the others.

Dropping one stick in the "filling in" of conscience and all goes to pieces.

Prepare to meet thy God. Why? Because heaven is a prepared place for prepared people.

It is the mother that steadies the ladder so the child can climb safely.

It is a serious thing to die, but more serious to live if one lives not right.

If you find out you can do one thing through Christ you have the secret to do all things.

Giving moments to God insures the day a success.

Traveling away from God is the most expensive traveling one can engage in.

Traveling toward God and all expense is assured in advance. In fact, you get a free ticket.

Los Angeles, Cal.

: ACKNOWLEDGMENTS :

All things come to Thee, O Lord,
And of Thine own have we given Thee.

Offerings are asked to sustain missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their services free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of General Missionary and Tract Committee, Elgin, Illinois.

The General Missionary and Tract Committee acknowledges receipt of the following donations during the month of May, 1905:

WORLD-WIDE FUND.

Pennsylvania—$135.99.

Eastern District, Congregations.
Spring Creek, $32.60; Reading Creek, $13.60; Mingo, $18.50, ... 64 70
Philadelphia Missionary Society, 40 00
Individuals.
Mrs. Jas. H. Rider, Elizabethtown, $1.00; Mary S. Taylor, New Holland, 50 cents; Mary A. Hostettler, Manheim, $2.00, ... 3 50
Southern District, Congregation.
Cumberland, ... 11 80
Individuals.
Mrs. Bettie Martin, Mason and Dixon, $1.00; Miss Annie Miller, Hampton, $1.50; James P. Lehman, York, 50 cents; Anna Brumbaugh, Chambersburg, $1.00; Henry Beelman, Dillsburg, 50 cents, ... 4 50
Western District, Individuals.
Mrs. Margaret Collins, Pittsburg, $2.00; Rebecca Gayman, Scenery Hill, $1.00; Amanda Roddy, Johnstown, $2.00; A. Christner, Connellsville, $1.00, ... 6 00
Middle District, Sunday School.
Lewistown. 2 99
Individuals.
R. O. Cloyd, Orbisonia, $1.00; Mrs. M. Peck, Bills, $1.00; P. J. Blough, Hooversville, Marriage Notice, 50 cents, ... 2 50

Virginia—$75.77.

Second District, Congregation.
Barren Ridge, ... 3 50
Individuals.
D. C. Zigler, Churchville, $11.25; J. F. Keith, Camp Creek, $1.72; Mollie A. Floyd, Dayton, $1.00; Kate Graybill, Troutville, $1.00; A Brother, of Sangerville congregation, $20.00; A. F. Pursley, Buchanan, $2.00, ... 36 97
First District, Congregations.
Topeco, 45 cents; Burks Fork, 65 cents; Pleasant Hill, $4.20, ... 5 30
Individual.
Calvin Rogers, Hanging Rock, .. 30 00

Maryland—$52.20.

Middle District, Individuals.
A Sister, Union Bridge, ... 50 00
Missionary Reading Circle at Double Pipe Creek, ... 2 20

California—$40.00.

Individuals.
Fred E. Strohm, South Pasadena, $1.00; Mrs. A. Reise, Sanger, $1.00; C. H. Brubaker, Berkeley, $2.00; H. J. Vaniman and Wife, Pomona, $5.00; Mrs. E. Flory, Inglewood, $1.00; Fanny E. Light, Pasadena, $30.00, ... 40 00

Illinois—$47.60.

Northern District, Individuals.
Mrs. Joseph Middlecough, Mt. Morris, 50 cents; D. J. Blocher, Pearl City, $3.00; M. D. Wingert and Wife, Franklin Grove, $8.00; G. S. Albaugh, Morgan Park, $1.00; H. M. Faringer, Lena, $10.00; Lydia Faringer, Lena, $5.00; Susan E. Barkman, Franklin Grove, $1.00; A Friend, $2.00, ... 30 15
Southern District, Congregations.
Pleasant Hill, $7.20; West Otter Creek, $5.90, ... 13 10
Individuals.
R. E. Burger, Allerton, $2.50; B. S. Kindig, Piper City, $1.50, ... 4 00

Iowa—$22.50.

Northern District, Individuals.
Minnie Johnson, Grundy Center, $1.00; A Sister, Pierson, $3.00, ... 4 00
Southern District, Congregation.
English River, ... 18 00
Middle District, Individual.
L. S. Snyder, Missouri Valley, 50

Idaho—$20.50.

Congregation.
Nampa, ... 5 00
Individuals.
A Brother, Payette, $15.00; Della Neher, Nampa, 50 cents, ... 15 50

Kansas—$19.00.

Southwestern District, Individuals.
O. D. Yoder, Lyons, $1.00; A Brother, Galva, $15.00, ... 16 00
Northeastern District, Individual.
Mrs. M. A. Thomas, Tescott, ... 1 00
Southeastern District, Individual.
Catharine, Michigan Valley, ... 1 00
Northwestern District, Individual.
Lydia Humphrey, Russell, ... 1 00

Nebraska—$9.06.

Sunday School.
South Beatrice, ... 81
Individuals.
D. Vassey, Liberty, $3.25; Ella Harvey, Parks, $5.00, ... 8 25

Ohio—$7.00.

Northeastern District, Individuals.
Edna A. Neer, Bellefontaine, $1.00; Verna Bair, Hartville, $1.00; Charles and Augusta Burt Elson, Springfield, $4.00, ... 6 00
Northwestern District, Individual.
Maggie Swick, Sycamore, ... 1 00

Missouri—$7.00.

Northern District, Individual.
Ona Mae Hogan, Norborne, ... 2 00
Southern District, Individual.
C. W. Gitt, Cabool, ... 5 00

North Dakota—$4.55.

Congregation.
Bowbells, ... 4 55

Indiana—$4.40.

Northern District, Individuals.
Some members near South Whitley, 40 cents; Joseph Weaver and Wife, Ligonier, $2.00; Albert Weaver, Ligonier, $1.00, ... 3 40
Middle District, Individual.
Mrs. Lottie Hummel, South Whitley, ... 1 00

Michigan—$4.00.

Individual.
Peter B. Messner, Lake Odessa, 4 00

Texas—$5.75.

Congregation.
Saginaw, ... 4 50
Individuals.
S. M. Bowman, Saginaw, 75 cents; Norton H. Peters, Manvel, 50 cents, ... 1 25

Oklahoma—$2.25.

Congregation.
Mound Valley, ... 2 25

Washington—$2.00.

Individuals.
James Painter Kipling, $1.00; A Sister, North Yakima, $1.00, ... 2 00

Colorado—$1.50.

Young People's C. W. S., ... 1 50

Arizona—50 cents.

Individual.
Harvey Eikenberry, Glendale, 50

North Carolina—$1.00.

Individual.
F. L. Davis and Wife, ... 1 00

Total for month of May, ...$ 462 57
Previously reported, ... 577 31

Total for the year so far, ...$1039 88

INDIA ORPHANAGE.

Pennsylvania—$111.03.

Eastern District.
Philadelphia Missionary Society, 20 00
Sunday School.
Royersford, ... 8 00
Individuals.
J. P. and Ida K. P. Hetrick, Pottstown, $16.00; Jacob S. Harley, Harleysville, $16.00, ... 32 00
Middle District.
Sunday School.
Lewistown, ... 2 61
Lewistown Missionary Meeting, 2 39
Sisters' Mission Band, ... 10 00
Individuals.
Chas. O. and Lou Ella Beery, $16.00; C. X. Avis, $4.00, ... 20 00
Western District, Individual.
Madilla Moyer, Philadelphia, ... 16 00

Kansas—$91.05.

Southwestern Dist., Congregation.
Peabody, ... 16 00
Sunday Schools.
Salem, $32.65; Walton, $5.71; Slate Creek, $1.69, ... 40 05
Individual.
M. J. Mishler and Wife, Conway, 16 00
Sisters' Aid Society, ... 15 00
Southeastern District.
Two Classes Missionary Society, 4 00

Ohio—$57.90.

Southern District, Individuals.
Susan M. Shellenberger, Covington, $2.00; Edith Eichelberger, Dayton, $1.00; Elizabeth Oliver, Dayton, $2.50; Marie Reed, Dayton, 40 cents; Bessie Whitehead, Dayton, 25 cents; Albert Garber, Dayton, 50 cents; Ada Beeghley, Dayton, $1.25; Anthy Whitehead, Dayton, $1.00; Emerson Whitehead, Dayton, $1.00, ... 9 90
Northeastern Dist., Congregation.
Mahoning, ... 16 00
Maple Grove Aid Society, ... 16 00
Northwestern District.
Green Spring Reading Circle, .. 16 00

Virginia—$25.10.

Second District, Individuals.
Herschell Wright, Bridgewater, $1.60; J. M. Kagey, Dayton, $7.50, 9 10
First District, Individual.
Mrs. T. C. Denton, Daleville, ... 16 00

Illinois—$16.00.

Northern District, Individuals.
A Sister, Lena, $12.00; A Sister, for Somlo, Elgin, $4.00, ... 16 00

North Dakota—$16.00.

Sunday School.
Berthold, ... 16 00

Missouri—$8.00.

Middle District, Individual.
Albert Snoberger, Leeton, ... 8 00

Oregon—$3.00.

Sunday School.
Ashland, ... 3 00

Colorado—$2.07.

Sunday School.
Denver, ... 2 07

Indiana—$1.50.

Northern District, Individual.
Mrs. C. C. Wenger, South Bend, 1 50

Iowa—50 cents.

Middle District, Individual.
Samuel Bowser, Maxwell, ... 50

Total for month of May, ...$ 332 15
Previously reported, ... 906 28

Total for the year so far, ...$1238 43

INDIA MISSION.

Nebraska—$35.00.

Congregation.
Holmesville, ... 35 00

Virginia—$26.10.

Second District, Congregation.
Needmore, ... 2 60
Sisters' Aid Society, ... 10 00
Individuals.
J. F. Keith, Camp Creek, 50 cents; A. F. Andes, Midland, $10.00, 10 50
First District, Congregations.
Pleasant Hill, $1.75; Topeco, 55 cents; Burks Fork, 70 cents, ... 3 00

Pennsylvania—$24.50.

Eastern District.
Philadelphia Missionary Society, 20 00
Individual.
Mary A. Hostettler, Manheim, .. 3 00
Middle District, Individuals.
May Peck, Bills, 50 cents; Grace Peck, Bills, 50 cents; Nina Peck, Bills, 50 cents, ... 1 50

Ohio—$19.75.

Northeastern Dist., Congregation.
Chippewa, ... 5 75
Sisters' Aid Society, ... 10 00
Individual.
Benton Bixler, Hartville, ... 2 00
Northwestern District, Individual.
S. H. Vool, Beaverdam, ... 2 00

Illinois—$3.00.

Northern District, Individual.
Kate Boyer, Lena, ... 3 00

Kansas—$2.50.

Southeastern Dist., Sunday School.
Primary Class of Paint Creek, .. 2 50

Maryland—$1.00.

Middle District, Individual.
W. H. Swan Miller, Graverun, .. 1 00

Total for month of May, ...$ 111 85
Previously reported, ... 153 48

Total for year so far, ...$ 265 33

BROOKLYN MEETINGHOUSE.

Pennsylvania—$62.95.

Eastern District, Congregations.
Spring Creek, $29.08; West Green Tree, $14.28, ... 43 36
Western District, Sunday School.
Meyersdale, ... 8 59
Individuals.
Della Gnagey, Pittsburg, $5.00; J. G. Frederick, Clover Creek, $5.00; Mabel E. Dooley, New Enterprise, $1.00, ... 11 00

Iowa—$5.00.

Northern District.
Sisters' Mission Circle, ... 5 00

South Dakota—$4.43.

Sunday School.
Class No. 3, of Willow Creek, .. 4 43

Indiana—$4.06.

Middle District, Individual.
Mrs. Lucinda Figert, Roann, ... 4 06

Louisiana—$3.50.

Individual.
Ella Metzgar, Roanoke, ... 3 50

Ohio—$3.00.

Northwestern Dist., Individual.
S. H. Vool, Beaverdam, ... 3 00

Kansas—$2.00.

Southeastern Dist., Individuals.
Salem Beery and Wife, McCune, $2.00; Lydia Reiff, $1.00, ... 3 00

Illinois—$3.00.

Southern District, Individual.
Mary Hester, Cerrogordo, ... 1 00
Northern District, Individuals.
M. D. Wingert and Wife, ... 2 00

Virginia—$1.00.

Second District, Individual.
Martha Southall, Cartersville, .. 1 00

California—$1.00.

Individual.
Fred E. Strohm, South Pasadena, 1 00

Total for month of May, ...$ 90 94
Previously reported, ... 107 54

Total for the year so far, ...$ 198 48

ORPHANS IN FRANCE.

Pennsylvania—$20.00.

Eastern District.
Philadelphia Missionary Society, 20 00

Total for the year so far, ...$ 20 00

CHURCH EXTENSION FUND.

Indiana—$1.00.

Middle District, Individual.
Mrs. Lottie Hummel, South Whitley, ... 1 00

Total for month of May, ...$ 1 00
Previously reported, ... 3 05

Total for the year so far, ...$ 4 05

CHINA MISSION.

Pennsylvania—$21.36.

Eastern District, Sunday School.
Harrisburg, ... 21 36

Kansas—50 cents.

Northwestern Dist., Individual.
Lydia Humphrey, Russell, ... 50

Total for month of May, ...$ 21 86
Previously reported, ... 10 00

Total for the year so far, ...$ 31 86

COLORED MISSION.

Illinois—$31.17.

Northern District, Sunday School.
Franklin Grove, ... 31 17
Individual.
W. I. and K. B., LaPlace, ... 15 00

Total for month of May, ...$ 46 17
Previously reported, ... 10 00

Total for the year so far, ...$ 56 17

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BROOKLYN CHURCH FUND FOR MAY, 1905.

Colorado.—W. F. Wiler's class, $3.56; Martha Norton's class, $1.22.

California.—Mattie E. Churchill, $1.00.

Iowa.—Mary J. Walker, $5.00; Orville L. Tanreuther, $1.86; Alice Lichty, 61 cents; Earl Schrock, 60 cents; Ada and Lula Shank, 75 cents; Elmer Blough, 30 cents; Emma Knop, $1.65; Vera, Max and Lloyd

Maust, $1.02; Bertha and Martha Harbaugh, $1.00; Mrs. A. W. Miller, $1.35.

Indiana.—Rock Run church, per J. A. Miller, $35.06; Middle Fork church, per S. Kemper, $10.00.

Illinois.—Two Sisters, $2.30; Macoupin Creek church, $2.00; S. Lockman, $1.00.

Louisiana.—Mrs. M. S. Bolinger, $5.00.

Maryland.—A Brother, $25.00.

New York.—Brooklyn Mothers' Meeting, $5.00.

Ohio.—A. Mishler, $1.88; North Springfield S. S., $3.62; Susan M. Shellenberger, $3.00; "Offering Box," Ida E. Etter, $2.75.

Pennsylvania.—Benj. Brumbaugh and Wife, $1.50; Brother and Sister I. N. H. Beahm, $2.00; Mary Herr, $10.00; Margaret Hibshman, $5.00; Aurelia Brubaker and Family, $5.00; York church, $15.38; D. R. Heddings and Wife, $2.00; Louisa Sprenkle, $4.00; Ella Sprenkle, $4.00; Codorus S. S., $15.00; N. J. Brumbaugh, $2.00; S. B. Stauffer, $10.00; New Freedom church, $23.06; New Freedom S. S., $6.56.

Cash received during month of May, $220.03. J. Kurtz Miller.

5901 3rd Ave., Brooklyn, N. Y.

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REPORT OF CHICAGO MISSION FOR MAY, 1905.

Cash Received.

By balance,	$63 75
Anetta Yarger, Lena, Ill.,	2 00
West Otter Creek S. S., per W. H. Shull, Virden, Ill.,	4 17
J. O. Barnhart, Cerrogordo, Ill.,	50
Hazen Albaugh, Chicago,	1 00
Cora Rinehart, Peck, Idaho,	1 00
Industrial School,	4 90
	$77 32

Cash Paid Out.

Living Fund,	$10 60
Rent,	10 00
Help to poor,	6 00
Gas,	1 32
Industrial School,	48
Incidentals,	2 23
Support for workers,	22 00
Carfare for mission visits,	2 00
	$54 63
Cash on hand,	22 69
	$77 32

Cora Cripe.

660 S. Ashland Ave., Chicago.

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Corrections.

In May Visitor under India Mission $46.60 should have been credited to individuals near Franklin Grove, instead of M. D. Wingert. The $17.35, credited to Lebanon Brethren Sunday school, should be under India Orphanage. Under Worldwide fund $2.00 is credited to Mary Bahr and should be credited to Jacob and Nancy Bahr and under the Philippine fund. Under India Orphanage the $4 credited to Leona Mote, the $16 to Edith Strayer, the $5.71 to Leah Miller should have been credited to Woodland Sisters' Aid Society, Walnut Grove Sunday school and Walton Brethren Sunday school respectively. In Chicago report, under "cash paid out," it should have read Industrial School, $2.04, and incidentals $17.00, instead of the amounts there given.

THE MISSIONARY MEETING AT BRISTOL, TENN.

All spiritual meetings are good, and the last one seems the best to those who live in the Spirit. This was verified again this year at the Missionary Meeting. The evidence is found in the hearts that were touched by the well-chosen words of the speakers, and the response given by the hearers. Bro. Dove's address, found on another page of this issue, was forcible and to the point. He clearly outlined the church's relation to the world in such a way as to drive conviction home to every doubtful or indifferent heart. Bro. Early's few, fitting words on the need of Hannahs in Israel who will ask of the Lord children that are to be given to Him, touched every heart; and the announcement of the death of Sister Elizabeth Gibble, of Pennsylvania, the mother of Sister McCann in India, which had taken place about three hours before, all combined to make the meeting a most impressive one.

This was seen in the flowing tears during the meeting and the liberal offering which was made at the close.

For show? No, no, the meeting had none of "show" in it, and such a thing entered not the heart of anyone present. For God? Ah, yes, that is what stirred each heart as resolve after resolve to live nearer to Him, give more for His work, and make greater sacrifice in His service, was made. It was a blessed waiting before the Lord, and the only regret was that not every brother and sister and friend of the Brotherhood could be present and catch some of the fire from the altar of the Lord.

The number of churches giving this year was increased decidedly.

The care of the delegates to place the money properly in envelopes was good. The interest manifested by both old and young is a joy to every heart.

The collection last year,—the largest till then,—was $5,677.19. This year, $7,750.61.

To God be the praise for what He has been able to do through us all.

WORLD-WIDE MISSION.

Indiana—Southern District.

Congregations: Indianapolis Mission, $8.75; Kempton, $2.00; Mississinewa, $22.60; Middle Fork, $18.60; Nettle Creek, $40.37; White Church, $15.61; Arcadia, $5.00; Buck Creek, $2.61; Howard, $23.37; Muncie, $8.50; Killbuck, $6.50; Four Mile, $16.50; Upper Fall Creek, $4.26.

Individual: John Vetter, Pyrmont, $1.00.

Middle District.

Congregations: Anderson, $1.00; Summitville, $6.00; Mexico, $38.50; Salamonie, $16.10; Lower Deer Creek, $12.13; Bachelor Run, $65.25; Pleasant Dale, $29.35; Clear Creek, $10.15; Santa Fe, $8.15; North Manchester, $75.32; Pipe Creek, $26.50; Prairie, $10.00; Ft. Wayne, $4.00; Wabash, $6.00; Monticello, $7.00; Bear Creek, $5.00; Huntington, $9.00; Markle, $3.30.

Northern District.

Congregations: Cedar Lake, $4.35; Cedar Creek, $9.17; Solomon's Creek, $26.45; Bethel, $5.00; Pigeon River, $13.50; Elkhart, $30.32; Pleasant Hill, $12.56; English Prairie, $25.00; Rock Run, $47.20; Pine Creek, $13.00; Yellow Creek, $15.92; Baugo, $6.65; Osceola, $5.20; Pleasant Valley, $17.32; South Bend, $28.85; St. Joseph Valley, $6.00; Bethel, $1.00; South Bend Mission, $9.00; Turkey Creek, $12.75; Union Center, $33.64; North Liberty, $6.75; Washington, $2.00.

Sunday School: West Goshen, $5.01.

Individual: Jane Zigler, $2.50.

Ohio—Southern District.

Congregations: Poplar Grove, $15.00; Middle District, $7.50; Greenville, $4.73; Salem, $24.57; Prices Creek, $28.13; Donnels Creek, $42.25; Beaver Creek, $6.25; Upper Stillwater, $8.39; Newton, $10.35; Covington, $6.00; Loramie Church and Friends, $6.45; Hickory Grove, $27.75; Ludlow, $29.28; Oakland, $8.30; Bear Creek, $16.00; Beech Grove, $6.31; Lower Twin, $21.71; West Dayton, $36.58.

Sunday School: Union City, $12.00.

Individuals: A Brother, Phoneton, $2.50; S. Bock and Wife, Dayton, $5.00; James H. May, Circleville, $2.00.

Northeastern District.

Congregations: North Springfield church and Sunday school, $20.00; Chippewa, $25.00; West Nimishillen, $13.00; Mohican, $18.25; Ashland, $31.65; Black River, $28.00; Wooster, $25.80; Maple Grove, $36.51.

Individuals: A Brother, Orrville, $15.00; J. S. Shrider, Cambridge, $2.00; J. M. Brenneman, $1.00.

Northwestern District.

Congregations: Sugar Ridge, $21.15; Sugar Creek, $15.83; Silver Creek, $21.00; Greenspring, $6.50; Poplar Ridge, $5.00; Eagle Creek, $31.00; Logan, $24.48; Swan, $6.55; Lick Creek, $16.70; Rome, $11.05; Sugar Creek, $15.75; Greenspring, $10.00.

Pennsylvania—Eastern District.

Congregations: Peach Blossom, $3.50; Big Swatara, $13.50; Chiques, $17.65; Ridgely, $14.50; Lower Cumberland, $20.25; Elizabethtown, $29.16; Piney Creek, $4.00; Spring Creek, $62.15; Mountville, $30.00; Springville, $5.00; Conestoga, $13.00; Ephrata, $24.25; First Brethren Church, Philadelphia, $100.00; Lancaster City, $62.29.

Individuals: Harriet S. Shonk, Elizabethtown, $2.00; Anna Trimmer, Norristown, $1.00; A Brother, Norristown, $2.00.

Southern District.

Congregations: Perry, $10.15; Back Creek, $24.00; Antietam, $51.00; Falling Spring, $11.07; Lost Creek, $18.37; York, $18.22.

Individuals: Jerome E. Blough, Holsopple, $1.00; Mrs. M. G. Hollinger and Mrs. Annie E. Hollinger, Abbotstown, $2.00; A Sister, Carlisle, $1.00.

Middle District.

Congregations: Welsh Run, $15.18; Shade Creek, $18.25; Spring Run, $6.00; Huntingdon, $11.61; Fair View, $14.61; Claar, $10.00; Snake Spring, $15.80; Snake Spring, Valley Side, $1.78; Lewistown, $30.53; Woodbury, $44.50; Altoona, $15.00; Everett, $10.00; New Enterprise, $32.00; Yellow Creek, $2.67; Clover Creek, $20.00.

Individuals: T. O. Cloyd, Orbisonia, $1.00; A. Spanogle, Lewistown, $10.00; J. R. Stayer, Woodbury, $1.00; David Hildebrand, Conemaugh, $4.00.

Western District.

Congregations: Elk Lick, $14.50; Meyersdale, 50 cents; Ten Mile, $6.00; Summit Mills, $26.59; George's Creek, $11.11; Quemahoning, $23.71; West Johnstown, $41.42.

Individuals: Cain Christner, Indian Head, $5.00; Sam'l. A. Beachy and Wife, Elk Lick, $2.00.

Virginia—Second District.

Congregations: Staunton, $4.25; Middle River, $14.75; Mill Creek, $38.48; Elk Run, $13.75; Greenmount, $5.25; Nokesville, $41.55; Fairfax Church, $9.59; Barren Ridge, $5.00; Sangerville, $31.00; Woodstock, $4.36; Cooks Creek, $32.57; Beaver Creek, $6.00.

Individuals: J. S. Wine, Westend, $5.00; Mrs. Pernal Brill, Zepp, $1.00; G. W. Baker, Norfolk, $5.00; J. H. Dillon, Floyd, $5.00; G. B. Holsinger, Bridgewater, $1.00; A Brother, Weyers Cave, $35.00.

First District.

Congregations: Bethlehem, $4.00; Germantown, $6.75; Antioch, 50 cents; Botetourt, $78.00; Coulson, $2.60; Red Oak Grove, $6.00; Roanoke City, $80.32; Peters Creek, $20.00; Johnsville, $8.00; Chestnut Grove, $4.00.

Individuals: A Sister, $5.00; J. W. Hamsberger, Waynesboro, $5.00; J. S. Glick and Wife, Bridgewater, $1.00; J. H. Yost, Roanoke, $5.00.

Illinois—Northern District.

Congregations: Milledgeville, $8.34; Rock River, $28.00; Arnolds Grove, $10.00; Rock Creek, $18.40; Polo, $11.78; Pine Creek, $13.40; Hickory Grove, $8.50; Silver Creek, $51.73; West Branch, $18.00; Shannon, $18.60; Yellow Creek, $38.00; Batavia, $7.00; Cherry Grove, $14.25; Lanark, $14.89; Naperville, $19.72; Sterling, $15.00; Waddams Grove, $10.00; Elgin, $54.37; Chicago $11.97.

Sunday School: Chicago, $8.33.

Christian Workers: Chicago, $13.40.
Individuals: S. M. Eshelman, Elgin, 25 cents.

Southern District.

Congregations: Sugar Creek, $31.50; Blue Ridge, $14.17; Hudson, $22.00; Pleasant Hill, $33.71; Oakley, $10.50; Astoria, $14.00; Decatur Mission, $2.10; Woodland, $31.32; Panther Creek, $15.00; Lamotte, $14.00; Okaw, $32.35; West Otter Creek, $14.00; Cerrogordo, $80.00.

Individuals: D. B. Watson, Girard, $10.25; Isabella Foster, Barry, $9.75; A Brother, Joliet, $1.00.

Kansas—Northwestern District.

Congregations: North Solomon, $4.00; White Rock, $3.30; Burroak, $8.00; Maple Grove, $6.50.

Southeastern District.

Congregations: Osage, $5.25; Parsons, $6.50; Cedar Creek, $2.50; Scott Valley, $4.53.

Individuals: A Sister, $5.00; Susan Cochran, Caffeyville, 75 cents; Hattie Woodie, Elk City, $1.00; Isaac B. Garst, Overbrook, $2.50.

Southwestern District.

Congregations: McPherson, $20.94; Monitor, $28.45; Slate Creek, $9.00; Prairie View, $2.30; Eden Valley, $28.26; Wichita, $3.18.

Individuals: A Brother, Galva, $2.00; Lizzie Miller, Huntsville, $1.00; D. M. Eller, Conway, $5.00; Lydia Reiff, $1.00.

Northeastern District.

Congregations: Washington Creek, $35.46; Morrill, $31.70; Ozawkie, $18.00; Appanoose, $10.40; Abilene, $21.00; Sabetha, $8.10; Vermillion, $12.00; Kansas City, $11.32; Olathe, $10.50.

Individuals: Martha Forth, Baldwin, $3.00; Geo. Brindle, Topeka, $1.00; C. C. Brower, $29.00.

West Virginia—Second District.

Congregation: Bethany, $4.15.

Individuals: Raphael Baker, $1.00; A. M. Frantz and L. A. Frantz, Alderson, $3.00; W. J. Hamilton, Morgantown, $5.00.

First District.

Congregations: German Settlement, $11.03; Chestnut Grove, $5.00; Sandy Creek, $10.00; Beaver Run, $9.10.

Individuals: E. F. Fike, Eglon, $1.00.

Missouri—Southern District.

Congregation: Cabool, $3.01.

Individuals: Geo. Barnhart and Wife, Carthage, $3.50; Catharine Elliott, Eldorado, $1.00.

Middle District.

Congregations: Warrensburg, $7.00; Mound, $13.27; Broadwater, $3.05; Walnut Creek, $4.00; Mineral Creek, $22.12; Prairie View, $5.00; Reuben Weller, Rich Hill, $5.00.

Northern District.

Congregations: Fairview, $11.00; Smith Fork, $16.00; Bethel, $10.00; Pleasant View, $1.25; Shelby County, $16.00; Log Creek, $8.00.

Individual: S. A. Puterbaugh, Cameron, $2.00.

Maryland—Eastern District.

Congregations: Hagerstown, $12.00; Beaverdam, $5.90; Maryland Collegiate Institute, $10.00; Woodbury, $12.05; Fulton Avenue Church, $7.10; Fulton Avenue Brethren Sunday school, $10.00; Pipe Creek, $20.11; Buck Creek, $13.00; Sams Creek, $18.00; Meadow Branch, $20.00.

Individual: Matthew Daniel, Denton, $5.00.

Sunday School: Hagerstown, $4.00.

Western District.

Congregation: Maple Grove, $3.00.

Individual: James W. Beeghly, Accident, $1.00.

Middle District.

Congregations: Manor, $20.05; Welsh Run, $17.00; Brownsville, $20.00; East Brownsville, $11.34.

Individual: A Sister, East Brownsville, $10.00.

Iowa—Middle District.

Congregations: Panther Creek, $29.00; Iowa River, $10.00; Coon River, $5.00; Cedar, $9.16; Prairie City, $40.00; Des Moines Valley, $13.10; Garrison, $12.05; Indian Creek, $8.25; Deep River, $1.72.

Individuals: Mrs. S. B. Miller, Cedar Rapids, $5.00; Merlin Miller, Cedar Rapids, $1.00; S. Schlotman, Wife and Daughter, Missouri Valley, $3.00; G. W. and M. E. Hopwood, Deep River, $2.00.

Sunday School: Cedar Rapids, $28.00.

Northern District.

Congregations: Grundy Center, $1.65; Greene, $15.35; Spring Creek, $7.35; Kingsley, $61.30; Franklin County, $12.61; Ivester, $36.13.

Individuals: Sarah and David Brallier, Greenville, $5.00.

Southern District.

Congregations: Pleasant Hill, $1.80; English River, $32.55; South River, $5.00; Fairview, $7.00; South Ottumwa, $3.77; Libertyville, $7.25.

Individuals: Mrs. Geo. M. Replogle, Shenandoah, $3.00; Hiram and Mary Berkman, Frederic, $5.00; Mina Glays and A. Senger, Keota, $5.00.

North Dakota.

Congregations: Rock Lake, $10.00; Surrey, $30.00; Berthold, $30.00; Hebron Brethren, $10.40; Red River Valley, $10.70; Bowbells, $11.08; Cando, $35.52; Williston, $8.00; Turtle Mountain Church, $3.51; Snyder Lake, $8.00.

Individuals: Wm. and Mary B. Lichty, Barlow, $2.00; Christina Cripe, York, $2.00; Mrs. E. B. Lichty, Barlow, $1.00.

Michigan.

Congregations: Sugar Ridge, $2.32; Thornapple, $20.00; Saginaw, $1.20; Crystal, $3.00; Little Traverse, $2.22; Lake View, $13.74; Sunfield, $5.54; Woodland, $22.00.

Individual: D. E. Chambers, Middleton, $11.20.

Nebraska.

Congregations: White Rock, $8.00; Bethel, $25.08; Red Cloud, $12.15; South Beatrice, $80.06; North Beatrice, $4.00; South Loop, $7.50.

Tennessee.

Congregations: Limestone, $6.00; Moun-

tain Valley, $10.00; French Broad, $2.25; Pleasant Hill, $4.50; Meadow Branch, $10.00.

Individuals: Edwin Withrow, Bristol, $2.00; Samuel H. Garst, Blountville, $1.00.

Individuals: N. C. Frazier, Blountville, 25 cents; C. C. English, Bristol, $2.50; Edwin Withrow, Bristol, $1.50.

Sunday School: Boons Creek, $8.00.

Children's Sunday school at Bristol, $10.25.

California.

Congregations: Egan, $4.00; Inglewood, $5.00; Lordsburg, $16.00; Tropico, $9.32; Santa Ana, $5.20; Covina, $7.40; Glendora, $30.00.

Texas.

Congregations: Manvel, $14.30; Fairview, $25.00; Winona, $11.25; Roanoke, $12.00; Mill Creek, $7.25.

Individual: E. J. Neher and Wife, $3.00; Joshua T. Brown, $2.50.

Oklahoma.

Congregations: Paradise Prairie, $10.00; Caldwell, $7.10; Washita, $11.25; Mound Valley, $2.00; Calhoon and Brubaker, Gotebo, $5.00.

Individuals: Wm. and Anna Fiant, $2.00.

Washington.

Congregations: Spokane, $15.00; Sunnyside, $19.00.

Individual: A. B. Peters, Wenatchee, $5.00.

Idaho.

Congregations: Nampa, $12.50; Payette, $18.40; Weiser, $8.00; Nezperce, $43.83; Teakean, $10.00.

Colorado.

Congregations: Fruita, $19.25; Good Hope, $8.25; Denver, $10.00.

Sunday School: St. Vrain, $21.30.

Individual: N. T. Newberg, Crawford, $4.30; A Brother, $4.00.

Wisconsin.

Congregations: Ash Ridge, $9.00; Chippewa Valley, $3.13; Barron Church, $4.32.

Oregon.

Individuals: Members of Independence, $4.00.

New Jersey.

Individual: J. W. Butterbaugh, Jersey City, 50 cents.

South Dakota.

Congregation: Willow Creek, $9.00.

Arizona.

Congregation: Glendale, $6.00.
Unclassified, $7.00.

Total above, ...$5,691.46
Loose in collection, ... 1,012.76

Total, ...$6,704.22

BROOKLYN MEETINGHOUSE.

Pennsylvania—Southern District.

Congregations: Ridge, $6.12; Upper Cordorus, $26.00; Cordorus, $31.39.

Middle District.

Congregation: Woodbury, $6.00.

Eastern District.

Brooklyn, $25.00.

Nebraska.

Individual: L. E. Henry and Family, Shickley, $4.25; A. M. Horner, Carlisle, $3.00.

Indiana—Southern District.

Indianapolis Mission, $1.00.

Middle District.

Congregation: Beaver Creek, $30.00.
Individual: A Sister, $1.00.

Tennessee.

Individuals: Mrs. N. N. Garst, Piney Flats, $1.00; C. D. Snider, Bristol, $1.00.

Virginia—Second District.

Congregation: Linville, $1.00.
Individual: Vernie Flory, Nokesville, $1.20.

New York.

Individual: Louisa M. Miller, Brooklyn, $2.00.

Maryland—Western District.

Individual: J. Y. King, Denton, $5.00.

Illinois—Northern District.

Individual: Jacob and Julia Wyne, Lintner, $5.00.

Iowa—Southern District.

Individual: J. J. Bowser, South English, $5.25.
Unclassified, 75 cents.
Total, ...$155.96.

INDIA ORPHANAGE.

Illinois—Southern District.

Individual: D. M. Mohler, Cerrogordo, $10.00.

Virginia—First District.

Individual: J. H. Dillon, Floyd, $5.00.

Ohio—Southern District.

Congregation: Lower Stillwater, $38.00.

Maryland—Middle District.

Children Mission Band, $10.00.
Individual: A Sister, Hagerstown, $16.00.
Total, ...$79.00.

GIRLS' BUILDING AT BULSAR, INDIA.

South Waterloo Cong., Iowa, $754.61.

INDIA MISSION.

Pennsylvania.

Congregation: Lancaster City Church, $5.50.

Virginia—Second District.

Congregation: Burks Fork, $1.35.

Ohio—Southern District.

Individual: A Brother, 50 cents.

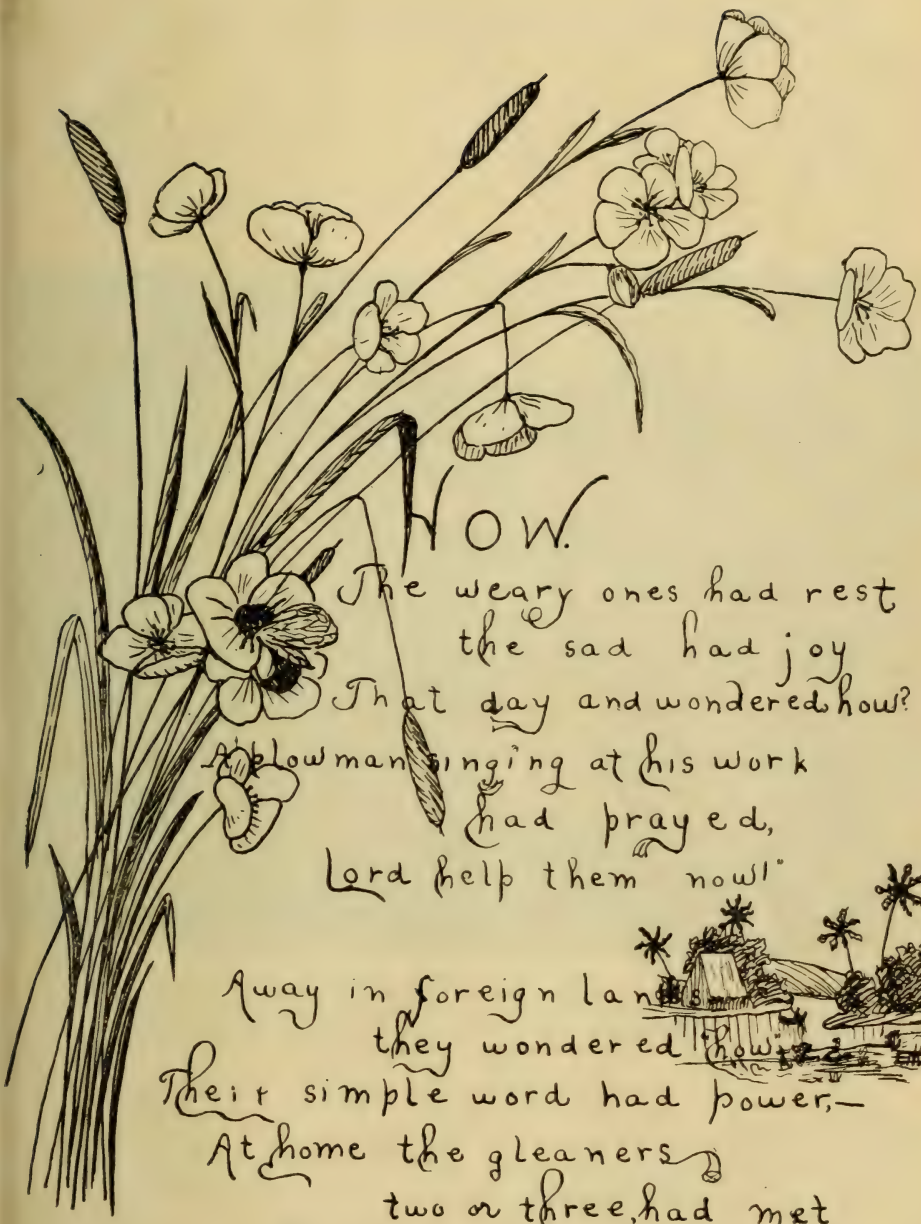
Illinois—Southern District.

Individual: A Brother, Joliet, $1.00.
Total, ...$8.35.

CHINA'S MILLIONS.

Pennsylvania.

Congregation: Lancaster City Church, $48.50.



How.

The weary ones had rest
the sad had joy
That day and wondered how?
A plowman singing at his work
had prayed,
Lord help them now!"

Away in foreign lands
they wondered how
Their simple word had power,—
At home the gleaners
two or three had met
To pray an hour.

Slowly but surely are the Gibraltars of India's heathen beliefs giving way to the all-prevailing power of Jesus' name. The above is a baptismal scene in Raj Pipla State where Elder S. N. McCann has baptized and is now "teaching" many converts.

The Missionary Visitor.

Vol. VII. AUGUST, 1905. No. 8.

An Apostolic Example for a Missionary Collector

By the EDITOR.

The problem of collections in the churches, the cause and the cure for the common complaint, "too many collections," and the proper ideal for which the leaders in the church should strive,—all these are worthy of the closest study by every member of the church

Nowadays one frequently meets people that think collecting is a new notion that has lately crept into the church is all coated over with worldliness and points downward and away from Christ. When meeting such it is a great relief to turn to the pages of Holy Writ, learn from Christ himself that we have the "poor with us always" and strongly implying that at no time should those who seek to do His will, neglect them. Then we have Paul the inspired, prolific and profound writer of the epistles, so often referring to giving, and urging the brethren to be ready when he comes, so there be no collecting upon his arrival.

Instead of collecting being a new something, and optional, as so many would have it appear to be, it is one of the essentials to the life of every congregation. There is nothing truer than that those churches not taking collections are so lifeless spiritually that they might be termed dead,—the individual members representing the dry bones of Ezekiel's vision. And it is just as true that the most live, most active, soul-saving congregation is one which is giving the most, both often and much. Why? Simply because giving brings unmeasured blessings that withholding never can command.

"No collections" in the church cannot be based on "primitive faith" but on most flagrant ungratefulness to God. True, salvation was offered to us and each one accepted it without "price"; but it cost some one a "price" to offer it. And now, that we enjoy its blessings and freedom, it is incumbent upon each one to pay the "price" that others may enjoy the same high privileges.

Indeed, giving is an index to our individual esteem for Christ and His salvation to us. If we give much, in proportion to what we have at our command or in our control, we esteem our Master highly and prize our salvation richly. If we give penuriously or niggardly, our hearts are yet full of selfishness and we know not the love of Christ as we should. We esteem the sacrifice of our blessed Lord as little or nothing and our salvation of little account.

It is for each individual member to weigh carefully these facts in the light of his own personal stewardship and not to look at the doings of another. It is incumbent upon each member to feel that he is an essential factor in the united work of the church in carrying out the last command of the Savior as well as the whole tenor of the blessed Word, and that, in this united effort, the church may and can accomplish that

for which she is set here in the world,—a world-wide evangelization.

Seeing these individual obligations and privileges and then the value of united effort as it is the precious privilege of the church to exercise, it is a great pleasure to turn to the Book of books to find in its inexhaustible riches, some valuable suggestions for the missionary collector. These we would glean from that servant of the Lord Jesus Christ, the greatest organizer of churches, the highest example of missionary zeal and among other enviable attainments a most successful missionary collector, the Apostle Paul.

When the church in Jerusalem was in want and the matter came to the notice of the apostle, he at once looked upon the need as a call from God for the churches of his "planting" to collect of their bounty to supply its need. He did not simply make one careless reference to the matter, but repeatedly referred to it in his letters, and sent messages ahead for them to get ready for his coming, so that there be "no collecting" then. The cause lay near the apostle's heart. He speaks of it often. In the next to the last chapter to the Romans, though writing to a congregation from whom he expected no gift at this time, and whom he had not yet seen, he makes mention of the privilege of "ministering unto the saints" at Jerusalem. This all indicates very clearly how much this matter of collecting rested upon his mind and heart.

Really, it is interesting to sum up the methods which Paul used and contrast them with present-day methods. No wonder Paul was a great success and so many elders to-day are as great failures in results. Just note Paul's methods.

First he feels the responsibility of the work and declares he was instructed to care for the poor. This begets a great diligence on his part. This makes him work for the collection; he plans, prays, writes letters, offers suggestions, names people who should be appointed to look after the collection in each church, and places a time limit when all this should be done. No doubt if one could have heard his prayers in the closet there would have been strong crying and pleading for liberality on the part of each member; but he did not stop there. From his prayer-closet he went forth vigorously working for the very thing he prayed. He did his best to answer his own prayers. He was the kind of Christian who "prayed and worked."

Now look at some methods to-day. Perhaps meeting has been dismissed and some member whose heart is burdened with this good work hurries up to the elder and says, "Elder B., you forgot to announce that next Sunday we should take up a collection for the missionary meeting at Annual Meeting," or in connection with announcing the Thanksgiving service for next Thursday or the harvest meeting on such a date, no mention was made of a collection and the elder is thus reminded.

What must he do? To say, "No," will put him in a bad light. So quickly he raps on the table, calls out loud and almost irreverently to get the people's attention and then he starts out by saying, "Sister ——— calls my attention that no announcement of a collection next Sunday was made. Really I forgot it. Now those members who feel so disposed, come prepared to give something. Of course we have had a good many calls lately, but perhaps some of you would like to give to this collection, for if I remember rightly, several days ago I received a letter from the Missionary Committee, asking for a collection to be taken for the missionary meeting at Annual Meeting. I do not know where the letter is (fumbling through his pockets), but I guess you know what it means. (With a wave of the hand) You are dismissed."

Is it any wonder there are small collections and much complaining about them? There is nothing apostolic about

that elder from a collector's standpoint. Should this all happen in a church where instead of "passing the hat at the close of the meeting" a few solicitors were appointed, pity those solicitors as they go around among the members with all the enthusiasm and encouragement knocked out of them by the elder's announcement, to gather money for the Lord's work.

Such an announcement clearly reveals that the missionary work of the church does not lie near such an elder's heart. If he prays for the missionaries it is all to keep up appearances, and not for the sake of the work. Paul never forgot the collection, even when writing to the Romans, but this elder forgets even when a personal letter is sent to him urging him to attend to this matter.

And then the membership! The very announcement quenches the least bit of willingness to give. It is no wonder that the collections show pennies and not dollars.

But it is useless to find fault unless a better way is pointed out. May these few suggestions prove helpful, not only to elders but to the collectors themselves. Let the elders themselves see to it that they master them first.

First. It should be clearly defined for what purpose the collection is being taken. The elder should carefully inform himself before coming to the place of meeting. In fact as soon as the call comes under his notice he should give it careful consideration and if some point is not clear, he should write at once and clear his own mind. It is important that the purpose be set clearly and forcibly before the mind of the members. In Paul's case it was the "poor saints in Jerusalem" and later he writes "concerning the collection I need not write you further" clearly indicating that the matter was plainly set before them. This is essential to liberality.

Second. Those persons should be appointed to do the collecting who are themselves deeply interested in the cause for which the collection is taken and are well informed, so as to answer any questions that might arise. Their hearts have been touched by the large heart of the elder as manifested thus far. In fact if Paul is to be our guide for the elder in this particular we must admit that we find that great, stern, law-abiding and law-making apostle never so tender and loving as when he takes up the work of inspiring the people to give. He does not say that they must give so much, but in a tactful way he indicates what would be proper and begs them to give it. And as a result, if anything the contribution is always larger than the amount planned.

Third. Both elder and collectors must ever seek those personal relations with the members which will always hold the love and confidence of each one. Indifference on the part of either elder or collector wholly disqualifies that one.

"I have no time for such work" had no place in Paul's life nor should it have in any elder, pastor or collector's life. Think of it, brother, sister,—with all the missionary enthusiasm by which Paul carried on his work, with the poor facilities he had at his command, compared with those of to-day, often himself in want and under the hand of affliction, sometimes persecuted by false brethren and others, in dangers, in perils, in prisons, advancing in years, overworked if ever man was, unjustly treated in court and out of it,—yet amidst all this he had time to write letters to the members, recalling in tenderness his love for them, praying for them, expressing his concern for them, teaching them a more excellent way than the errors into which they had fallen, and writing whole chapters concerning the collections for the saints at Jerusalem.

Contrast this model bishop of the churches of Asia with the bishops of to-day, too many of them are so absorbed in their farms, cattle, horses and hogs, office work, or what not, that they do not have time to attend to the necessary

missionary work of the church. If there is some official meeting to be held in which the conduct of some member is called in question they feel it their duty to be there. If, perhaps, this member is getting too worldly, all because of the spiritual neglect of this elder, he is there ready to push discipline. Or perchance if it is some brother or sister active in Sunday school, prayer meeting or missionary reading circle work,—too active to suit the indifferent desires of the elder whose conscience is condemned because of his inactivity, and now is his chance to give this member a backset in this semi-obnoxious work because the member has made a misstep, he can leave any work to push it through. Now discipline is proper and should be administered to all alike when guilty. But how often discipline might have been saved had the elder been apostolic in his care and concern for the church. Had he shown a deep concern for souls in the true evangelistic spirit, many a member under his care would have been led to deeper consecration instead of waywardness.

These thoughts drive to one more thought and that is this, "Who makes the best collector?" Is not the answer plain and clear? Who is better fitted for this great and important part of church work than the elder or pastor himself? As minister of the Gospel, preaching to overthrow the powers of Satan everywhere, in heathendom and in Christian lands, no one is so well fitted for this work, if he be true to his calling than the pastor or bishop himself. He can stand before his congregation and virtually say to them, "You have chosen me to fight these battles for you. I am ready to declare these unsearchable riches, but you must aid me. I am among those ministers who stand up for a world-wide salvation. Now give liberally to this cause in India, in Africa, or our State District, as the case may be, not for my sake, but because of your love for me and the cause."

But an elder cannot do it all, and these days so much is said about putting the members to work. Very true. The elder or pastor can so thoroughly instill his whole-souled endorsement of the purpose of the collection into the minds and hearts of the membership that he can appoint collectors who will find it a pleasure to solicit. Think you when Titus went to Corinth he found hard work to take up the collection? Nay, and Titus was commended for his zeal especially in taking up the collection. Just let a pastor or bishop these days appoint solicitors and state that he commends them for their zeal, in missionary work and for that reason appoints them, and says to the membership that they shall receive the solicitor with all kindness and liberality, and the solicitors will find few backsets in the work and a large collection and much rejoicing.

It is a high ideal for the pastor or elder to hold. It is not higher than the apostle exemplified, than the church today needs and the Christ of the world expects of each one. Such elders, such pastors, such ministers in all the churches of the Brotherhood, would transform the whole body into that evangelizing power of which the world knew so much in Paul's time, and of which it knows so little to-day.

Missionary collections are essential to church life and growth. Missionary collectors will be a success when the churches have missionary elders, pastors and ministers of the Pauline type. Thank God there are some in the Brethren church striving to attain to the ideal.

The Carnegie Library.

The Tuskegee, Ala., Normal and Industrial Institute—No. 2

By H. C. EARLY

At this time when many are thinking of opening a mission along industrial lines among the colored people, these articles are not only timely but highly instructive and interesting

First, grasp the idea and hold it tightly, that the Tuskegee Institute is a great industrial school with 1,500 students and 150 teachers and officers; that the mental and manual training go hand in hand, not to be separated, the institution owning and operating with nearly two million dollars worth of property and endowments. Stop and think on these facts and figures for a moment. Look again at the panoramic view of the buildings in last Visitor. Get the institution well pictured in your mind.

What is actually done at the Institute?

1. The Academic Department.

The negro youth, like the white boy and girl, thinks and feels and wills and grows; he is a human being, made in the image of the Creator, responsive to ideals, and not a mere muscular machine to be used like oxen as beasts of burden. That he may live a broader mental and moral life the Academic Department seeks to develop his powers.

Its course, from two to seven years, includes the English language, its grammar, composition, literature and history; History, modern and ancient; Geography, political and physical; Mathematics, embracing arithmetic, plane geometry, concrete geometry, and algebra; Nature Study, the knowledge of plants, animals, minerals, natural phenomena, the human body, etc.; Chemistry, theoretical and practical; Physiology; Physics, to bring the student in touch with the laws of nature; History of Education; Music, vocal and instrumental. In addition there is "The Children's House," a kindergarten for the little folks too young for the Academic Department, which limit is fourteen years. The accompanying cut shows a band of these little fellows gardening.

Kindergarten Gardeners.

Yet add to the foregoing the Bible Training School and the other religious exercises usually maintained in such an institution, such as sermons, lectures, reading of Scripture and prayer, Sunday-school work, etc.

The object of the Bible Training School is to give a comprehensive knowledge of the entire English Bible and to implant in the heart the spirit of consecration and service. The teaching is wholly undenominational. The students of this department are required to do missionary work in the various churches and Sunday schools near by.

A glance at these statements shows

Class in Mechanical Drawing.

that the Tuskegee students who complete the courses of the institution have a fair English education. They are put in position to become intelligent citizens, to be leaders of their race, to contribute to the general material, mental and moral progress of the nation, to be a vital part of the national unit.

Contact with the students impresses one with their culture. They are intelligent, and better, they are polite to a finish. Not that nasty, affected politeness, but politeness with sense and judgment. They know they are colored, and they behave accordingly. In fact this is a good part of their education. Boys in their teens converse readily and intelligently on almost any subject.

2. The Industrial Departments.

(1) Department of Mechanical Industries. This department includes industries mainly for young men. It includes Architectural and Mechanical Drawing, Blacksmithing, Brick-making, Carpentry, Canning, Electrical Engineering, Founding, Harness-making, Carriage Trimming, Machinery, Painting, Printing, Saw-milling, Steam Engineering, Shoemaking, Tinsmithing, Tailoring, Wheelwrighting and Greenhouse work, nineteen industries in all.

The mechanical shops are located in the Slater-Armstrong Memorial Trades Building, a cut of which is given herewith. It is an immense building. In its greatest dimension it is 283x315 feet. The front central part is two stories high, the other parts one story, all of brick with scant wood trimmings.

A Class in Harness-making.

Courses in mechanical drawing are given in connection with each of the trades. A piece of work to be done is drawn first on paper. See the class in the picture. This gives the student thorough knowledge both of the theory and practice. The young men are very anxious for trades. These have been immensely helpful in reaching the purposes of the institute.

The students of this department build houses from the first stroke of the mattock at the foundation to the last touch

A Cooking Class.

of the painter's brush. Most of the Institute buildings were built by student labor. They are nearly all of brick, thoroughly well built, showing but little want, either in design or workmanship. Wagons, buggies and all kinds of vehicles are turned out. One suit of clothes after another is made. The best of harness is made by mere boys. Shoes, well, there is no end to them, and so on, and so on.

The printing office is one of the most important branches of this department. It occupies a room 37x56 feet. It contains one large two-revolution Campbell steam press, one proof press, one 12-inch perforator, one card cutter, one stapling machine, three job presses, one large 32-inch Challenge power paper cutter, 160 fonts of job type, 1,000 pounds of newspaper and book type and other necessary apparatus. A weekly newspaper and a monthly for the institution, besides three others for outside parties, catalogues, pamphlets and other matter of the school are printed by the students.

From the reports for the year ending May 25, 1905, submitted by J. H. Washington, brother of Booker T., director of the industries, the following figures are gathered, which give the reader some idea as to what was done: The brickyard made 970,000 bricks; valued at $7,075, $2,226 worth sold to the public. The sawmill cut 75,000 feet of lumber, dressed 226,000 feet, made 185,000 laths and sawed 175 cords of stove wood. The electrical division installed one 150-k monocycle, a watchman's time clock, a local telephone service and wired a number of buildings. The harness shop has to its credit $2.000 worth of work, the

Slater-Armstrong Memorial (Boys) Trades Bldg.

A Corner in the Shoe Shop.

paint shop, $4,596, the wheelwright shop, $5,500, the shoe shop, $1,305, the carpenter shop, $22,202, the printing office, $8,000, the blacksmith shop, $2,312, the tailor shop, $5,148, the machine shop and foundry, $1,000, the repair shop, $4,243, the architectural department, $1,318, in all about $66,000.

These facts and figures show that the shops of the Institute have been pretty busy places. Counting that all the 1,000 boys in the institution worked in the shops during the year, which, of course, is not true, these figures place to each boy's credit $66.00 worth of work. These figures can be seen and they look large; but who can measure the amount of character made and fixed by such discipline and effort? Eternity alone must answer. These boys enter the institution ignorant, helpless, dependent, they come out intelligent, provided with the means of self-help, and having the purpose to do something and be something.

(To be continued.)

"Here Am I, Send Me." — No. 4

By ELIZABETH HOWE

Those who are not reading this excellent series of articles, pouring forth from the author's own large experience in mission work, are missing much that is valuable

We have already learned that mission work can be done in any place and by any one. The first condition of success is a thoroughly converted person. Another is a love for souls. The third condition is a working knowledge of the Bible. It is one thing to have a knowledge of God's Word, but it is quite another to have a working knowledge of God's Word. By the latter the Holy Spirit is enabled to bring to mind the very text the worker should have, to

meet the needs of the individual with whom he is laboring. By a working knowledge of the Bible, the worker is able to turn to the book, the chapter and the verse he needs. A good grammarian is able to turn not only to one book, but to many authors and at once find the words he needs to prove his points. Why should not the Bible student be equally informed? Every missionary should be a daily Bible student. He should have his regular time each day for systematic study. Some one has said that a worker should be able to read his Bible upside down, that is, he should have such a grasp of the most practical texts that, when talking to a soul to lead him to Christ, he can open at once to the text needed, turn the book to the person to read, and know that the person is reading correctly. This is being able to read the Bible upside down.

Once in talking to a husband and wife, the latter already a Christian, the gentleman said, "I do not need a Savior." How woefully and probably wilfully ignorant this man was! The first reason for having a working knowledge of the Bible is to show the sinners their need of a Savior. There is no difference, for "all have sinned and come short of the glory of God." Rom. 3:22, 23. This man thought there was a difference, that while some are sinners, he was not. "All have sinned," every individual has sinned, and the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. Rom. 6:23. Since all have sinned, this man was a sinner and therefore he did need a Savior.

I think of another person who thought there was a difference. Although she had never confessed Christ she thought she was not positively a sinner, not being as bad as some persons at her age. She did not even know that one may be a sinner negatively, simply by knowing to do good and doing it not. One morning at family worship, conducted by Bro. Graybill Myers, of Pennsylvania (now gone to his reward), she learned from James 4:17 that it is a sin not "to do good." That certain morning, in that certain room, on that certain chair, a soul was convicted and converted simply by being shown her need of a Savior.

A gentleman once said to me, "If I should want to live a Christian life where should I begin? The worker should be able to show by the Word that every one out of Christ is a sinner, and that the place to begin the Christian life is to see one's self a sinner—lost, and therefore the need of a Savior. A man who had passed his three score and ten said, "I lived all these years thinking I was a good man, but I learned that all my goodness and righteousness were as filthy rags, Isa. 64:6, in God's sight, and that I needed a Savior that I might have the righteousness of God. 2 Cor. 5:21.

It has been said that the boy or girl old enough to know right from wrong, is old enough to sin. And he that is old enough to sin is old enough to be lost, for the wages of sin is death. May we be able to show definitely to every one out of Christ, that he is a sinner and that he needs a personal Savior. The first and great command is to love God with all the heart, soul and mind. Man fails in this, therefore he needs a substitute, who is Jesus, the perfect One. Even the unbeliever is placed in the catalogue of murderers, idolaters and liars. Rev. 21:8. It is a fearful thing to fail to accept Christ. "He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the spirit of grace?" May we so show our Bible as to be able to show sinners their need of a Savior. Elizabeth Howe.

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Signs of the Times in India To-day*

By A. H. BOWMAN, M. A., Calcutta Diocesan Missioner.

No one whose thought ever goes to India, where the beloved representatives of the Brethren are laboring, should fail to read this and the companion article of next month,—both so full, clear, and interesting. The writer has given a view of India in a small compass, which few have the ability to do

We propose to speak of the signs of the times in India to-day, and to see if they are hopeful or otherwise from a missionary point of view. We shall deal to a large extent with facts and figures which have come to light in these early years of the New Century. And, indeed, we may well do so, for they have been momentous years for us all. We have been counting up the gains of a glorious century. We have celebrated the centenary of that day when William Carey baptized his first convert on the banks of the Ganges, and so laid the foundation of modern missionary enterprise. The Government Census of India has been taken, presenting a startling revelation of the advance of Christianity during the previous ten years. And a little over twelve months ago was held in Madras the Decennial Missionary Conference. All these are events of thrilling interest to those who are watching the affairs of Christ's Kingdom in this great land.

"We are living, we are dwelling in a grand and awful time,
In this age on ages telling to be living is sublime."

Those who talk of the failure of missions are not those of us who are living year after year in the thick of the fight. Failure is the cry of ignorance, of those who have never honestly examined the facts of the case in their true perspective. Or it is the cry of prejudice. of those whose lives are not true to Christ, and so do not want Him to succeed. Or it is the cry of fear, of those who realize how Christianity is advancing and fear whereunto this thing may grow. Dr. Carey tells in his journal of being in his boat on the river in Calcutta one afternoon, and meeting a young midshipman, whom he entertained for some hours, and who seemed interested in what he was told. The latter then confessed that he was glad that he had met Dr. Carey, as he had an uncle in England who was interested in missions, and who had charged him when in Calcutta to find out what the missionaries were doing. He had made an unsuccessful attempt to discover where the missionaries lived, and so calmly said he was going home to tell his uncle that the whole thing was a fraud.

To-day we are counting up the gains of a glorious century, and how they give the lie to that wail of utter pessimism which was given to the world less than a hundred years ago: "In my opinion Hindus will remain for another thousand years as they were a thousand years ago. I repeat it, in deep sorrow, in my humble opinion, an opinion founded upon twenty-five years' experience, the time of conversion has passed away. Are we not warranted, on beholding the unnatural and odious worship which prevails all around us, in believing that these unhappy people are lying under an everlasting anathema, have been entirely forsaken of God, given over to a reprobate mind on account of the peculiar wickedness of their worship?" These are the words of the Roman Catholic priest who has no living Gospel to give to the dead souls of men. But let us be scrupulously fair; our own Henry Martyn spoke words almost as gloomy in their tenor as these. He said: "Noth-

*By permission of the Church Missionary Intelligencer of England.

ing has surprised me more than the change in my opinions since I came to India. In England my heart expanded with joy and hope at the prospect of the speedy conversion of the heathen; but here the apparent impossibility of the task requires strong faith to support the spirit under it." These are the words, the one of a Roman Catholic, the other of our own Henry Martyn, spoken or written in Madras not a hundred years ago. In 1903 there met in Madras the Decennial Missionary Conference, and to it was presented the result of missionary work in India during the previous ten years, founded upon the late Government Census. We were then told that whereas Hindus who form the majority of the people, 200,000,000, had, through plague and famine, decreased by 696,000, Christians had increased by 600,000; Native Christians as a whole, including Roman Catholics, had increased thirty-one per cent; Protestants fifty-one per cent; and Protestant communicants ninety-five per cent in the ten years. Here, then, are the people about whom we were told, not a hundred years ago, that the time of conversion had passed away, that they were lying under an everlasting anathema; and they are being baptized into the Church of Christ 60,000 every year—more than a thousand every week, so that, if the progress of Christianity goes on for the next one hundred and fifty years at the same rate it has gone on for the last ten years, India will have become a Christian country.

With these results before us can we wonder that Bishop Welldon said, "The mistake of exaggerating would be as serious as that of disparaging Christian work in India. Christianity is not in possession, it is far from being in possession, but it is profoundly in evidence, and no man, be he Christian or not, can remain ignorant of its benignant and sacred activities."

It is true that much of this is simply human arithmetic. The number of baptisms among the higher classes is not large. The difficulty of working among such a people as the Brahmans, perhaps the most exclusive race in the world, may be realized by reading "Things as They Are," a graphic but, we believe, true description of that special center of orthodox Brahmanism where the authoress is working. Reading such a book, and having regard to the small number of baptisms, we might be led to think that all is hopeless; but we must remember the signs of the times in India to-day cannot be tested by arithmetic, or reproduced in statistical tables. The advance of the Gospel knows no such conditions. As Professor Max Müller has said: "A spiritual harvest cannot be estimated by adding grain to grain; each grain contains the seeds of future harvests; and upon the conversion of one individual depends that of untold generations to come."

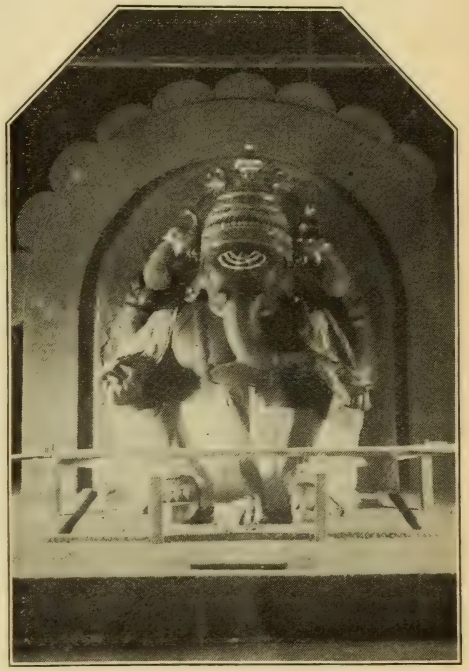
Regarded in this light, we want to speak of the signs of the times not with respect to the number of baptisms, but as indicating influences at work which must bring about the regeneration of this great land.

And here we are profoundly impressed with some memorable words of Dr. Duff. Indeed they read as a prophecy to-day. When he opened his mission-school in Calcutta half a century ago, he said to the evangelistic missionaries: "While you endeavor to detach from the great mass as many precious atoms as the stubborn resistance of the material will allow, we will by God's help direct all our attention to the making of a mine, and the laying of a train which shall one day explode and rend Hinduism to its center." It is our sincere conviction, having watched the course of events on the spot for fifteen years, more or less, and having tried to obtain some slight knowledge of Oriental thought, that the sounds of this explosion are already being heard around us—the rending is even now taking place. So that from the ruins of this hoary system of cruelty, falsehood, and

superstition is given to us, if only we will embrace it, the glorious opportunity to erect the Church of the Living God on the foundation of the Apostles and Prophets, Jesus Christ Himself being the Head Corner-Stone.

There is a question which must be faced, and it has been put thus—"It may be right to send the Bible and its message to the center of Africa, or the Isles of the Southern Seas, where civilization is unknown and sacred literature has no existence, but can it be right to send it to India? Has not India its own sacred books, and have not men for long centuries been feeding upon those books? Why should we interfere with them?" It is doubtless true that there are beautiful thoughts and ideas in Hindu literature, and we gladly recognize truth wherever we can find it. But if scholars and others will look a little below the surface they will find those truths are not so beautiful and numerous as they at first seemed, and that they have been so overlaid and distorted that they have become of little or no practical value. Some of those who praise Hinduism take great care to keep its darker and more repulsive side out of view. It ought, however, most assuredly to be known, especially in a day like ours, when Hinduism is proclaimed even in London as an all-sufficient source of spiritual life, capable of meeting not only the wants of Hindus but those of the whole world. A high legal authority in Bombay has said that to translate one of these books (of course they are not all of this character)—the Yajur Veda --would expose the translator to punishment under the Indian Penal Code. Lord Macaulay, who as a lawyer came to India seventy years ago to lay the foundations of this Code, said, "In no part of the world has a religion ever existed more unfavorable to the moral and intellectual health of our race." But let us examine it ourselves by the threefold test that every religion must be prepared to bear. Let us look at its Philosophy, its Morals and its Philanthropy.

Let us first examine the Philosophy of Hinduism. Pantheism teaches that for 200,000,000, more or less, of our fellow-men God is a neuter gender. Such a thought as a Father of Love, a Living and Eternal Being, has not been dreamed of in the highest or deepest thought of Hindu Philosophy. The great article of its creed is: "One without a second."



The Real Difficulty in India. The God, Gunparttee.

This means that nothing exists but the One, and that is God. This is Pantheism: "God is everything, and everything is God." This question was asked in Calcutta a short time ago: "You cut a tree—what do you cut? You don't cut a tree, you cut God." Of course you do if this philosophy is true. A missionary tells us that he saw a circle of soldiers around a man with chains on his hands and feet. He asked what was the matter; they would not speak, but the prisoner spoke up and said they

were taking him to be hanged. The missionary said he was sorry, and asked if he had committed murder. "No, sir," was the answer, "it was God that committed the murder, not I." "But you will have to be hanged for it." "But it is God that will hang me," was the answer of the prisoner. Now we ask any thoughtful man whether this philosophy can be anything but the philosophy of despair to a human soul. Let us not be charged with distorting the subject from prejudice. This philosophy has of late had two remarkable exponents, one from the East and one from the West. There died in Calcutta last year perhaps the most able and eloquent exponent of Vedantism the last half-century has seen. His name was Swami Vivekananda. He was known in London and also in America. He represented Hinduism at the Chicago Parliament of Religions. His return to India was a kind of triumph, as he told the people here how fast the West was being converted to Hinduism. His words were: "I helped on the tide of Vedanta which is flooding the world. Before ten years are over a vast majority of the English people will be Vedantic." To the crowds that hung upon his lips this was his preaching: "Ye are the children of God, holy and perfect beings. To call a man a sinner is a standing libel on human nature. It is the greatest of all lies that we are men. We are the God of the Universe; we have always been worshiping our own selves." This is the kind of pitiable folly that young India is asked to hail as inspired to-day. This is Vedantic Philosophy according to the Swami, but if God is a neuter gender what else can you expect?

The other exponent of this system is an English lady, Mrs. Besant, the wife of an English clergyman (though, of course, now separated from him); having cast aside Christ she proclaims herself a Hindu. Her very definite anti-Christian position in India may be gathered from the wording of a petition she received some years ago from the Hindus, in which she was asked to come to India in order that her presence here might counteract the tendency towards Christianity which had long been observed. We want to emphasize this because we ourselves heard her say to a large audience in St. James' Hall that her Theosophy was profoundly Christian. She would not dare to make that statement on a platform in India. She is listened to here because all look upon her as profoundly anti-Christian. Speaking of an Indian missionary's lament that so few Brahmans were converted she said, "What can the ablest missionary offer to the Brahman that he does not already possess in his own religion? Nothing deeper or loftier can be offered to him in religious philosophy than the Vedas. Nothing more exquisitely satisfying to the religious emotions than the Avataras of Rama and Krishna. Why, then, seek to convert him?"

The Hindus like Mrs. Besant for various reasons, but some very frankly speak their mind about her. An editor among them says: "There is not a shadow of doubt in our mind that her power in India lies chiefly in her method of appeal and approach. She devotes herself almost entirely to catering to the national superstitious prejudices of the people. The evil which she is doing in India to-day by her effort to rehabilitate old and decadent superstitions and worn-out customs is incalculable. In her lecture the other day she made an elaborate and absurd endeavor to support idolatry or image-worship on the ground of magnetic influence imparted to the idol which renders it potent as an object of worship. In like manner she defended the ignorant use of Sanskrit on a certain application of a so-called theory of sound. Now what charms the Hindu is to hear this Western woman (even though in her life she violates the Hindu ideal of domestic and womanly propriety) giving a specious de-

fense of those practices of his religion which he has already abandoned as untenable. And she does all this in the name of science! A more ridiculous abuse and perversion of scientific data we never heard before, or expect to hear again. Yet it is specious enough, and is so much in the line of Hindu wish that even educated men drink in all she says as if it were an eternal Gospel. Thus her influence is supremely bad in the land."

We will next test the Morals of Hinduism. We must be careful to distinguish things that differ. We are not saying that there are no souls in India seeking a high moral standard of life. Indeed there are, and they put many who bear the Name of Christ to shame. But how far can such a system as Hinduism produce a moral life of itself? Surely you cannot have a moral principle of righteousness without believing in a Righteous Moral Governor of the universe. You cannot have a true principle of purity without love. You can no more have love toward such an idea of God which the best thought of Hinduism puts before you than you can have love toward a cotton-machine which pours forth its endless yarn. Can such a system produce moral men when there is no sense of sin as moral evil, as we understand it—when there is no conscience of personal responsibility—when it is God in you commits the sin? We have proofs of what we are asserting. I think those who heard the Swami in England and America, with his eloquent tongue, and flowing robes of beautiful colored silk, must have concluded that his own country where the Vedanta philosophy had had sway for two thousand years must be the most perfect country under heaven in purity, in morals, in righteousness.

Listen, then, to his own words when he returned to Calcutta: "Give up this filthy Vamachara that is killing your country. When I enter my own country, with all its boast of culture, it is a most disgraceful, hellish place I find. The Vamachari sects are honeycombing our society in Bengal. It is they who carry on the most horrible debauchery at night, and are backed by the most dreadful books." What the practices of these sects are I dare not mention, but according to the Swami's own words they may be looked upon as some of the fruits of Vedantic Philosophy, or proofs at least of its helplessness to produce a moral life.

We spoke of Mrs. Besant. She has gone wild in her adoration of the god Krishna. She has declared her profound reverence for Shri Krishna, and hopes that others may catch a glimpse of his divine beauty. Now who is this being whom she is trying to idealize, whitewash, and allegorize? Bishop Caldwell says: "The stories related of Krishna's life do more than anything to destroy the morals and corrupt the imagination of the Hindu youth." And when you remember that the Hindu mother has her mind permeated with these stories, and will teach them to her child as almost its first lesson in life, you can imagine the influence that is at work against the Gospel.

But we have further proof. There is in the West of India a sect of men who claim to be to-day the incarnations of Krishna, and therefore privileged to act as he acted. They are called Gosainji Maharajas. These men, to put it mildly, are incarnate demons of sensuality and lust. Again I dare not speak of their practices in detail, but the evidence is unquestionable. Some years ago an intelligent Hindu sought to expose these men; and a libel suit was instituted against him. The revelations which were then made horrified the public of Bombay, and the judgment of the Chief Justice of the High Court ought to be read by any one who has the slightest doubt as to whether Hinduism can of itself produce a moral life.

Lastly, let us look at the Philanthropy of Hinduism. What has been the in-

fluence of Hinduism for the welfare of humanity? I maintain this is a fair test. Is this system elevating mankind —making life happier, more worth living? It is the glad record of Christianity that it has elevated womanhood; bound up the brokenhearted; comforted those that mourn; wiped tears off of the faces of the sad and sorrowful.

A few years ago a man and woman were brought up at the Police Court in Bombay for marrying their little granddaughter to the god Khandoba, giving her up in the name of religion to a life of shame, to what they knew meant moral and physical wreck. Their only plea was that it was their custom; they declared the child was sixteen years old, so was able to choose for herself. But the poor child declared she was not yet twelve. This was one case brought to light, but we know not how many such cases take place year by year in the West of India.

Not a week ago I read in the Bengal Police Report for 1903 of sixteen men being convicted for taking part in a Sati —the burning alive of a widow on the funeral pyre of her husband. This has been made a criminal act since the year 1830; but this recent case proves how little the Hindu mind has been weaned from these religious murders, and how the practice would prevail again if only the strong hand of the British Government were removed. To the everlasting honor of William Carey be it said that, having once seen a Sati himself, he never rested for thirty years till he got the edict passed abolishing this awful custom, and constituting it an act of murder in the eyes of law. It is recorded that in the previous seventy-two years before 1830, when the edict was passed, seventy thousand widows met their death in this terrible way; and when the edict was passed a petition was sent to the Privy Council, signed by nineteen thousand persons (some of them representing leading families in Calcutta), saying it was a holy rite, and praying it might be allowed to continue.

Widows, it is true, are no longer allowed to burn themselves, but has Hinduism, in any spirit of true philanthropy, come forward to comfort and help them in their sorrow and desolation? There are more than twenty-two millions of widows in India—in Bengal, by the last Census, more than three hundred widows not yet one year old—and of these millions a Hindu writer said some years ago in the Nineteenth Century: "Death for a Hindu widow" (and I believe he meant death by Sati) "is a thousand times preferable to her miserable existence."

We talk of human sacrifice as though it belonged to the far past in India; indeed, educated Hindus, who have been in our colleges, will deny that it ever existed. Some two years ago I was talking to the doctor to the Resident in Nepaul. Nepaul is a small kingdom just on the confines of British territory, which contains within itself Everest, the highest mountain in the world. It is not under British rule in the sense that Calcutta is, but we have a Resident there. The doctor told me that during the previous year (that is not five years ago) nine men had been sacrificed to the goddess Kali.

In the Santal country, where the Church Missionary Society has long been working, in a certain district there had long been dry weather. The crops were failing, the cattle were dying, and the water was becoming less and less in the wells; so that the people were in danger of dying the most terrible of all deaths —the slow torture of starvation. They decided that it was because the gods were angry, and that a sacrifice must be offered. It must be a human sacrifice. But who was to be the victim? One afternoon there strayed into the village of the head-man a little girl. None knew who she was or whence she came, but all decided that the gods had sent her for the sacrifice. The head-man took her to his own house, intending at

the dark midnight hour to offer her as a sacrifice. He had a little girl of his own about the same age, and they played together in the afternoon. As nightfall came on he put them both to lie in the same bed. The little stranger had round her wrist a glass bangle, worth about a farthing, which these people wear. He thought he would be able to distinguish the right child in the darkness by the bangle. The mother, knowing the little one was going to be sacrificed, and thinking it a pity to waste the bangle, slipped it off the little girl's on to her own child's arm. At midnight the man came, and, groping in the darkness, found the bangle, carried

Sombi, a Brahman girl who lived near the home of Eld. D. L. Miller, at Bulsar, India.

the child forth, and sacrificed her. He returned to his bed till morning, when, imagine his horror to find he had unwittingly offered his own child. We are shocked at a story like this. But what is it compared with the countless thousands of human sacrifices which have been offered in India, and—here is the point—would be offered to-day, were it not that a Christian Government, largely influenced by missionaries, has taken from these people the power to offer their sons and daughters to devils?

Again, we know how, during the last four years, awful famines have raged over tracts of this country. No one will ever know the myriads of men, women, and little children who have thus died a terrible death and, although we were told of some natives who came forward to do what they could to help, we were also told that the Viceroy was displeased with others—princes of Native States and their officials—who, while living in plenty and luxury themselves, were so callous, so indifferent, as not to raise a little finger to supply food for the starving millions of their people. While this was happening there steamed into the harbor of Bombay a vessel called the "Quito." She had come ten thousand miles. She had come from far-off America. She had come from a people of another religion, another language, another race, another color. She had come from a people who knew little or nothing of India, except that millions of human beings were starving; and therefore rich and poor, high and low, at a cost of some lakhs of rupees, filled that vessel with five thousand tons of corn to feed the multitude dying of starvation. Who sent that vessel? There was one name flying at her masthead. There was one name on every sack of corn. Whose name was it? Was it the name of the Theosophists of America? No, indeed! Mrs. Besant herself expressed her disappointment that Agnostics had done so little for humanity, and said that those who did come forward to help were only those who, like herself, had been brought up as Christians. Again, was it the name of Krishna? If we believe the folly taught by the Swami Vivekananda when he returned from Chicago, there must be plenty of

Hindus in America who could have done this deed. Or was it the name of Mohammed, or Buddha, or Zoroaster? Nay nay! There is no record in all the pages of history of any one of these having inspired such a noble deed. The Name was the name which is above every name. The Name before which one day every knee shall bow, both of things in heaven and things in earth. It was the name of Jesus Christ. He alone inspired the deed. Listen to the words of the Hon. Mr. Chandarvarkar, a member of the Governor's Council in Bombay, who was present when the vessel arrived: "No sight has moved me more than that which I have seen today; and although I am not a Christian in the popular sense of the word, no one has tried to be inspired by the teaching and precepts of Jesus Christ more than myself. When I heard of the untiring exertions of the missionaries in the famine districts, I said to myself and my friends that, after all, the Spirit of Christ was alive."

Let me draw a contrast. At the very time when the multitudes were starving, a great and costly ceremony was taking place at Moorshedabad, the ancient capital of Bengal. Was it to raise money to bring joy to the starving and dying? No! It was a marriage ceremony, full of pomp and display. Bands were playing, crowds flocked to the scene. After the ceremony there was a brilliant illumination and a sumptuous repast; and the ceremony was the formal marriage of a couple of mongooses.

Another contrast. A few years ago there returned from Great Britain to India, a certain Maharajah, who had received from one of the Universities the high-sounding degree of LL.D. He returned to his own country and gave a thousand rupees, not to feed the starving, nor to teach the ignorant, nor to build a hospital to relieve suffering, nor to bring joy into the miserable lives of Hindu widows, but (tell it not to the Senate of the learned University that granted the degree) he, the Maharajah, the Doctor of Laws, gave a thousand rupees to endow an idol.

In summing up what has been said thus far we cannot do better than quote the words of Pandita Ramabai, an able Sanskrit scholar who has studied the Hindu sacred books in the original; who has lived from her earliest days permeated by all that is best in Hinduism; now a spiritually-minded Christian. She says, "I beg my Western sisters not to be satisfied with looking on the outside of the grand philosophies, and not to be charmed with hearing long and interesting discourses of our educated men, but to open the trap-doors of the great monuments of ancient Hindu intelligence and to enter into the dark cellars under them. They will see the real working of the philosophy they so much admire. I have gone to many of the so-called sacred places, and seen enough of the learned philosophers and possessors of superficial Hindu spirituality. They have deprived widows of their birthright to enjoy home life and lawful happiness. They send out hundreds of emissaries to look for young widows and bring them by hundreds and thousands to the sacred cities to rob them of their money and their virtue. They sell and hire them out to wicked men, and when no longer pleasing to their cruel masters they turn them out to suffer the horrible consequences of sin, to carry the burden of shame, and finally to die the death worse than that of a starved street-dog. The so-called sacred places—those veritable hells on earth—have been the graves of thousands of widows and orphans. Thousands and thousands of young widows and innocent children are suffering untold misery and dying helpless every year through this land, but not a philosopher or Mahatma has come out boldly to champion their cause and to help them. The teaching of false philosophy and lifeless spirituality will do no good to our people. If anything has

been done at all, it has been done by the people who have come under the influence of Christianity."

And yet, though all this is true, the greatest mystery is the power of this strange system over the lives of its votaries. From the little we know ourselves of the inner lives of these people we can understand why a hundred years ago an eminent Oriental scholar, Sir William Jones, said, "It is impossible that a Brahman should ever be converted"; and why, nearly a hundred years ago, Henry Martyn said, "It will be a miracle for a Brahman ever to become a Christian." These were indeed gloomy prophecies. To-day we do not know a single mission throughout the length and breadth of India where these Brahmans, once the very gods of the people and worshiped by them, are not only baptized members of Christ's Church and communicants, but even preachers of the Everlasting Gospel. "What is impossible with men is possible with God."

We need no greater evidence of the divine truth of Christianity than the conversion of a Brahman, to see a man who believes that he is the Deity himself kneeling in humble penitence at the cross of Jesus. In the famine a missionary tells us it was no uncommon thing to see in the morning a dozen or twenty dead bodies lying by the road. One day a man was lying there who did not seem to be dead; he opened his eyes wearily when asked what was the matter. He answered: "Sir, I am very hungry; I have had no rice for three days. I have been traveling all the time, and last night I could walk no farther, so fell down here." Some cooked rice was brought and he was told if he would take it he would feel better. He looked at the rice so hungrily and at the missionary so woefully, but shook his head and said: "I cannot take it—my caste! my caste!" He was told if he did not take it he would die. His answer was, "What is the good of my life if I lose my caste?" He could not assert his right to life before the rule of his caste; and before the missionary left him he died.

(To be continued.)

Ready for the Better Way

By REBECCA BOWMAN

The thought of professing to know God and yet denying Him in our work is herein discussed and the better way clearly pointed out

"Oh, I wish I knew," thoughtfully mused Virginia as she slowly thrust the last hairpin into place.

"Wish you knew what, dear?" queried her sister, looking up quickly.

"Why, whether it is the will of God that I decide definitely for the foreign field, or continue in the work I am now engaged in. You see, if I go on with my present work, the training I would need would have to be put off a year at least. And although I would be glad to go on in my present work, yet if everybody should decide so, I fear foreign missions will not have the encouragement they should have for the next few years. But I am trusting the dear Lord to reveal my way. I want to do His will."

Has the thought ever come to you, dear reader, that there might be a possibility of our professing to know God and yet in our work denying Him?

Can it be true that so many of our

beloved people are disinterested in the particular work of the Father's business for the cause that they believe there is no part of that work which they can do? It must be so.

How gladly, then, I come to you in this hour with the confident assurance that the Father does need you, yes, you, dear faltering child, and through His apostle is urging you and me to be "ready to every good work."

Ready? Ah, ready.

After all, herein lies the test of all growth, of all helpfulness, of all service for Him. Is it possible that we have failed to remember this admonition and so have not attained to the stature in the Lord which might have been ours had we followed Him in all things? Have we indeed been disobedient children and "unto every good work reprobate"? Then vain is it for us to profess with our lips, if all the while our hearts have been far from Him.

Paul exhorts the Christian to live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who gave Himself for us, that He might redeem us and purify unto Himself a "peculiar people, zealous of good works."

Zealous of good works? Yes, Jesus gave Himself for this purpose, so it is clearly stated. He Himself went about doing good. Can it be that we have disappointed our Lord? God forbid.

Here is divine instruction: "Set your affections on things above, not on things on the earth," Col. 3:2, "For where your treasure is there will your heart be also."

If our meat and drink is to do the will of our Father in heaven, then will we be ready, not only when the work is without difficulties and to our liking, but over rough ways as well as smooth. When the call comes to carry His message, we should be willing to be used by Him in any way, wherever and whenever He wills, in the home, out of the home, relieving distress, caring for the afflicted, doing good to the poor, on the land—in the highways and byways—on the sea—anywhere He leads us, then lovingly and trustingly we will go.

Ready, praise His name! So may the weakest, frailest child bring honor and glory to the King of kings by readiness to do His will.

Harrisonburg, Va.

Geographical - - Christians

By ELIZABETH D. ROSENBERGER

Showing forcibly the false grounds held by those who claim "home missions" is enough

"Facts are the fuel of missions."—Dr. Pierson

Some church members have this to say, about giving money to send preachers away down to India, "Let them alone; they got along so far without us, and there's plenty poor folks here, that don't get to preaching; no use to go so far!" We almost conclude that if these people are right, a new geography is needed. Then the opposers of missions could take this new map of the world, and mark well the boundaries of all the countries, or states, or townships in which according to their notion the Gospel should be preached. Then the remaining countries with their immortal souls could be given over to the kingdom of Satan. It would simplify matters. Then all this precious money that is now being wasted (?) in these lands could be saved. We could refer to this

geography whenever any over-zealous Christians talk of sending a missionary to a distant port. Those who enjoy church privileges must move where the churches are, and the rest of the world remain in outer darkness. Why not? Ah yes, why not?

If you would dare to propose such a plan to one of our mission study classes, it would be scornfully rejected and with good reason. They think that Jesus' last command is just as important as the one concerning feetwashing in the thirteenth chapter of John. But we know, too, that there are some sincere Christians who think that the blood of Jesus Christ cleanses the sins of the people in their own immediate neighborhood, but they have vague ideas as to its efficacy in heathen countries. Most Christians have only a narrow vision. The near relatively looks much larger and worthier than the far off.

One of the reasons for this is the prevailing ignorance of the value and success of foreign missions. The average Christian knows only a little of the great work being done on the other side of the world. He must know about it before he will be interested. He must be interested before he will give either himself or his money.

Our misison study classes in our schools have done much for the church. They have good leaders, good meetings, and a spiritual enthusiasm that makes the work blessed. They have searched the great treasure-house of missionary history, they have gone with Judson and his heroic wife into Burmah; they have sympathized with the cobbler missionary, Carey, when everybody opposed him; they have learned that there is no line of books more fascinating in interest, more readable to the boys and girls; no other such story in the annals of the world, and from their ranks have come most of our missionaries in foreign lands to-day.

Now we appeal to our brethren and sisters who enjoyed the work in the mission study classes at school, to do some work in their home churches. Is there a mission-study class in your home congregation? If not, would it be possible to start one now? Our Missionary Reading Circle was started years ago for just this purpose. Our brethren saw the necessity of our people learning more about missions, and our Missionary and Tract Committee are in charge of this Circle and labor for its extension. Surely you can start one in your old home church. Very often all that is needed is a good leader. The Lord looks at you as He looked at Gideon and He says, "Go, in this thy might."

Do you tell me that the people in your home church are not interested in missions? Then your duty is plain. No better reason could be given for the organization. Lack of interest indicates lack of knowledge; and there is no better way to get them interested than to gather them once a week around the table for the united prayerful study of missionary heroes and heroism. Think it over, pray for this work. In some places for one reason or another the members are not interested in church work. Help them to start a Circle. It will lead them to forget self and live for Christ. We pray that you may not dismiss this lightly, but go to work today in the vineyard for His sake. For circulars and further information address Our Missionary Reading Circle, Covington, Ohio.

A · Plea · for · Missions

In some way the name of the writer of this article has been lost; but it is too good to miss on that account

When we look at the world in the light of missionary activity, the comparatively small proportion of professed Christians and large majority of non-christians and heathen, we realize what a task is before us if we have the ambition to take the saving Gospel to all those who are unsaved. Then, when the work of the church is considered, and the small efforts which have been made, we realize the utter inadequacy of the present methods of work.

The church needs a new inspiration, a new baptism of the Holy Spirit, a new consecration of self and possessions to the use of the blessed Master.

The church has the men, it has the money in great abundance, it has the promise of Christ backed up by the almighty Word of God, and the power of the Holy Spirit. It has the burden of responsibility resting upon it for the numbers of heathen who die unsaved, because Christ says, "As thou didst send me into the world, even so have I sent them into the world, and Paul says, "He that soweth sparingly, shall reap also sparingly, and he that soweth bountifully shall reap also bountifully."

But the church has not been sowing nearly as bountifully as it might and why? Because as a church it does not realize its responsibility and opportunity. It is willing to do more, and ready now to extend its activities indefinitely.

This is not theory but fact, as has been proved by our efforts as a Volunteer Band of the College. Almost every church in the Middle District of Pennsylvania has been visited and many in other districts, and in Ohio and other states, simply by bands of consecrated young men and women, and the results, even as they show in so short a time, and many of them indefinite, are such as to fill us with wonder and praise at the power of the Holy Spirit, joined with knowledge of the actual conditions of the world.

Almost without exception something definite has been accomplished for the present year. Some churches will support missionaries, some native workers, some have been aroused to action as to local need and everywhere surprise is manifested at the insignificant amount of sacrifice or even effort that has been put forth to fulfill the great commission and purpose of redemption through Christ.

As I said before, this work has passed beyond the experimental stage and has become an actual moving power, which must move out in larger circles, until it shall have reached the whole world. And there is no better time than the present in which to broaden this movement and make our church essentially a missionary church.

I believe the church should appoint one or more men or women, interested soul and body in this great work, who shall go among the churches of our beloved Brotherhood and open the minds and hearts of the people to action.

Oh! that this great opportunity might be taken up at our next Annual Meeting and show to the world what a church can do through the Spirit's power.

Almost every church will pay the expense and more than the expense of the ones who will undertake this work, and will be willing to contribute to the salvation of the world.

The church is responsible and what is more is ready for the work, and by doing this we will be free from the reproach. My people perish from lack of knowledge. Is there not some one who will act? for now is the day of salvation.

"Unity is Strength."

By NORRIE E. BERKEBILE.

A most excellent article encouraging each one to fill his place well whether it be at home or away from home

Coming up through the rice field, one day last week, we stopped at an ant hill and watched the little black fellows drag a worm into their hole. The worm with his many legs was about two inches long and about an eighth of an inch in diameter. He was down at the foot of the little hillock and they were endeavoring to drag him about a foot up the side. Think of those tiny little insects dragging this giant up such a distance! We thought, "How can they ever pull him up?" but one after another they came out of the hole and completely surrounded the worm, grabbing hold wherever there was a place left and up, up he slowly went and finally stopped when they reached the most difficult place.

Now what was to be done? They ran around, some into the hole to get reinforcements and the rest grabbing and tugging with all the strength they possessed. A little army came up out of the hole and they started the worm to moving. Slowly, slowly it moved up, up, and finally over the ridge. They did not stop to parley with each other as to which should take the head or which should have this place or that but they just went to work wherever there was a place to get a chance to pull. It was a long, hard pull, and finally the worm was taken in,—not by one ant or by two but by the combined force each doing whatever he found to do. Some seemed to pull and some to push, some ran for help some seemed to direct and by all working together the work was accomplished successfully.

Brave little black ones! what a lesson we can learn from them in our work for the Lord.

Because you can sing you can not win the world for Christ; because your brother is a great evangelist the world will not be won for Christ; because another is successful financially the world will not be entirely Christianized or because another has wonderful intellectual gifts in some other way he can not win

Bedouin Women Taken on Plain of Esdraelon. Photo taken by S. P. Berkebile.

the entire world to the right. Then, what is it? Simply this, Put forth your utmost power in your voice to sing souls to the Lord, your brother to preach for Christ with all his mind and strength, the successful instructor teach Christ into his pupils, the financially successful brother give of his means for the support of the Gospel and then there are

those who perhaps can only pray or speak an encouraging word; and if these all pull together up will go the enemy step by step, the world will be conquered for our King, and Satan—the black old worm will go into the bottomless pit and Christ shall reign supreme.

If I quit pulling because I can not sing or you quit pulling because you can not preach as well as your brother or because some one else has a place you would like to occupy, or because you think you are not noticed as you should be, or the ones who can only pray stop because they can not work as someone else, how can we ever conquer? Let us grab hold of the problems before us and work wherever there is a chance. Sometimes, when pulling hard or lifting a heavy load, some one is needed to do the cheering. Surely we can do that even if we are a "shut in" and can not move from our beds. Encouragement helps so much and when the burden gets to the place where it seems it is at a standstill, a little cheering will help to encourage the almost disheartened workmen.

How foolish it would have been for those ants at the tail end to stop pulling and pushing, because they could not be at the head! Why, don't you know that if we are away down the very last one, where we can scarcely be seen, if we do our best we shall be doing all that is expected of us and shall share in the victory? What need we care which place we pull? Just so we pull, that is what is the necessary thing.

Here are workers in India, some in the Industrial, some in the Medical, some in the school work, some teaching from village to village, some out in Christian settlements, endeavoring with all their might to perfect their native brethren who have accepted Christ, but who need to be taught the ways of the Lord more perfectly, some one as a general overseer, busy here and there, working to his utmost for the success of the work in general, and some of us preparing to go somewhere—anvwhere we feel to be needed most. There are the self-sacrificing old brother and sister, or young man and woman giving from their hard-earned wages for our support on the field. There are fathers and mothers who have made the greatest sacrifice of all, when they willingly said, "Go;" the Sunday-school pupils who give their pennies and nickels and dimes; those who are praying, earnestly praying, for the success of the work, the dear, patient city workers who are giving their utmost strength and power and prayers for the poor, the downtrodden, which are all around them, the minister of the country church who works long and hard through the week and then must preach on Sunday perhaps two or three times. The college professors who are training young men and women for greater usefulness and we might go on and name many ways in which the Master's work is accomplished and Satan overcome. As we work with all our might, let our voices all go up in unison for the Lord to help us lift sin out of the way. Let us drag sin from our own hearts, let us have that unity of purpose, spirit and power, which comes from being with God, and Satan will be overcome, and little by little, step by step, Christ shall be brought to the people and we will be able, together, and with his help, to rid many places of sin.

O for more unity, more of that spirit which envieth not, is not puffed up but which is long-suffering and is kind. May we not seek our own; but may we seek to help each other, encourage each other, pull together, taking hold of the work with a spirit of earnestness which will accomplish something, and take hold where we can, even if it is not always where we would most desire. If we do our best where we are, put forth our best effort, we will soon see that after all we are in just the place God wants us to be and he will help us and give us the victory, if we only pull steadily, all at once, and with a will which shows we do not mean to fail.

Dahanu, India.

Caste · in · India

By J. M. BLOUGH.

Caste is one of the great problems of India. Its complex character is hard to understand, but this article will give a good idea of its nature

Caste is the Hindu's environment and the greatest obstacle to the progress of Christianity in India. While but four great divisions are recognized, the subdivisions are extremely numerous and complicated. No one but the caste man himself fully understands his position and his relation to those above him or below him. The Madras census returns of 1881 show 19,044 caste names. What stranger could keep trace of all these?

But in a community you generally find some twenty main castes living and these are known by the work they do. Now let me give them in order, beginning with the highest caste:

1. Brahman—priests.
2. Bania—merchants.
3. Goldsmith.
4. Patel—village head-man.
5. Kanbi—farmers.
6. Carpenter.
7. Potter.
8. Blacksmith.
9. Tailor.
10. Shepherd.
11. Washerman.
12. Fisherman.
13. Shoemaker.
14. Barber.
15. Koli—laborers.
16. Duria—laborers.
17. Dubla—laborers.
18. Naika—laborers.
19. Dherd.
20. Tanner.
21. Sweeper.

In some of these castes there is but very little difference, yet they differ a little like denominations at home. The Bhil lives east in the hills and comes in among numbers 16 and 17, so in different places you find castes which are hard to classify, for they occupy about the same position but have different names. For example, there is very little difference in numbers 16 to 18.

Now what does it all mean? Only a few things in general, let me say. All castes have their regulations, which are very rigid and cover the minute details of daily life, especially concerning eating and drinking. They will not take food or drink from one who is below them, and if far below, they will not even touch them. If castes are near the same standing, there is no objection.

About the six highest castes eat no meat at all unless secretly sometimes. The following castes down to No. 15 eat meat, swine flesh excepted. From there to the end they also eat swine flesh and the last three eat dead animals. The higher castes drink no intoxicating liquors, the lower castes do. Higher castes, however, use tobacco. High castes also chew the "pan,"—a combination of betel-leaf, arecanut, lime, etc. Brahmans excepted, all classes will work with their hands. Brahmans do clerical work and teach school, however. Their priests do temple service, perform marriage and holiday ceremonies, etc. They serve for the higher classes, but will do nothing for the lowest. No. 19 have their own Brahmans, who serve also for No. 20. No. 21 have no Brahman service, only a sort of a teacher, who performs their ceremonies.

Most of the money is in the hands of the highest castes, who employ the others as their servants. Consequently the upper people live in good houses, wear good clothes and jewelry, build nice temples, etc. The lower classes are poor and do the best they can. Only a small per cent are land owners.

No caste is glad when a girl is born.

All rejoice in a son's birth. However, among the low castes it is the girl's father who receives the money when she is to be married, while the upper castes reverse that. The education of girls is very limited.

The three lower castes bury their dead. The three next higher burn the dead bodies if they have sufficient wood, if not they bury and make a body of grass and burn it. All others burn the dead.

The high castes have the great gods and sacred temples into which the low castes are not allowed to enter. They worship the little gods which they set up for themselves, or the big ones from a distance. Numbers 16 to 18 have a sort of ancestral worship. When an honored one among them dies they set up some symbol and worship it in reverence to the deceased.

All castes wear jewels, some more, some less, but always the women more than the men. The rich castes wear silver and gold, the poor are satisfied with brass and iron, some wear beads, wooden balls or even pebbles. If you are skilled you can tell the castes generally from the jewelry. Widows are not allowed to wear jewelry—that falls into others' possession when the husband dies.

When we speak of caste we do not speak of Parsees or Mohammedans, only Hindus. The government says her schools are for all, regardless of caste, but if the low castes do come they must stay outside; if they would come in all the others would leave the school. Then, who will teach the low castes? Frequently this is true. A Hindu teacher cannot be found, then the Christian government employs a Musselman to teach the low caste Hindu—this is a peculiar condition of society.

All castes believe in transmigration,—all must take the round and round of a million births. They who are people now will be born something else next time. Their hope is to be born a good animal and to be kept at a great man's, perchance a king's, house, but how bad to fall into a low caste's hands! Sometimes we see two trees grown together or one within the other but of different kinds; then some say that the tree which is held within was someone who did not pay his debt in his former life and so must do it now.

Just now some castes are making the regulation forbidding the use of liquors. We are glad for what good they do, but oh, the many evils which come from caste. Caste is a slavish institution.

Bulsar, India.

Prayer; "The All-Needful Intercession"

By C. H. BRUBAKER.

Too little is this throne privilege properly used; too much dependence is placed on other ways and means. Not more laborers and more money, but more prayer for these, is needed now

In the great work of the church, in evangelizing the world, it is of prime importance that she make use of the divinely-appointed method. Christ is an all-powerful Commander and His Gospel is an all-effectual message, but He has ordained that we shall pray and work for the advance movement. He has said, "Go ye into all the world and preach the gospel to every creature." What a stupendous task this is! How weak we are in numbers and in power! How helpless we are! Of ourselves we can do nothing, but through Christ we can do all things, for He strengtheneth us.

It is evident to all who are willing to see that the fields are white unto harvest. The Macedonian calls are coming thick and fast. The requisite laborers are not at hand. The method of recruiting the ranks is plain. "Pray ye the Lord of the harvest that He may thrust laborers into the field." It has been estimated that twenty thousand workers could evangelize the world in this generation. I trust this is so, and yet I believe, as badly as men are needed, the greatest need to-day is a revival of prayer. When once the church awakens to its possibilities and responsibilities, the spirit-filled workers will be forthcoming. We do not pray enough for the extension of the kingdom. We are commanded to pray for more laborers. Ought we not to be glad that Christ has opened His storehouse to us and shown us how to recruit soldiers? It is significant of our Master's thought for our coöperation with Him when He taught His disciples to pray, "Thy kingdom come." He knew that prayer for the extension of His kingdom meant the coupling of the need with the power of supplying that need. If we pray the Lord's Prayer, and do not simply say it, we cannot help but be interested in the great mission of Christ. And if we are interested, we will work as well as pray. We will work as we pray and we will pray as we work. If we expect to make conquests for God, we will, as some missionary has said, "advance on our knees."

In the past missions have always prospered, as believing prayer has increased. Prayer not only raises up men to fill the great posts of duty in the Lord's vineyard, but it sustains them in their responsible positions. It breaks down walls of superstition, it destroys castes, it dispels distrust, it changes barbarism into civilization, it rears orphanages, it builds hospitals and Christian colleges, it gives to the hopeless, hope; and to the discouraged, courage to go forward.

Intercessory prayer was a mighty factor in early apostolic times. The Pentecostal showers were the result of purposeful and earnest prayer. The apostles expected great things of God and they were not disappointed. We, too, might have glorious showers of blessing and power, if we were more in believing prayer, if we cultivated friendship with Jesus, if we made prayer a habit of the soul, and prayed without ceasing. There was earnest and fervid prayer, at the beginning of the nineteenth century, when Judson and Carey gave themselves fully to the Lord's work.

God has conditioned the success of missions on prayer. The successful missionary has been a man of prayer, and one who has been sustained by the prayers of God's faithful children. We cannot afford to send out our missionaries in heathen darkness, and then forget all about them. Oh that we could realize how much the missionaries and native converts desire our prayers! We can scarcely imagine what trials, temptations and discouragements beset those who are trying to bring the light of truth to the heathen who rage and imagine vain things. It was Alexander Mackay and his comrade, Mr. Pearson, in Africa, who, on being wrongfully accused by the hostile Arabs and Mtesa said, "We now can understand to the full the meaning of that blessing which we are promised when men shall revile us, and persecute us, and shall say all manner of evil against us falsely for His sake. We are His, and it matters not what man can do to us."

It would be a splendid thing if all the missionaries could have the consciousness that they are being personally remembered in prayer daily by the large body of Christians in the home land. It is not possible for us to be personally acquainted with all those on the firing line, but why should we not be intelligently informed as to the work they are doing, that is, as many as possible, and then, when we pray, ask a special blessing upon them? Truly the Lord

knows what we need and what our friends need before we ask Him. Yet is it not reasonable that He would have us specific in our prayers? And how can we be specific, if we are uninformed? "Ignorance is the mother of missionary indifference." Facts are the fuel of missionary fervor. If we want to pray fervently we must pray feelingly; and to pray feelingly we must pray intelligently. We ought to know something of the life and work of many modern missionary heroes. Of course we will be familiar with the work of our own missionaries, but we should know of others as well. Such names as Judson, Carey, Mackay, Cox, Good, Neesima, Hamlin, Thoburn, Paton, Livingstone, Martyn, Pitkin should be familiar in every Christian household.

Besides prayer for more laborers and for those already on the field, prayer should be offered in behalf of that steadily increasing body of "Student Volunteers" who are in state of preparation, that they may be strengthened in their noble purpose, that all questions coming up for solution may be solved in the light or view of their life-work. Ambition and self are just as great enemies to a volunteer in God's army as to any other man. Satan is very cunning and he says to many a young person, "You have a bright prospect before you. Do not throw your life away in a foreign field. Your own land needs you. If you are bent on helping the heathen, you can make money and send it. You have an excellent business head and you can make money enough to send two or three men to India and China. Do not waste your talent or bury it in a heathen land." Yes, the tempter would keep the brightest minds at home and keep them in his service, if possible.

Let us pray earnestly for more laborers, for those who are in preparation and for those who are already in the field, to the end that Christ's kingdom may speedily come.

Berkeley, Cal.

DOES ENTHUSIASM IN WORLD-WIDE MISSIONS AFFECT HOME WORK? HOW?

By Susie M. Hout.

We might almost with the same propriety ask, Does light and sunshine affect the growth of plant life? Enthusiasm in world-wide missions brings the life-giving life nearer to us. When we are interested in the salvation of the world and are praying and working for the coming of Christ's kingdom, in the hearts of men, we will be more earnest in our work for the salvation of those around us and work for the spiritual growth of those who are in the fold; as well as exemplify the Christ life more in our own lives.

It is largely in the pastor's power to create enthusiasm in world-wide work. He should preach it from the pulpit, and in all his teaching, show the importance placed upon this phase of church work by the inspired writers. The young people of the church should be instructed and trained for this work. They are ripe for work and if they do not find it in the Master's kingdom, they may find it in the kingdom of the wicked one, and thus be lost to the cause of Christ.

The greater our enthusiasm in world-wide work, the greater will be the results of home work. The more we give the blessed Gospel of Christ to all the world the more we will receive into our own hearts, and the greater the ingathering of souls in the home church.

When there is indifference to world-wide work, there is indifference to home work. When I was quite young I remember hearing a certain elder in the church say he did not believe in foreign missions; that we would better convert the heathens in our homeland first, and to prove his statement, he quoted the command Christ gave his disciples, to preach the Gospel to all the world, beginning at Jerusalem. He claimed

this command had been obeyed. The people failed to keep the Gospel, hence their day of grace was past. The confidence I had in that pastor, caused me to ponder that question. And not until I was able to comprehend that scripture in the light of other scripture, as well as consider the context, did I get away from that narrow, one-sided view. Yet I could not see why the Gospel could mean so much to the people of this country and not be a benefit to all the world. It is sufficient to say that that church, whose shepherd advanced such narrow views, is without a Sunday school, and other aids to spiritual growth. It is almost without young members and is on the decline, and will continue so, unless there is a great awakening along missionary lines of work. So we see a lack of interest in world-wide missions and less than a lack in home work.

Ah! the responsibility resting upon the pastor of God's people. What a power he can exert in moulding the plastic minds of the young, and guide them into proper channels of Christian endeavor.

The pastor and the individual members of the church must be interested in world-wide mission work if they would follow the example and teaching of the blessed Master, Jesus Christ.

Union Bridge, Md.

GLEANINGS FROM THE "PRICE OF AFRICA."

By A. W. Ross, Anklesvar, India.

The "Price of Africa" is a brief but fascinating book on mission effort in Africa, and what a wonderful loss of life has been endured thus far in extending the kingdom there. It is full of the heroic examples of great faith and endurance, of noble resignation. This glimpse ought to prompt many to read the book itself.

Alexander Mackay writes: "This day last year Livingstone died,—a Scotchman and a Christian, loving God and his neighbor in the heart of Africa. Go thou and do likewise."

When the first eight missionaries were before the Committee before leaving for Uganda, Africa, Mackay said to them: "I want to remind you that within six months one of us will probably be dead." Such was the case and at the end of twelve years only another and himself were living.

Hannington, on his way to Uganda, was murdered and on his death bed said that he had purchased the road to Uganda with his life.

I almost wish my friend, Mr. Bain, whose place I take, were with you. He is one of those men Mr. Stock has spoken of as being at their post when he might have been here. Mr. Bain actually put his foot on the little steamer on Lake Nyassa to come to England. He was shattered with fever, —his holiday was overdue, and his mother—a widow—was waiting for him in Scotland. But as the ship was leaving the shore, Mr. Bain turned to the band of natives who had come to see him off—an Arab slaver who had been busy in the District and these poor natives were being left like a flock in the wilderness without their shepherd,—and he ordered the luggage to be put off on shore again, and the boat went away without him. That is the kind of stuff it takes to do mission work in Africa. —Drummond.

I will place no value on anything I have or may possess, except in its relation to the Kingdom of Christ.—David Livingstone.

When the prospects of Mombassa were reported to be very dark, Mr. Salter Price said: "No, the aspect is dark, but the prospects are as bright as the promises of God can make them."

"Tell me, ye faint hearts, to whom ye mean to give up the mission. Is it to the murderous slave traders of Zanzibar or to raiders, or to English and Belgian dealers in rifles and gunpowder,

or to German spirit sellers? All are in the field and they make no talk of giving up their respective missions. . . . . Please do not reply to my statement asking for men, with the word impossible. That word is unknown in the engineer's vocabulary. . . . . How can it remain in the vocabulary of those engaged in the building of the church of God?"—Mackay.

No real success in missions has ever yet been won without long opposition and frequent violent persecutions for years.—Mackay.

Prayers for a missionary are better than gold, though both are necessary; but if the one be secured the other will follow as necessarily as the effect follows the cause."—Mellville B. Cox.

The victories of the church are gained by stepping over the graves of her members.—Ludwig Krapf.

Krapf had, after seven years of suffering in Abyssinia, and six years of sorrow around Mombassa, as his reward two lonely graves, a shattered constitution, and one convert, a cripple.

Of more than 700 explorers who have traveled in Africa, about 500 have found their last resting place there.

Seven North American Missionary Societies have given 195 lives for Africa since 1833. The average length of service was eight years.

The first great law of heathendom is selfishness.—Adolphus Good.

RELIGION BETWEEN SUNDAYS.

By Martha O. Brumbaugh.

Religion is obligation to God, doing Him service. Then when is it our duty to do service to God? On Sundays only, or on all the days between Sundays also? Should the answer be given from observation it most likely would be, Sundays only. Does the Bible teach that God wants Sunday service alone? No. He requires our every day service —our entire service.

Christ says, "Ye cannot serve two masters." We cannot serve our heavenly Father on Sunday and Mammon the next six days. True, Sunday is a day of worship—a religious day, the day when Christian people meet to worship God, where they are filled with the richness of His Word, and prepared for the battles of life with which they come in contact between Sundays.

It is sad to think that professed Christians will render their service to God on Sunday and then feel that they have discharged their duty and are no more under obligation to Him until the next Sunday. Christ instructed the disciples to take up His cross daily. The early Christian church increased in number daily. The Scriptures were searched daily.

Religion is doing, and we dare not lay it aside, we need it at all times, we need it everywhere. There is no better opportunity to do the work of religion than when engaged in the various vocations of life. It is here that religion is made practical—a time when the Christian is surrounded by opportunities for doing good.

Christian, let your light shine. By their fruits ye shall know them. A good tree brings forth good fruit and a corrupt tree brings forth evil fruit. We as professors of religion can be powers for good or we can cast our influence in the opposite direction. The minister of the Word may labor earnestly in the pulpit, but unless he lives what he preaches in his daily life—makes it a part of himself —his labors will not be effective. This is not true of the minister only, but applies to every follower of Jesus. Actions speak louder than words.

Beware of unbecoming conduct—anger, wrath, malice, blasphemy, filthy communication out of your mouth. Notice, too, what the Bible says about conversation, "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word

that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."

Things of questionable character arise in our pathway. No good is seen in them; neither any harm. Doubt arises. What shall be done? On which side shall we cast our influence, for right or for wrong? It must be for one. Do that which is most pleasing in the sight of God. Remember, dear brethren and sisters, you are leading somebody—someone is taking you as an example—some one is walking in your footsteps while you may be unconscious of the fact. Thus you become responsible for the wrongs of others. Let your everyday life be the index to the Christian religion.

Selfishness is not a part of religion. We cannot live to ourselves. Our first duty to God is love. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

Again we are commanded to love our fellow-man. "Thou shalt love thy neighbor as thyself." We have no right to require more of him than we are willing to do for him. Christ teaches that "all things whatsoever ye would that men should do to you, do ye even so to them." Self must be humbled.

Every Christian is sure to meet with difficulties, with temptations, but having on the armor of the Lord Jesus Christ, he is able to stand against the wiles of the devil. These temptations are harder to stand against in active, busy life than when surrounded by religious friends. Shall we not implore God's help and be enabled to overcome and be made stronger, brighter, and purer characters, able to endure greater trials, and prepared to do better work? When we have done all things that are commanded to be done we are unprofitable servants, having done only that which is our duty to do.

May every Christian realize the responsibility of his being in the world. May we as followers of Christ be on guard to seize opportunities as they come and thus accomplish much for our Savior. Let us follow the example of Paul in his enthusiasm for lost souls—that burning zeal for humanity.

Dear brethren and sisters, may we ever manifest to the world that we are about our Father's business. Keep the light shining in your own hearts. Keep it shining on the pathway of others.

West Milton, Ohio.

EDITORIAL COMMENT

WHERE ARE THE TWO-THIRDS?

The Master had healed ten lepers; but one came to worship Him. His great loving heart yearning for humanity all the time cried out in the pity of His own pure being, "Where are the nine?"

The question reveals a world of ingratitude and lack of appreciation which is not only characteristic of the days of Christ, but even reaches down to the present.

In the Annual Meeting missionary collection a few over one-third of the churches responded to the missionary call for funds. Where are the other two-thirds?

All churches had a personal letter sent to their minister or foreman. A few, perhaps a dozen, wrote and explained the circumstances which they felt justified passing by the appeal. Thus far, very good. But how about the others, still about two-thirds of the congregations and a very large portion of the membership of the Brotherhood?

These have received the gospel message the same as those who gave. To them surely salvation is as precious as to any. In fact the question still presses itself, "Where are the two-thirds?"

A careful study of this field reveals one fact above all others,—that these two-thirds have not responded in a large measure because of the attitude of the ministry and overseers. Like shepherd, like sheep. Now and then perhaps there will be a congregation, that will refuse to do anything when invited, but they are few and far between. In nearly all cases the congregations are not helping in this good work because the leaders in the church refuse to take the lead. What reasons are given to themselves for this position, is not known. It might be, if they were known, they might have some grounds of justice, as men look at it. Surely it will be hard to find reasons which will clear them before the bar of God.

A number of bishops spoke of their congregations not doing as well this year as they would like to have had them do; that is good. It clearly shows that these bishops gave the opportunity and encouraged the work. Such congregations were among the one-third, however small their contributions. But that does not explain where the two-thirds are.

The leaders in some of the two-thirds forgot to call attention to the call. This reveals a sad condition of that leader's interest in the welfare of his own congregation as well as the wide world. Forgetting will be no excuse.

In fact it will be hard to frame any excuse for not helping to do our part in "going," that will pass the test of the judgment when the Lord calls His children to account.

The cry from heaven as well as the cry from the needy of earth comes up in one mighty voice, "Where are the two-thirds that are taking no part in the glorious, onward, pentecostal effort for salvation which is carried on during Conference time?"

"Where are the two-thirds?"

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COURAGE, BROTHER.

We look at the workers on the field and sometimes think what heroes they are; yet they have simply followed the path of opportunity with noble resolve not to shrink, no matter what it costs. At the time the deed was not so great to their eyes; in fact the service was rendered with the mind all unconscious of the result, so intent was the desire to be faithful and diligent.

Now these who thus labor on the

frontier are no more heroic than is the minister at home who follows faithfully and cheerfully in the path of opportunity and shrinks not because of the possibility of some persecution thereby. It takes as much real manhood for a minister at home to be faithful to his trust as it does on the field. It takes nothing less than a hero who will wilfully and cheerfully preach missionary sentiment in a congregation unfortunately anti-missionary, when at the time he knows that his preaching may compel him to see his brethren leave the house at the close of the service without the usual greeting of fellowship, and send him to bed without his supper.

But fear not! Be of good courage! Opposition cannot always stand. Truth is mightier than the prejudice of good-meaning brethren who for a time close their eyes to the light. Labor on in love! Suffer, if needs be. Courage, brother, the victory is not to the mighty, but to the faithful.

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FAVORABLE TO $1,000,000.00.

Those who were privileged to be present at Bristol and to hear Bro. Dove's strong sermon at the missionary meeting on the "Duty of the church to the World" will recall how he argued for the $100,000.00 which the Committee has asked to be raised and the Annual Conference has confirmed, by showing how that if each member of the church would systematize his work and plan to give $11.00 during the year for missions that the amount $1,000,000.00 would be raised.

Now here comes a letter from a brother in one of our frontier States, as Kansas still might yet be termed, saying that he expects to send in enough to make his donations this year $11.00 and thus do his part to reach the $1,000,000 mark. He does not do this for any vain glory of his own, but because he sees a great opportunity, and knows that opportunity means responsibility. He wants to do his part.

There will be many others like him that will thus do their part and more. God be praised for such leaders in the church.

Is there not some way by which the many in the church who do nothing can be enlisted in this good work too? Brethren and sisters, set yourselves to thinking on this part of the problem and join the Committee in solving it. Letters discussing methods and offering suggestions will be acceptable at any and all times. Let the Visitor hear from you.

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THE CAMPAIGN BEGUN.

W. F. England, of Ashland, Ohio, sends in a list of names entitled to the Visitor under the terms of the dollar donation to mission work and closes his letter with these significant words:—"We have commenced a campaign for our share of the $100,000.00."

Just such leaders in each congregation will readily bring the asked-for amount, do it easily, and the Lord will be praised by our doing so. Just a dollar per member from each one in the congregation with the privilege of getting the Visitor, an illustrated monthly, giving 768 pages of the cleanest, most inspiring and far-reaching reading matter it is possible to publish, will give the desired result.

Brother, as minister and leader in your congregation are you doing your part already to bring about this result? If not, why not?

Brother, sister in the laity, are you offering your elder your portion and requesting him to attend to this matter in some systematic manner right now? This is your part in this good work. Will you do it?

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THE VISITOR AND OUR MINISTERS.

Missionary information is the fuel which keeps up the fires of missionary interest in the membership of the

church. Direct touch with the progress of the Gospel everywhere, and especially on the missionary field, is the only means of real growth and interest in church work. It stimulates effort at home as well as abroad. It quickens new life and it imparts new life. Missionary enthusiasm is very catching.

All this has been in mind when the Committee made arrangements that each minister in the church, by virtue of his position and its attending needs, and his influence in fostering missionary interest should have the Missionary Visitor without formal subscription.

A large part of the ministry, in fact nearly all, greatly appreciate this consideration and are making good use of the information. But how would it appear should there be but one who was so absorbed in the affairs of this world that he did not inform himself,—did not read its pages, partake of its spirit, and catch its purpose? Further what a lack of appreciation for the Master's last command is revealed in his life, if he seeks not to spread the news and help, the good work along.

BRISTOL'S HOSPITALITY.

Among the many good things which may be mentioned in connection with the late Bristol Annual Meeting is the fact that in a few cases where our people were entertained the hostess refused to take the usual 25 cents per capita per dav for the accommodation, but requested that the amount due on this basis be placed in the missionary treasury. Certainly the spirit manifested in such a course is of the highest type of hospitality and good wishes for the good of Zion.

At least one family who had a large and comfortable new house, in which they had lived only a few months, turned the entire house over to the upwards of twenty guests and the father and mother with their children went to a neighbor's home where it was not suitable to entertain strangers, to sleep.

These are but marks of hospitality showing the high order of whole-souled entertainment which the good people of Bristol sought to show the Brethren and every token of esteem of this character was appreciated greatly. They shall not be without their reward.

NOT SELF-DENIAL BUT LOVE FOR THE CAUSE.

A brother and his wife in Virginia planned to come to the Conference at Bristol but near the time of starting matters interfered that made it prudent that they should not go. But they forgot not the meeting. They sent the railroad fare plus an estimated cost of living at the meeting,—the latter at $10.00, —for the collection on Monday. Their total gift was $35. What a reformation this would bring about if every member would do likewise in spirit and as near the letter of it as their means would allow.

"AN OBSERVER IN THE PHILIPPINES," OR LIFE IN OUR NEW POSSESSIONS.

By John Bancroft Devins. With a foreword by Hon. W. H. Taft. Illustrated. 416 pp. $2.00. American Tract Society, New York and Chicago. John Bancroft Devins, the author, has given in this book a clear, concise view of life in the Philippines. In the preface he tells us, "The purpose of this book is to consider the problems which face the American people to-day,—several years after Dewey's entry into the harbor of Manila,—and to tell how these problems are being met and solved. America is in the Philippines; this book shows what

has been done for the betterment of mankind in that interesting part of the world since the close of the Spanish war."

Mr. Devins traveled in the Philippines and gave much time and thought to the study of life there and has written a very interesting book in a simple, pleasing manner, which easily holds the attention of the reader from the beginning. He tells of the situation now and discusses the various problems and the steps taken to solve them.

In the beginning Mr. Devins describes a journey across the Pacific in an Army Transport and the impressions he received on the first day in Manila. He tells of the condition of the country, the beautiful scenery, the manner in which the natives live, their character, intelligence, opportunities and improvements under American rule.

In speaking of the possibilities of farming he says, "On a trip over the Manila & Dagupan railroad are seen many large fields, sometimes five hundred acres at least, on a level stretch, and it would seem as though American machinery could be successfully used here, and that its productions would be followed by wonderful development of the country along this railroad. The plows used by the natives are too small to do effective work. The ground is simply scratched, and the harrow which follows is little better than the plow itself. When a Filipino first saw the picture of an American plow, he said: 'Isn't it a fine idea to have two handles on a plow: when one breaks off you can use the other.'"

An outline is also given of the government, the army, improvements being made in the various cities and towns and of starting American schools, taught by American teachers.

The last 140 pages are devoted to the work of the churches, missions and the Y. M. C. A., telling of the great work done so far, the splendid prospect for the future and the need of more earnest helpers both in the Philippines and the United States.

The book contains 375 pages and has over sixty full-page illustrations, among which are portraits of President Roosevelt, Hon. Taft, Rev. Devins, Admiral Dewey, Wm. McKinley, Gen. Allen, Bishop Brent and many scenes in the country and city life of the Philippines.

Perhaps no better recommendation to our readers can be paid the book than to say that the thousands who have read D. L. Miller's travels will find that Mr. Devins' style, apt expression, and description of close observation is much like his.—E. M. R.

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CHRISTIANITY IN MODERN JAPAN.

Ernest W. Clement, Principal of Duncan Baptist Academy of Tokyo.

In these days when daily papers and other periodicals vie with each other in explaining almost every phase of Japanese life, whether the explanation be based on fact or some current report, it is a pleasure and satisfaction to be able to read so clear, concise and comprehensive a publication as the above. The author, himself a scholar, has revealed his ability in giving this "bird's-eye view of Japan" with such simplicity and force as to be unusually attractive to read. Even the statistics are filled with life and stir the heart as the reader progresses.

The plan of the book is admirable. Twenty-one short chapters comprise the entire book save the Appendix. These take up the Preliminary Period, Period of Preparation, of Foundation, of Popularity, of Reaction, of Revival, and give a splendid survey of the development of Christianity since the time Commodore Perry made the treaty with Japan. Then follow chapters telling of the work of the Roman and the Greek Catholics, Baptists, Congregationalists, Episcopalians, Methodists, Presbyterians and minor missions. Due consideration is given to interdenominational effort, Chris-

tian literature and education, as well as philanthropy. Religious liberty is discussed, showing that perfect freedom of worship is accorded to all beliefs. The contrast between 1853 when the kingdom opened its door to the world and 1903, just fifty years after, is striking.

The Appendix gives an able review starting out with the statement that "the warfare in the Japanese empire is practically the same as was the warfare of Christians in the Roman empire. The enemies are the same; the weapons are the same; the pitfalls and ambuscades are the same; and the assurance of victory is the same." How little this is realized by many living in the light of gospel civilization centuries old. We extol the heroes of the first century and wonder why they had to suffer and struggle as they did, not knowing that much the same drama is being enacted in many parts of the world to-day.

Those wanting a good survey but not having time for an exhaustive study of the growth of Christianity in Japan, will make no mistake in securing this book.

Neatly bound in cloth, 205 pp., nineteen full-page, tinted half-tone illustrations; published by the American Baptist Pub. Society for one dollar postpaid. May be ordered from the Brethren Publishing House.

THE LAND OF SINIM.

This is an illustrated report of the China Inland Mission for 1904 and gotten up in such unique and tasty style as at once to attract the attention of the reader and lead him to study the report from one end to the other. The China Inland Mission is based on unusually strong faith, and to read what has been accomplished is to feel assured that God still answers the real life of trust in Him. It is the greatest encouragement to the student of missions to see how well the society has succeeded in its difficult field. The report is printed on good paper, neatly bound in limp cloth, and is mailed postpaid for 50 cents.

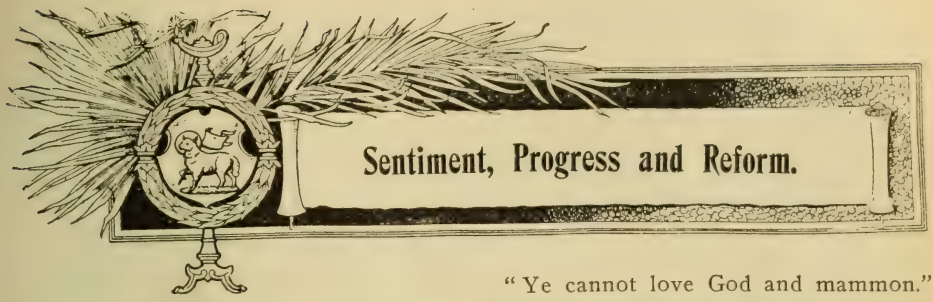
FACTORS ENTERING INTO ONE MISSIONARY'S DECISION.

By Burton St. John, Tientsin.

I am in China because of a deep-rooted and abiding conviction that it was and is God's will that I should be a foreign missionary. From early boyhood that thought was more or less undercurrent in my life; though I never confided this fact to any one until shortly before I volunteered, at the close of my freshman year in college. At the times when I ignored the existence of this conviction and deliberately planned for another course in life, I was still conscious of its presence. Now, though forced to recognize that I can never be a real success as a student of the language —humanly speaking, the first requisite for missionary work in China—I could not excuse myself, if I would, from my responsibility here. The thought of any other calling is the thought of a life of indulgent and convenient cowardice.

Doubtless other elements entered into my decision to become a foreign missionary—at least they strengthened that conviction. I distinctly recall some of them which marked successive periods in its growth. One was a letter from a young missionary in Africa—nephew of our pastor—which was read in our home. Another was the reading, at the age of twelve, of the life of Livingstone. Later came an address from a missionary to China. After entering college, the student volunteers kept missionary literature before me. Finally came a long talk with a volunteer who has since died.

Perhaps not less important than the first forming of the decision were the influences which made it permanent. Most important of these in my college days was the association with other volunteers. I never can thank God enough for the help received from the two volunteer bands to which I belonged. Second was the continued study of missions; third, the traveling secretaries of the Student Volunteer Movement; and fourth, the addresses and conversations of returned missionaries. Since arriving in China, there is before me constantly and overwhelmingly such a cloud of witnesses to this world's need that, even had I had grave doubts as to God's will for me when I arrived, they could not have survived.



Sentiment, Progress and Reform.

Brother, sister, think of it! "If the word spoken by angels proved steadfast and every transgression received its just recompence of reward, how shall" you escape if you disregard the last command of the Master and fail to do your full share in going into all the world with the gospel story?

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What is more abnormal in the world than a Christian who is not a missionary? Perhaps he is not a curiosity on earth, but surely all heaven stares and wonders at his oddity,—something odd to all of heaven's plans and earth's needs.

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There are some members in the church that think they can continue the salvation of their priceless souls by giving a few pennies of their many dollars for world-wide salvation.

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To one who really loves God there is no service which he is called upon to do that will give him more happiness than giving.

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There should be gladness in the home of every family in German East Africa after Dec. 31, 1905, for after that date every child born within the territory will be free. This is another death blow to the awful slave traffic in that dark continent.

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The progress of all good work, and especially missionary work, is over the graves of its most earnest servants.

"Ye cannot love God and mammon." Neither can one love his fellow-man as he should and love mammon as some do.

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There is no real spiritual life where there is a seeking to have an easy Christian service.

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There can be no harvest before there is hardness of toil, sowing and patient waiting and toiling till fruit-bearing time.

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The Baptist Year Book for 1905 gives the total number of regular Baptists in the United States as 4,600,799, a total increase of 94,052 during the year.

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The Pennsylvania Railroad has filed remonstrances against applicants for liquor licenses in Altoona and South Altoona, Pa., on the ground that these communities are composed exclusively of railroad employés. The exposure of the men to temptation to drink means a menace to public safety.

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During 1904 the C. M. S. of England had the privilege of receiving over 9,000 members into fellowship. Of this number over 6,000 were adults. This means that there are now 50,574 baptized Christians in the Protectorate, and a very large number of adherents who have accepted the civilizing influences of the Gospel without openly professing the Christ.

It has always been a puzzle with some how many able preachers of righteousness could deal with such eloquence and power upon the form of baptism as told in the last chapter of Matthew and then seemingly take a summersault which lands them clear on the other side of the plain teaching,—"Go ye into all the world."

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At the Annual Meeting of the London Missionary Society, held in May, it was told that over $200,000 had been contributed to the funds of the society. The secretary also announced that in a few weeks the Society would be the recipient of one bequest amounting to £250,000.

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That there is no better way in which to fight the liquor traffic than through a revival of real religion is illustrated by the revival now in progress in Wales, which is said to have already done more for temperance than any legislation enacted during recent years. One little boy is reported to have said: "Daddy doesn't go to the Black Lion now in the evenings, but sits at home at the fireside and we play chapel in our house." Bringing the church into the home is sure to drive the saloon out, if it has any standing there.

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It would be well for those who think that a heathen religion is as good as the Christian religion to remember the fact that no heathen worship provides for the sick, poor and distressed. Through all the famines in India Hinduism gave not a dollar to feed the hungry or house the homeless children. The priests cowardly and selfish as they always are, sought not to comfort the sorrowing or lend any assistance in any way. Say what you please, where a religion prevails that produces such a result, the comforting, helping, elevating, and hopeful religion of the Lord Jesus Christ should be speedily implanted.

It has been well remarked, It is not said that after keeping God's commandments, but in keeping them there is great reward. God has linked these two things together. and no man can separate them—obedience and peace.—Robertson.

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The Methodist church at its recent Conference appointed a commission on the Temperance question. In speaking on "The Thought of the Conference in Establishing this Society," as reported by "The New Voice," Bishop McDowell referred to the fact that there was some opposition to the movement. The "people take it for granted that temperance work is going on, but he declared that a missionary society was necessary to promote the missionary idea. This movement is an idea and it must be crystallized into an organization which has for its purpose the extension of temperance and Prohibition throughout the world. There has been a growth of sentiment in forty years and a marked change. The church sees the growing power of the evil. The liquor industry has vast financial power and tremendous political power and an organization of its forces that was not dreamed of a generation ago. In our youth we were told of the personal evils of intemperance and often temperance speakers were reformed drunkards who gave their own experiences. The purpose of this society is to promote total abstinence and the prohibition of the liquor traffic. There must be education of the new generation. We must instruct ahead and inaugurate anything that gives promise of accomplishing what we are after, the destruction of the saloons.

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In West Africa and Liberia, an excellent monthly published at Monrovia, J. M. Perkins tells of an interview which his native helper had with a Devil Doctor, which illustrates that the Gospel is gaining ground in that land. The Devil

Doctor in part said: "I come to say good morning and to tell you the word you spoke last night was sweet to me. I want you to explain me more and to pray for me. I don't want to belong to devil any more. Tell me how I must do for I have had a vision of hell fire and fear it too much. That you may believe me to be in earnest, I will eat crawfish before you and the people if you bring it. (The eating of crawfish according to country law breaks the devil's charm and unfits the doctor for his work, and he must offer a sacrifice to the devil in order to recover his charm again.) If I put the devil away will that save me, or beside that is there anything else I must do to satisfy me? I have been deceiving the people all these years and telling them so many lies and am tired of the whole thing."

He then quoted 1 John 1:9 to him, "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

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The Church Missionary Society of England in the "Home Gazette" puts it this way in talking about the amount of money spent by Christians in that country: In the United Kingdom £160,000,000 are spent annually on intoxicating liquors; £74,000,000 on bread; £37,000,000 on butter and cheese; £32,000,000 on milk; £27,000,000 on sugar; £24,000,000 on tea, coffee and cocoa; £21,000,000 on cotton and linen goods; £17,000,000 on coal for household purposes; and £12,000,000 on education. Think of the vast amount spent daily on amusement—even in the one city of London alone. In our last number we were reminded that a Lancashire town which sent the sum of £212 as its annual contribution to the Church Missionary Society could spend £1,400 in one afternoon in gate-money at a football match. Speaking of a remedy the "Gazette" continues: First of all, a deeper and truer realization of the claims of Christ on the part of each member of the church. We like to think that "He is the propitiation for our sins," but we too often forget the words immediately following—"and not for ours only, but also for the sins of the whole world." If we value the blessings that Christ brings to our own souls, if we know anything of the "peace of God which passeth all understanding," surely we should be filled with a fervent desire to extend the benefits of such blessings and peace to those still living in ignorance of them.

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At the late General Conference the Presbyterians appointed a Temperance secretary, whose duty it is to give special attention to education against intemperance and to assist in bringing about needed reforms against the saloon. It now appears that this secretary has asked the Woman's Board to appoint a secretary to develop the same line of endeavor in their rank and file; but the women believe that this work, however useful and important it is, is not within their province and are declining to make the appointment. It may be wisdom on their part to keep themselves wholly within their one purpose,—world-wide evangelization. They surely have a singleness of purpose in their course.

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"The days of sacrifice are over in foreign missionary work," says the unsympathetic observer, as she pays her "dollar," thoroughly comfortable in her own unmistakable call to stay at home. "Not as it was in Judson's day," sighs an old saint who deplores the unspirituality of the age. "You will never make me believe it is right for a woman to leave her children for the heathen," obstinately affirms another who has never read Matt. 10: 37. "Oh, how I would like to be a missionary, and go out to the dear heathen," gushes another. And the missionaries, what do they say? "Don't think of us as martyrs. We expect to have some hard times, to be sure. This going seems about as hard as anything

could be, but already there have been compensations. As we have parted from home, and father and mother, 'Lo, I am with you,' has come with new meaning. As we think of trying climates and shortened lives, we enter more fully into the meaning of the life everlasting. We do not want your pity. We are glad to go, but give us your sympathy, your support, and your prayers."—The Helping Hand.

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Bishop Scott, of the Liberian Conference in Africa, makes an appeal to his Methodist brethren a part of which is the following: As a result of my observation I am convinced of the necessity for immediate and aggressive work along all lines. Hence I would urge upon our brethren to preach a high grade Gospel that is to say, a Gospel that saves and uplifts men. First, urge upon our people that they live and labor for the salvation of all men, especially those by whom we are surrounded. No charge should fail to give something for the Missionary cause that the Gospel may be preached to the uttermost parts of the earth. Second, preach temperance that the hand of strong drink which is plucking the very flower and strength of the Republic may be stayed. Third, plead for a higher type of Christian living that all who profess to know the Savior may so live as to be helpful to those who know Him not. Fourth, promote self-help in every way possible and thus cultivate that manliness and true independence which can have real existence only in the breast of him who says, "I'll find a way or make one." On this not only the development of the church depends but the strength and perpetuity of the Republic itself. And may the Lord help each one to do his whole duty.

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It is a striking fact that, while the Russian government will lay its heavy hand instantly upon any person who attempts to lead a Russian subject into any other faith than that of the Greek Church, the distribution of the Scriptures is permitted throughout large portions, if not throughout the whole, of the empire. The British and Foreign Bible Society has nearly ninety colporteurs in Russia, and the government gives free carriage over the railways of the empire for all its consignments of books. Just why there should be this tolerance in one direction, and simultaneously intolerance in others, is not apparent, but this is the fact.—Missionary Herald.

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In an excellent article, "The South-American Woman," published in the "Illustrated Missionary News," of London, Kathren Hodge gives this following account of the terrible condition of the young women of Buenos Ayres: In the city of Buenos Ayres there are 622 factories, in which are employed some 33,000 people, including men, women, girls, and boys. Of this number, 10,000 are girls between the ages of 11 and 18 years of age. Of what occurs in the factories amongst these work-girls, we might write a volume of facts such as could not be published in a daily paper, so many are the victims sacrificed, disgraced, and brought to misery. In the suburban districts, where the factories are most numerous, we might cite many horrible things relative to the disgraces heaped upon the girls, who are launched into corruption from the moment they have entered the factory.

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This is the end, the aim, the purpose of the church of God on earth. And some one says, "Missions, missions, always missions." Yes, always missions, because they are the lifeblood, the heart-beat, the lung's breath of the body of Jesus Christ. If one is tempted to fall back upon the selfishness of seeking individual salvation, or upon the silliness of some narrow horizon of parish, or diocese, or country, then the argument is that, unexercised by the unobstructed

effort and energy of extension, of expansion, of circulation, the life dwindles and dies out. Just for one's own soul's sake, to keep its life alive, there must be this movement outward, else come stagnation, stupor, death. But in religious things one may not appeal to selfishness even against itself. The appeal is to the Lord Christ. What is His will? What was His way? What is to be His work? His will, that all men should be saved and come to the knowledge of the truth; His work, to seek until He find, lost sheep, lost coin, lost boy, no wilderness too large, no house too small, no country too far off; His work, to disciple all nations, to go and to stay and to be with His church unto the end of the world, unto the ends of the earth. And we are to go in His way, to fulfill His will, to be workers together with Him. —Bishop Doane.

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During our tour we paid an unexpected visit to one of the lonely Mendi Mission stations, and walked into the busy school, to the surprise of the children and the evident delight of the lady missionary, whose nearest white neighbor was some one hundred miles distant. This brave woman had, after the death of her colleague, held the fort here for nearly twelve months alone except for the invisible, yet constant, companionship of her Master. After visiting the place where the American missionaries were martyred during the rebellion, we returned safely to Freetown with our hearts full of gratitude to our Father for His protection from all danger during this journey of several hundred miles, when days were busy under the broiling sun and nights were generally spent in the open air.

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The struggle is on and shall be till the close of time. The blood of sacrifice must flow that the New Jerusalem may be realized in the dark corners of the earth. This is notably true yet in the New Hebrides where John G. Patton has been working for years and is still at his post. He writes recently: "All letters by our last mail from the islands indicate steady progress in the work of our mission, and constantly heathen are giving up idolatry and becoming Christians, and doing all they can to lead others to Jesus. But in persecution the heathen have recently shot dead a number of our converts and leading native evangelists. Yet others willingly take their places, and the blessed work goes on steadily."

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The Holy Spirit always refuses to let Christians enjoy their privileges alone. Wherever Pentecost dawns—in the invidual, in the family, in the church—there missions burst forth like a spring. —G. Appia, Vice-President of the Paris Missionary Society.

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Out of suffering comes the serious mind; out of salvation, the grateful heart; out of endurance, fortitude; out of deliverance, faith.—Ruskin.

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GREAT MISSIONARY THOUGHTS.

"Though a thousand fall, let not Africa be given up."—Coke.

"It was not so much a call to India that I received, as an acceptance from India."—Thoburn.

"I refuse to be disappointed. I will only praise."—Hannington.

"I declare now I am dying, I would not have spent my life otherwise for the whole world."—Brainard.

"Emotion is no substitute for action. You love Africa? 'God so loved that he gave'—what? Superfluities? Leavings? That which cost him nothing?" —Pilkington.

"Recall the twenty-one years, give it back again with spears flying about me, with the club knocking me to the ground —give it back, and I will be your missionary still."—Chalmers.

THE CHURCH AND THE MORMONS.

Henry Otis Dwight, secretary of the Bureau of Missions, discusses in a frank and fair way "The Church and the Mormons" in the Missionary Review. The problem which confronts the church is no small one in those western states where the Mormons have taken possession. He epitomizes the situation in these words: "In 1857 the population of Utah was entirely Mormon, and Gentiles confident of their right as American citizens to enter Utah were killed in cold blood. In 1857 Gentiles had entered by the thousands, open massacre of those who seemed to threaten Mormonism was no longer possible, but social ostracism, intimidation, and personal assault were recognized means of defending the Mormon people against Christianity. In 1904, of the two hundred and eighty thousand people in Utah perhaps ten thousand are Gentiles. But the opposition to the free proclamation of the Gospel is as determined as ever, although the forms which it can take are restricted to the boycott and the bishop's ban. The missionary in a Mormon community is looked upon, and sometimes treated, as a strike breaker is treated by members of a trade union that is playing dog in the manger."

The author is no "alarmist" and yet his closing words should arouse interest in the advance of true Christianity in the regions of the Rockies. "Unless the Christians of America wake up and take seriously in hand the question of evangelizing and instructing the Mormon masses the wild dream of the Mormon bosses will come true. One of these has said, with the frankness of presumption: "We are building up a political power which in time will command the homage of the demagogues of the country. Our vote is solid, and will always remain so. We possess the ability to turn the political scale in any particular community we desire. To-day we hold the balance of power in Idaho, we rule Utah absolutely, and in a very short time we will hold the balance of power in Arizona and Wyoming. You can imagine the results which wisdom may bring about with the assistance of a church organization such as ours. It is the completest the world has ever seen" (Bishop Henry Lunt, of Cedar City, in 1879).

There is no occasion to take an alarmist's tone, for ignorance can not always continue to blind a people. But there is occasion to find adequate measures to enlighten quickly these ignorant masses of Mormonism. If there be one whole spot in the whole world in which considerations of self interest, of love to country, of love to mankind, and of love to Jesus Christ join in summoning the churches of America to unite missionary forces for combined effort, it is the domain of Mormonism. Utah, with its dependent colonies in Idaho, Wyoming, Colorado, Nevada, Arizona, and New Mexico, is nursing forces for an assault on Christianity and on the republic, which few appreciate but which none can afford to ignore."

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WOMAN IN THIBET.

The traveler cannot fail to be struck by the hardness and misery of the Thibetan woman's lot. Although, owing to the wide disparity in number between the sexes, a woman is a valuable commodity, she is treated with contempt, and her existence in infinitely worse than the very animals of her lord and master. Polyandry is generally practiced, increasing the horror of her position, for she is required to be the slave to a number of masters, who treat her with the most rigorous harshness and brutality. From the day of her birth until her death her life is one protracted period of degradation. She is called upon to perform the most menial and degrading of services and the entire manual labor of the community, it being considered debasing for a man to engage in other labor than provided by warfare and the chase.

The right of possession by her numerous husbands is determined by age. When the oldest is not engaged in some expedition which keeps him absent from the village, he places his boots and weapons over the door of his dwelling, and until he has gone the others are obliged to keep away, when the next in point of age takes up the ownership of the joint property. Should the eldest husband die, however, the rights of succession are determined by force of might, which gives rise, not infrequently, to bloody and long-protracted feuds.

The life of woman, being held in little or no esteem, is taken without the least compunction, and suicides among the female population are of frequent occurrence.

Missions in the Sunday School

August 6, Josiah's Good Reign. 2 Chron. 34: 1-13.

Did it ever occur to you that the greatest and most useful life is the one that starts out in youth to serve the Lord? There are reasons for it. Youth is the time to form habits, establish principles and weave into our make-up that which will last all through life. Spend youth in ways that are evil, and the reform may come later, yet the life from that on is a fight against these habits of youth. But let youth be devoted to righteousness, to the service of God and it is not far to see the result of such lives. Joseph, David, Daniel, Paul, Timothy and others of the Bible clearly illustrate that greatest usefulness is attained by giving the heart to the Lord in youth. The prophet made no mistake when he said to every boy and girl, "Remember now thy Creator in the days of thy youth, before the evil days come."

This early service for Christ stands prominent in the Bible if only our eyes were open to see it. The whole plan of the Book is to tell the story of Christ's love to all the world. Old age is too short for this work, middle age is too short too. Only he who starts out in his youth and continues all his days fills up the measure of service which the gospel ideal really presents.

An aged woman attended services regular in Pastor Hsi's mission in China. She told others of the good meetings and took a deep interest. She urged the young about to accept Christ. In the face of all this she did not offer herself for baptism. One day the pastor asked her why she did not come to Christ herself. Her reply in substance was this: "I have read the Testament and know its precious truth, and it is sweet to me; but I cannot accept it for I am too old. This message of love is for those only who are young and can go into all the world and tell the good news." What a blessed result it would be if every one who accepts the redeeming love of Christ to themselves could feel the obligation of a world-wide going as did this woman,—not in the light of staying away from Christ, but of doing all he can in its proclamation.

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August 13, Josiah and the Book of the Law.—2 Chron. 34: 14-28.

It is one thing to have the Bible in our homes a neglected book though in easy access every day and a different thing to be beyond the reach of the blessed volume. If justice is an attribute of God, what awful condemnation will fall upon the multiplied thousands in Christendom, in and out of the church, who have the book in easy access and do not lay hold and read. And if justice shall prevail, how easy it is to see, at least with a finite mind, that it would be far more just on the part of God to save the heathen in his ignorance and idolatry, without the possible access of the Word, than to save that man and woman who have the Word at their command all their lives, and pay no attention to it.

It was an aged African chief who, after listening attentively to the gospel story and being moved to tears as the thought of God's love began to brighten his mind and heart, broke out most piteously, "This is such good news; O, so good: but tell me, missionary, why have you been so long bringing the news to me? Here I am an old man and this is the first I have heard this beautiful story."

Robert Moffat, in one of his missionary addresses on his return after twenty-three years of constant toil in South Africa, relates the following anecdote, showing the value set by a native wom-

an upon a single Gospel in the native tongue: "She was a Matabebe captive," said Moffat. "Once, while visiting the sick, as I entered her premises, I found her sitting weeping with a portion of the Word of God in her hand. I said, 'My child, what is the cause of your sorrow? Is the baby still unwell?' 'No,' she replied. 'My baby is well.' 'Your mother-in-law?' I inquired. 'No, no,' she said. 'It is my own dear mother.'

"Here she again gave vent to her grief, and holding out the Gospel of Luke, in a hand wet with tears, she said, 'My mother will never see this word; she will never hear this good news! Oh, my mother and my friends, they live in heathen darkness, and they shall die without seeing the light which has shone on me, and without tasting that love which I have tasted!' Raising her eyes to heaven she sighed a prayer, and I heard the words again, 'My mother, my mother!'"

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August 20, Jehoiakim Burns the Word of God.—Jer. 36: 21-32.

Contrast the folly of this king with the wiser course of the Prime Minister in one of the parts of Uganda who in 1900 came to the missionaries with his charms and fetishes which he had all his life believed in and now wanted to cast aside. He "came bringing all his charms and fetishes to the teacher, saying he wished to give them all up. The teacher arranged to bring them up to the church, so that every one might see them burnt, as many of the peasants think we keep these charms in order to benefit ourselves. Arrived at the church, the king heard of it, and came himself and gave orders for the burning to be in his courtyard, and he sat out there with his big chiefs. The people, as soon as the fire was started, began bringing their charms, and there was soon almost universal moving towards the fire, which was kept going half the day. Then the Prime Minister stood up and said he was afraid these people were only following his example—they had better think over it—he had given his up freely; but all said they did not want any time for thinking, they had resolved to be taught. Presently, the king, Kahaya, himself brought his charms." On Dec. 7, 1902, this same king, with many others, was baptized. The same day he called the people to witness the reality of his faith by beating a certain drum which from time immemorial was a signal for disaster. He now deliberately beat it, assuring the people it had no meaning.

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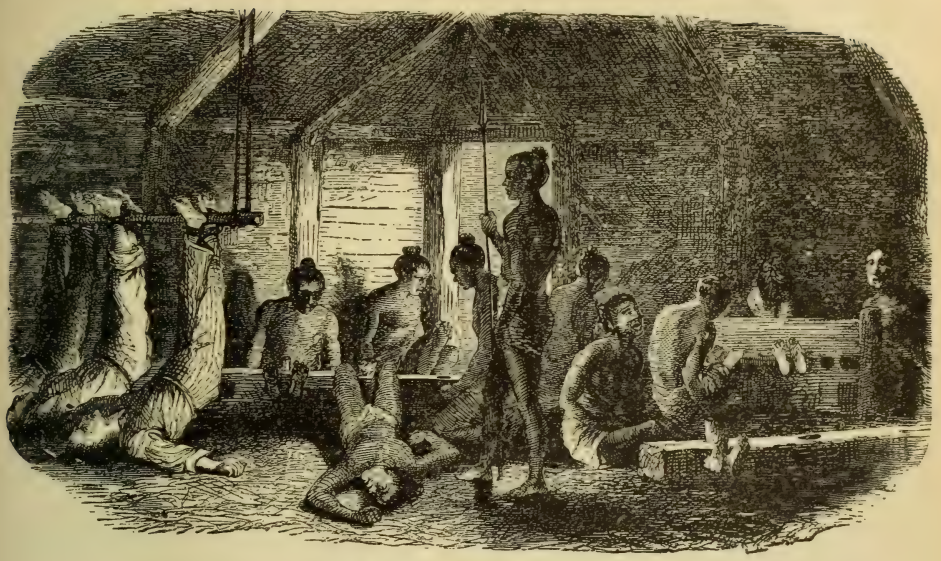
August 27, Jeremiah in the Dungeon. Jer. 38: 1-13.

Just why it must be that truth is established through great suffering no one may know this side of eternity; but the lesson shows what the prophet suffered because of his faithfulness to the Lord and His message. The account speaks of the filthiness of the dungeon, and reminds one of the place in which Judson, the missionary from Massachusetts who went to Burma, India, was imprisoned. He was cast into a prison, the horrors of which are past describing only in part. "The prison had never been washed, nor even swept since it was built. . . . Putrid remains of castaway animal and vegetable stuff, which needed no broom to make it move on, the scattered ejections of the pulp and liquid from their everlasting betel, and other nameless abominations, still more disgusting, which strewed the floor—and if to this be added the exudations from the bodies of a crowd of never-washed convicts, encouraged by the thermometer at 100°, in a den almost without ventilation—is it possible to say what it smelt like? . . . When night came on the bamboo was passed between the legs of each individual, and when it had threaded our number, seven in all, a man at each end hoisted it up by the



INTERIOR OF THE LET-MA-YOON · PRISON.

blocks to a height which allowed our shoulders to rest on the ground, while our feet depended from the iron rings of the fetters. In the morning, our prison guard, with his usual grin, lowered down the bamboo to within a foot of the floor, to the great relief of our benumbed limbs, in which the blood began again to circulate."

This gives but a small hint of the suffering which Judson with his companions in 1826 suffered for Christ's sake in Burma. But it was not without avail. To-day in Burma alone there are about 50,000 who follow Christ and the glorious work of the Lord has just really begun.

BIBLE AS WRAPPING PAPER.

The work of sowing the Bible throughout the Turkish empire from Constantinople to Bagdad is beset with peculiar difficulties. There is, it seems, a most ridiculous censorship of the Bible. It is a curious illustration of prejudice that the "seditious" word "Macedonia" occurring in the New Testament should excite suspicion and mistrust at the Sublime Porte!

In Armenia, too—to give this group of Turkish vilayets its common name—the distribution of Bibles is especially difficult. And yet that it is eagerly read by the natives when it falls into their hands may be gathered from this story told by one of the Bible men. A copy of the Word of God was given to a patient in the American Hospital, and by him carried to his home in a village. Here an Armenian priest took it from the man, and having torn it to pieces, threw it into the street. A grocer, seeing it lying there, picked it up and took it to his shop, where he began to use it as wrapping paper. So for a time olives, cheese, candles and other things sent forth from that store were wrapped up in pages upon which were printed the "Words of Life." In this way one Bible was scattered through that village and was read by many whose interest was so far aroused that they began asking for more of the same book. The result was that when the colporteur next came round over 100 Bibles or portions of the Bible were sold in that village.

"LOWER YOUR HAT."

By Rebecca Bowman.

["There were ninety and nine."]

The blessed words had all been said,
And the folk in a constant throng,
Pressed forth from the church and lovingly laid
Their gifts as they passed along.
But a wee, fair maid with curling hair
Tiptoed in vain to cast in her share.

Then gently, "O Brother, lower your hat,
See, the little one patiently stands
With her precious gift for the dear Lord, that
She holds in her baby hands.
Scorn not the child, nor her gift of love,
For of such, said the Lord, is my kingdom above."

Then quickly he stooped so the dear child might
Cast in her gift to the Lord,
While a radiant gleam of heavenly light
Fell swift, 'twas the Spirit's sword.
"Train up a child," was the message it bore.
"He'll ne'er depart, tho' tempted sore."

Thus the Lord of hosts has praise to-day,
And His kingdom's sure increase,
Rests not with age,—but the child at play
May bring in the Reign of Peace.
Then praise for the child whose heart beats true,
The blessings of heaven are ever for you.

Harrisonburg, Va.

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WHO WILL BE THE NEXT TO GO?

By J. Harman Stover.

Have you heard the latest rumor
Of a voice from every land,—
Heard that wail from lands benighted,
As it seeks a helping hand?

Have you heard of some who lately,
Hearing that deep wail of woe,
Hastened onward o'er the waters?
Who will be the next to go?

From all sources comes this message:
"Darkness to the Light doth yield.—
Mission Boards each moment seeking
Means and workers for the field!"

Shall we not divide our living,—
On this cause some wealth bestow?
Who will give his dimes and dollars?
Who will be the next to go?

We who hear this wail of sorrow,
From benighted lands of sin,
Wonder when will come that morning,
When the Isles shall trust in Him!

Were we not on life's west hillslope,
Hindered, burdened, we do know,
That if we were worth the sending,
We should be the next to go.

There is wealth in great abundance,
Men of muscle, brawn and brain;
But the heart needs just the touching,
Of the Savior's love to men!

Youth of faith and consecration,
Will you not in deed bestow,
Each, your all upon this altar?
Who will be the next to go?

Tekoa, Wash.

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A PRAYER.

God of the earth and skies,
Lift we our mortal eyes,
Dim with our frailties,
Up to thy throne;
Look on thy children here,
Bend down a pitying ear,
Hark to our prayer, sincere;
We are thine own.

Blown by the passing gales,
Stranded where doubt assails,
Thy help alone avails—
Show us the good;
Touched by the heavenly flame,
Called by thine own dear name,
Sin with resultant shame
May be withstood.

Earth's joys insipid grow,
Life bears a weight of woe,
No respite may we know
Till safe above.
Grant, Lord, declining days
Illumed by heavenly rays.
So shall we sing thy praise
With voice of love.

—Walter P. Neff.

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MY DIME.

A Recitation.

I have a shining little dime
And it's round like that,[1]
Many a time have I had a dime
And spent it;
Many a time have I had a dime
And lent it;
But never yet have I had a dime
And sent it
To help another who had no dime.
I now repent it.

So this little dime I'll take,
Which is round like that,[1]
And add it to your dimes to make
A dollar round like that[2]
Within the basket—if I don't mistake—
Which is round like that.[3]
'Twill do lots of good for Jesus' sake,
As much as that.[4]
And the good will spread o'er all the world,
Which is round, like that.[5]

Explanation of Movements.

[1] Make a small circle with thumb and forefinger.

[2] Make a larger circle with thumb and forefinger.

[3] Make a circle by putting thumbs and forefingers of both hands together.

[4] Make circle of both arms, directly in front, tips of fingers together; stretch wide.

[5] Wide, sweeping circle. Raise arms above head, fingers together, tiptoe, and bring finger-tips together, with arms down, coming down on heels.—Selected.

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THE PATH OF OBEDIENCE.

I said, Let me walk in the field;
He said, Nay, walk in the town.
I said, There are no flowers there;
He said, No flowers, but a crown.

I said, But the skies are black,
There is nothing but noise and din;
But He wept as He sent me back,
There is more, He said, there is sin.

I said, But the air is thick,
And fogs are veiling the sun;
He answered, Yet souls are sick,
And souls in the dark undone.

I said, I shall miss the light,
And friends will miss me, they say;
He answered me, Choose to-night,
If I am to miss you, or they.

I pleaded for time to be given;
He said, Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your guide.

I cast one look at the field,
Then set my face to the town.
He said, My child, do you yield?
Will you leave the flowers for the crown?

Then into His hand went mine,
And into my heart came He.
And I walk in a light divine,
The path I had feared to see.

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FOR THEIR SAKES.

"Who hath given us richly all things to enjoy."—1 Tim. 6: 17. "But take heed; lest by any means this liberty of yours become a stumbling-block to them that are weak."—1 Cor. 8: 9.

Not because God's grapes are evil or unholy,
Not because He found not all things "very good,"
Not because He has not said, within His Eden,
"All things are given unto you for food,"
But because of them, His weak and tempted children,
Who cannot sip the cup and put it by,
Who cannot taste the wine and not be drunken,
O! for them let us forego it, you and I.

Do we think that they go down without a struggle?
Do we think they never dread and fear the foe?
Do we think that on the brink of the abysm
They shrink not from the awful deep below?
Do we think that life and love and home and honor
Are not dear to them as unto other men?
O! to these, who with white faces strive and falter,
Let us offer not the rich red wine again.

Not because God's grapes are evil or unholy,
Not because He gave not "all things to enjoy,"
But for those who plead with Him for their beloved,
Their beloved whom the tempter would destroy,

O! for their sakes who have wept while we were sleeping,
Who keep vigils that our closed eyes do not see,
In our pity, in our tender, deep compassion,
Let us add not to their sorrows that must be.

Let them plead with us, my sisters, O my brothers!
For those, their erring ones, who go astray.
Yet, lo, there is another hand that beckons,
That bids us put the social cup away—
A pierced hand, and from it there are flowing
Drops redder than the wine we go to seek.
"Ye that are strong," O, listen! "ought to bear
The infirmities, beloved, of the weak."

—Kate Tucker Goode, in S. S. Times.

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THE A B C.

A for the Ark that sailed on the flood;
B for the Blood that has brought me to God.
C for the Crown that awaits me above;
D for the Door to the palace of love.
E for the Enemy whom I've to fight;
F for my Father, who dwells in the light.
G for the Girdle of truth that I wear;
H for the Helmet that keeps me from fear.
I for Immanuel, God is with us;
J for a Jewel—picked out of the dross.
K for my Keepsake, the Bible of God;
L for that Lamp that shines on my road.
M for the Mansions of glory on high;
N for the Night—but the morning is nigh.
O for the Oil that healeth my stripes;
P for my Parents that guarded my steps.
Q for the Quarrels I hear by the way;
R for the Race—then how can I stay?
S for the Standard, with Christ at our head;
T for the Trump that shall waken the dead.
U for our Union with brethren on earth;
V for the Valley and shadow of death.
W for the Way that the martyrs have trod;
X for the Cross where I lost all my load.
Y for our Youth—for the Lord may we spend it;
Z for Zeal all our life, till in Jesus we end it.

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PROGRESSIVE PENNIES.

A New Version.

Ten little pennies, and all of them mine,
I gave one to a beggar-boy, and then there were nine.

Nine pennies in a row, lying prim and straight.
I gave them one in Sunday school and then there were eight.

Eight little pennies may help a soul to heaven.
One helped to buy a Bible and then there were seven.

Seven pennies only! What an awful fix!
I'll send this one to India, and that leaves six.

Six little pennies, sure as you're alive!
I'll send one to a hospital, and that leaves five.

Five pennies now are left. I wish I had some more,
For when I buy a tract with this it just leaves four.

Four little pennies! How lovely it will be
When this one goes to China and leaves but three.

Three little pennies. Now what can they do?
The Japanese want this one, and that leaves two.

Just two pennies left me! My task will soon be done.
I'll give them this for Africa and then I'll have but one.

One little penny left! Oh, what jolly fun!
I'll buy a stick of candy, and then I'll have none.

—Mary Nowlan Wittner.

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MITE BOX SONG.

As used by the Eliot Aids, Newton, Mass. Sometimes the leader holds the box, and the children march singing, in front of her, dropping in their nickels as they pass, or the box is passed by the children, while all sing.

[Tune: "Onward, Christian Soldiers."]

Now our gifts we offer,
Savior dear, to Thee;
Bless us as we send them
Far across the sea.
For those other children,
In homes far away,
We have saved the pennies
Which we bring to-day.
So our gifts we offer,
Savior dear, to Thee;
Bless us as we send them
Far across the sea.

—Exchange.

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A LITTLE LAMPLIGHTER.

The one who lights a single star
In some one's night,
And then with thoughtful, watchful care
Doth keep it bright;
The one who plants a single flower
In some drear place;
The one who takes in some sad home
A smiling face;
The one who reads a cheering book
To some tired eyes;
The one who loves and hopes and sings;
The one who tries
To light the lamps that are gone out,
And darkness near—
That child the angels lead and love.
Are you one, dear?

OUR MISSIONARY CHILDREN.

By Alice K. Ebey.

"Lo, children are an heritage of the Lord" the Psalmist says, and his words may seem even the more true to missionary parents than to others. Missionaries are to a great extent cut off from society and from the association of relatives and friends, so their homes need to compensate for these blessings. Even the heathen consider children a great blessing. The man who has many sons is assured of an entrance into heaven. Even to them a childless home is not ideal and on this one point, at least, we can agree with them.

The missionary child, in common with all children, begins its struggle for existence very early in life. From the very start the white child in India must contend with the unfriendly climate. The hot days and the warm close nights for months in succession often try the strength of the little bodies most severely. Then, too, the children must be kept indoors the greater part of the day on account of the fierce rays of the tropical sun. Even in the mornings and evenings when they can play out of doors they must be carefully protected with sun topees and umbrellas. But then thousands of poor children in our American cities cannot breathe God's pure air even in the cool of the day.

The malaria which seems to be lurking everywhere, does not spare the little ones and often some of them are burning with fever and our hearts are anxious as we watch over the little sufferers. India is full of diseases. Plague, cholera and smallpox stalk through the land. How often we need to thank God that our little ones have been spared from these dread diseases. And yet since there are no cold winters, croup, diphtheria and lung troubles, that take so many little lives in America, are very rare.

There is another disease more dangerous than all. It is the disease of sin that destroys not the body, but the soul. The evils and sins of heathenism surround us. We live in the midst of direst sin and Satan goes abroad as a roaring lion seeking whom he may devour and oft it seems he tries the more to ensnare the little ones. In a thousand ways does he seek to allure and deceive them.

How our homes in this land of darkness need to be homes of faith and prayer and watchfulness that our darlings may not become followers of the Evil One. We want them to become not weaklings or worldlings, but real stalwart soldiers of Christ ready to endure hardness for His sake. Nowhere in this wide world can a child be kept wholly from evil influence or from the temptations common to every soul. Our hope is in Christ who bids the children "Come." Christ is mightier than all the powers of evil and if our children can keep trusting Him they will most surely be conquerors in this spiritual conflict. Oh, for the wisdom that parents need to keep these precious souls ever soaring upward—Christward!

The education of our missionary children is an important consideration, too, and not without its difficulties. There are some schools in India, but they are far away from us. Then the children of school age might be sent to America to be educated but to do either would necessarily deprive the child of his parents' training and care. As they grow older no doubt it is wisest and best to give them the advantage of schools in the homeland, but in their tender childhood years they need the help that only father and mother can give them. There is but one expedient and that is to teach them at home.

But our missionary children have also some special advantages. Born and reared in this country they know the people better and are more able to sympathize with them and help them, than we older ones can ever hope to be. So we hope that from our own little band

ZULUS AT DINNER.

Elder D. L. Miller while at Durban, Africa, sent a postal card to one of his nephews on which was the above picture and on which he placed the following message:—"Here are our boys at dinner. Won't you come in and take a bite? I have eaten out of the pot, cornmeal mush, beans, and other things, but I don't take kindly to it. But it is the way it is done in Natal. Yours in love."

of missionary children may come the most efficient missionaries. Then, too, from infancy being in missionary homes they ought to be filled with a true missionary spirit and a sincere love for souls. Day by day as they see the parents living and working for the benighted people around them, a desire to serve others ought to take possession of their young hearts.

But parents, godly parents not only seek to bless their children, but they also receive a real blessing from the little ones. The experiences in dealing with the faults and eccentricities of our own children teach us how to persevere and be patient with the "babes in Christ" who are born into the spiritual kingdom. Then, too, what a comfort and blessing they are to the weary and oft half-disheartened parents as they toil among a people who seem to be dull of hearing, so slow of heart to believe. Mrs. Lee, the missionary mother in Calcutta, who several years ago lost her six children in the terrible Darjiling disaster, has written, "I have many things to regret now, but I thank God that I never felt we had one too many nor did I tire of their noise or of doing for them. I am glad that several years ago I wrote these lines: 'The highest honor God has ever bestowed upon me in this life is that of motherhood and the privilege of living for the children He has given me. Next is the honor of being a missionary of the cross and the privilege of living for the women and children of Bengal.'"

We now have seven dear missionary children in India, and four dear little daughters on a furlough in America. How we thank God for them all and we trust they may be used every one in His own appointed way for the building up of Christ's kingdom on the earth. Pray, dear faithful ones at home, not only for heathen souls, but for our own missionary children that they may be kept unspotted from the world and yet be a blessing to a sinful people.

Dahanu, India, Dec. 16, 1904.

JINRICKSHA MEN OF SOUTH AFRICA.

These men are glad to find some one to pull in their carts for the small sum paid them for their services. Eld. D. L. Miller, while at Durban, sent a card having the above picture and the following message to one of his nieces:—"Here are several of our Jinricksha men of Natal. Those who seem to have white stockings on, have painted their limbs white and it is wonderful how skillfully this is done. It looks as if the stockings were made of lace. The head-dresses are wonderfully cushioned. They are great strong fellows and seem never to grow tired. God bless you all."

JOSEPH'S LIFE.

(A Japanese Schoolgirl's Composition.)

Joseph was one of the innocent man of in the Bible. He was the lovest son of Jacob for he was born by Rachel. Always he was dressed with many colors. His brothers hated him. By and by he grown and he became seventeen years old. His brothers fed the sheep in Dotham. One day he dreamed and he told it to his father and brothers. By which his brothers hated him more. Once his father sent him to ask his brothers. When Joseph came from younder they decited to sell him. They sold him to some traveler who was going in Egypt. His father didn't know their plan. Joseph was carried in Egypt and became bondman of Potiphar. He was believed by Potiphar, but unfortunately Joseph was put in prison by Potiphar's wife's slander. In prison there were two men. One was butler and another was baker. They had dreamed and they could not understand it. So Joseph explained it by God's power. After two years the king had dreamed too. Some one told that Joseph could explain it. He was allowed from prison and he could explain it. By and by he was exalted in honor and he became ruler of all things belong to Egypt. At last he could live with all his family. In pleasant time lived one hundred and ten years. I learned that God blesses good man in many good way so I want to try more to be good girl.—M. Nekamura, in Children's Missionary Friend.

HE HAD LOST HIS FATHER.

A little child was lost, and was crying in the road, when a rough-looking wagoner came along.

"Hullo, little stranger! What's the matter?"

"I'm lost! I can't find my father," sobbed the little fellow.

"Is he a big man, with a long, white beard?"

"Yes, that's my father."

"It's all right, then, because he is looking for you. Keep right along, and if you don't find him, he'll find you."

And the child dried his tears and ran along the road; for as his father was looking for him, he must soon be in his arms again.

Oh, boys and girls, that is just like Jesus. He is looking for you. If you will just let your heart go out to Him now, you will be sure to meet Him. He is looking for you. He wants to be your friend. He wants to help you, strengthen you, bless you, and thus make you worthy to be called, as was Abraham, the friend of God.

THE BIG COLLECTION IN OURTOWN.

"Why, here's Toots," exclaimed May, looking in surprise at the tiny figure walking so sedately all alone. "Where are you going, little one?"

"China man," said Toots, and smiled like the sunshine that was making gold of his curls.

"Dear me!" laughed Belle, "he means the missionary"; and her laugh was echoed gayly by a group of young folks who had gathered under the elm near the old church gate. There never were people more ready for a laugh than Ourtown young folks.

"Who told you about him?" asked Ted, looking down on the mite with kindly amusement.

"My muvver," said Toots. He was getting a bit anxious under so many merry eyes, but he faced them bravely.

"And isn't she coming?" asked Mabel.

"No," shaking the curls; "had to finish Miss Tucker's dress."

"So you coaxed to come," continued Josie, tenderly patting his head; "and you're going to tell her about it?"

"Ess," with a dignified little bow.

"Aren't you afraid," Belle laughed again, "that some frog may catch you?"

"Or a robin?" added Ted, "or a butterfly?"

Toots put up his lip at this; but a tall shadow came over him and behind it was Jack. He knew Jack. It was Jack who once found him when he was lost. The smile came back to his blue eyes.

"Ess," Toots answered, grasping one of Jack's hands.

"We all are going to hear the 'China man,'" Rene told him, "but we are early, so we are waiting to chat and watch the people go in."

"Ess," repeated Toots.

"What's this?" asked Rene, smiling down on the chubby fist in her hand, "what's this you are holding so tight?"

"My penny," said Toots, proudly showing it, "ith's my own."

"And you're going to give it to the China man," cried Ted. "Don't you, honey," with a friendly pat. "He'll have plenty of pennies. Get taffy with it."

"Get a big stick of peppermint with it," suggested May, looking down tenderly on the mite of a hand. "We all give him enough pennies. You see this pretty girl in the beautiful new dress"—with a mischievous glance at Olga who had just come up.—"She will give at least twenty-five pennies. Think of that!"

Toots looked in awed admiration, but Olga was passing on with only a toss of her handsome head as she remarked coldly: "I never give less than two dollars to China missions."

"Two dollars, honey," whispered Ted, in the ear of little Toots, "is two hun-

dred pennies! The old 'China man' will be rich, rich. You get taffy." Toots looked doubtfully at his treasure. Was it no great treasure, after all?

"It is a beautiful, bright penny, dear," said Jack, reading the downcast face. "Listen to what the 'China man' says, and give it if you want to."

"We'll go up near the front," suggested Rene as they entered the lecture room, "so that Toots can stand on the seat and see the queer shoes and things."

So they went far front, and Toots listened and watched. He could not understand all; but he gathered that some people, far away, who wore strange clothes, were in danger, awful danger, danger that Jesus alone could help. When a hymn came he whispered to Jack anxiously, but ever so softly, to disturb no one, "Will Jesus help 'em?"

"Yes, dear," Jack whispered back; but they don't know it. That's what the 'China man' wants with pennies; he wants to go and tell them."

"O!" He understood all now, and looking down on the penny, moist with the pressure of his clasp all this time, he wished with all his little heart that it was two hundred pennies.

As the plate passed along the rows in front, he watched eagerly. One man put in a beautiful little gold piece, another a bill, then came the shining dimes and quarters. There would surely be enough, he thought breathing a little breath of thankfulness, to carry the "China man" anywhere in the world. But such riches made his treasure seem pitiful. Again he looked at it wistfully. Not one was giving anything so poor. A sudden thought brightened his eyes. Perhaps if he could say a prayer with it, Jesus would forgive that it was only a penny. There was, "Now I lay me;" but that did not seem quite suitable.

Suddenly he realized that the plate was waiting for him. Jack had detained it, and was looking with a kindly smile for decision. So he gave hurriedly and, with the chink of the falling coin, there flashed into his mind one of his mother's Bible stories, the lame man at the Gate Beautiful. Peter too, he thought triumphantly, had only pennies. Surely what he said would do. So he slipped swiftly to his feet, and, with his hands folded over his treasure in the plate, and with head bowed, he said sweetly: "'Silver and gold have I none.' Amen."

The lecture room is not large, and Ourtown audiences are always politely silent. The low, clear voice went easily to the doors and over to the windows on the far side, where the scent of lilies blew in.

No one ever knew who made the motion that set the people on their feet and bent their heads. It was not the missionary, for he had turned to the table beside him and hidden his face upon his arms.

Those who had no money with them that day scribbled upon bits of paper. It was a remarkable collection for Ourtown, which isn't, you know, a very large or rich place.

"I told him," Ted reminded Josie, as they soberly followed in the crowd to escort Toots home. "I told him," with a grunt of scorn, "to get taffy."

But the professor walking behind the missionary, quoted softly: "He called a little child, and set him in the midst of them."—E. E. Garnett, in the Pilgrim Visitor.

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Write deep in your hearts this New Year's day the word of sublime confidence, Jehovah-jireh. It tells you that you can trust God always; that no promise of His ever fails; that He doeth all things well; that out of all seeming loss and destruction of human hopes He brings blessing. You have not passed this way heretofore. There will be sorrows and joys, failures and successes, this year just as there were last year. You cannot forecast individual experiences. You cannot see a step before your feet. Yet Jehovah-jireh calls you to enter the new year with calm trust. It bids you to put away all anxieties and forebodings. "The Lord will provide."—Rev. J. R. Miller, D. D.

The Dang Durbar

Adam Ebey tells of a very interesting meeting which he attended, giving much insight into Indian life

I have a copy of the speech of the Political Agent, Mr. Moore, at the Dang Durbar. I say a copy; it is only a rough draft, but I think it is good, hence I pass it on to you. It was prepared in English, and as it was read, it was enlarged upon. Afterwards it was given in Marathi in the same way.

The Address.

I have much pleasure in being able to congratulate the assembly of Rajas (a raja is a king) of the Dangs on several points.

First, the past year has been prosperous, as the crops have been good.

There has been but little crime.

The Rajahs are no longer incurring debt. In fact, with the aid of the Assistant Political Agent and the Diwan Saheb (Secretary of State), they are gradually paying off debts already incurred.

Finally, the Rajas have less frequently given way to drink. This is as it should be. It is disgraceful for a Raja to get drunk, for by drinking he lowers himself to the level of a sweeper (outcast).

Now these improvements are undoubtedly owing, at all events, in part, to the good advice of Mr. Hodgson (Assistant Political Agent) and the Diwan Saheb. It is right, therefore, that the Rajas should show their gratitude by helping government and by helping their own people in return.

They can help government by preventing their people from setting fire to forests and from cutting down bamboos for rab. (Rab is branches of trees, brush, leaves, put on the ground to be cultivated and burned for a sort of fertilizer.)

They can help their people by ordering them to grow rice, jawar, bajri and cotton, instead of the poor nagli crops they cultivate at present.

To grow these good crops, which will make them more prosperous, two things are required,—first, flat land, and secondly, money to buy bullocks.

As the Rajas will now have money to spare, as their debts to sowakars are decreased (sowakars are money-lenders), they can lend money to their cultivators at, say, ten per cent interest, which will benefit the people to improve their own incomes.

As for flat lands there is plenty of it in protected forests.

Mr. Hodgson is willing to allow cultivation in the forest land there and even to aid the cultivators to clear the land.

I trust you will all bear in mind this advice, especially Raja Pandu Nawsu, whom government has just been pleased to place on the gadi (throne) of the Wasurna Dang, and who is therefore new to his work.

I will conclude by saying that I am glad to meet you all here to-day. I hope that at the next Durbar the Political Agent will be able to thank the Rajas for the help given by them to govern-

ment and to their people, as I have already advised.

Notes on the Durbar.

The hall was 40x60 feet, made of poles and bamboos and grass for the roof. The sides were made of poles, bamboos and grass tied on. The ends were of split bamboos in wicker-work. Above the door, which was at the north end, was a large motto, 4x12 feet, in three languages,—English, Marathi and Gujerati,

"WELCOME."

The floor was covered with a number of large carpets. The entire inside was lined with white cloth. Over the speaker's chair was a large punkah (fan), 3x8 feet, on swinging ropes and operated by a man outside.

There were chairs for the Rajas, chief officials and Europeans.

There were about six hundred people in the hall. Fourteen were Rajas, only six of whom have thrones. There were, perhaps, another six hundred people outside unable to get in.

In the center of the hall was a beautiful playing fountain and pool, fed from the outside. A barrel had been placed on a rack eight feet high. A bamboo pipe led from the faucet of the barrel to the ground, where it was joined to the pipe that led to the fountain. The effect of this was fine and cooling, with the punkah running. In front of the fountain was a plot 5x5 feet, made up like a flower bed, in which was this name in Marathi, "Dang Durbar." This was made by sowing three kinds of grain, wheat, rice and jawar. It was about two inches high and was very pretty.

The purpose of the Durbar was to meet the petty kings and chieftains of this place and use some civilizing influences on them, as well as to pay them their yearly allowance. The fourteen get some over Rupees 14,000 per year. This is instead of the revenue from the forest land which the kings owned. Government, in a way, has bought the forest land, but only pays them the interest year after year. They have recently increased the allowance. One king got 3,275.

The Rajas are an interesting lot. Some of them tried to put on airs, with their state dress on, but one could see they would all rather have been out in their freedom, with only a little loin cloth on.

There were a couple little kings eight and ten years old. They were pretty-faced little fellows.

Besides the money allowance they each received turbans, flowers, pan, tobacco, a spray of perfume and a touch on the hand with attar.

Many other petty officials received turbans, etc., all according to rank and behavior.

The king who receives the largest allowance is not over eighteen. His father is living, but having killed his wife, the young Raja's mother, government banished him and put his son on the throne. The son is good looking but a bit haughty.

The fountain threw its water outside the pool and made the ground wet and slippery. One old patil (village headman) slipped, much to the amusement of the Rajas. He laughed and went on.

The money was given in coin. A thousand, or two, or three, makes a heavy bag. One fellow got Rs. 32.

The Durbar lasted from 5 to 7 P. M., May 6.

The women were not in it. A few were on the outside. They do not count here.

There was a road made from the main road to the hall, twelve feet wide. On each side bamboos had been set up and ropes stretched the full length. On these ropes 170 three-cornered streamers in red, white, yellow and green fluttered in the air and made the place look gay.

Two soldiers, cavalry, stood guard on either side of the door, while a dozen

soldiers were inside where the money was given out.

The wine-shops were closed for several days, so the Rajas could not get drunk.

The Rajas camped out under the trees for three or four days. Their money lenders were present to get their money back.

Water is scarce here and the Rajas had to suffer with the rest of us. The few wells were kept dry and much of the water was one-fourth mud. People almost fought to get water. The soil is very red and when clothing is washed in the muddy water it becomes reddish too.

We went out calling on some of the kings and their followers in the early morning. They seemed to enjoy the story of Christ, and I think they are a people that can be reached. They used to be a terror to the country, would murder, and rob, and burn as they went, but to this day do not tell many lies. And they have made great changes for the better in many ways under Mr. Hodgson's wise administration. When taken up for burning timber, or smuggling liquor, or robbery, or even murder, they at once admit the truth.

I have written this in a broken way but I trust you may find it interesting. It is very hot to write much.

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E. H. Eby, of Jalalpor, India, Gives some very Interesting Contrasts and Similarities between India and America in the Following Notes:

Last Christmas our house-boy was presented with a highly-decorated topy (cap) by one of his friends. He has not worn it. He says he is afraid "papa Saheb" will think he is proud and will have occasion to reprove him. A bookseller who likes to dress well bought a costly topy, but keeps it hidden away for fear the "Saheb" will reprove him for his spending money in this way. And over in Christian America a church member says, "Of course it wouldn't do here where everyone knows me, but when I get into a city sometime where no one knows me I am going to a theater, just to see what it is like." If we were as eager to gain the approval of our heavenly Father as we are that of our friends there would be less of policy and more of genuine self-crucifixion.

Some of our native preachers are from among the lower castes, and now that they are Christians they are greatly exalted in their own minds and look down upon those who were their fellow-caste-men. To do the work they once did is far beneath them. The lower the caste from which they came the more haughty they become. They are ignorant, incapable, and without influence among the people. And yet they are proud. Of what I cannot see. But I remember that back in the dear homeland, the land of churches and preachers, of Sunday-school teachers and helpful surroundings there are a few people who are proud. And there as here it is not the large-hearted, broad-minded, loving and lovable souls who are proud, but those whose horizon is so small that there is no one inside but themselves.

When a native is employed to do a certain work it is the exception if he can be induced to do anything else. If one is a teacher it would hurt his dignity terribly to do any sort of manual labor. A cook goes to the bazaar to buy food, but he will not carry it. That is the work of a coolie, and hence is beneath the dignity of his position. It is trying to the missionary, but it is the rule and will require time to eradicate this caste-made conception of personal dignity. But I think I remember of men and women, boys and girls over in America who have not learned that all honest labor is honorable. I have heard of the college freshman who unknowingly hired a professor to chop his wood, thinking such work beneath his dignity as a student. Then there are employés who refuse to do a single thing they are

not paid to do and will not work a minute over time.

Our native workers are inveterate beggars for more wages. They have little or no care for the amount or quality of work they do, but they must have more pay. They say, "Saheb, over in America they may do it, but here no man will work without a full stomach." They declare their stomachs are not filled, though they get more than they could earn at any other work. So they keep up a constant bombardment on the Saheb's pocketbook, thinking he has great piles of money, with all America behind him, and all they have to do is to get as much of it as they can. It is but a repetition on a small scale of the American struggle of labor and capital, a reflection of the competition among ministers for the most lucrative pulpit. Sometimes, to gain their point, these natives will threaten to leave the work and take up some secular work. In America the young men are choosing secular vocations in preference to the ministry because there is more money in it.

Blindness to spiritual truth, carelessness about the soul's welfare, indifference as to religious things—all these are well known and commonly accepted facts in Christian America. All preachers and Christian workers know it and lament it. But of course in India and the other heathen lands it is different. There they are hungry for the Gospel and are only waiting for someone to tell them about the Savior, when they will gladly accept Him.

But it is not so. The striking similarity of human nature does not fail at this point. These people are just as blind to truth, just as careless and indifferent about Christ and the future life as are the people in Christian lands These are called heathen and those are highly-civilized, but except for the color of the skin these people look much like folks I have seen on the other side of the sea.

The Bond of Human Sympathy for Suffering Humanity is World-wide, as is Clearly Seen in the Following Letters, which were Accompanied with Liberal Contributions for Dr. Yereman's Work in India. Are there not Others who will Help to Provide Better Accommodations for the Doctor's Patients?

Lordsburg, Cal., July 5, 1905.

Dear Brother:—

You will please find enclosed a draft for $27, the amount to be sent to Brother Yereman in India. The week you were all gathered at Bristol to attend and enjoy our great conference we received the Missionary Visitor and when I read the report of the Dispensary it stirred an interest within me that I wanted to do something to help in the work. I thought I would solicit my Sunday-school class so I called up a couple on the phone and told them of what I had just read and I thought we ought to help, if the class would be willing, and especially since we had no part in the Annual Meeting collection for missionary work this year. They said all right, so the following Sunday I told the class I had something to tell them and wanted their opinion on it. I told them in as few words as I could of Brother Yereman's work in India and I felt we ought to help. Every one was willing, so here is the amount we raised. Our prayer is that it will accomplish that for which it was sent.

Sarah Kuns.

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Elizabethtown, Pa., July 12, 1905.

My Dear Brother:—

From statements by Bro. O. H. Yereman, M. D., published in the Missionary Visitor we learn of some of the hardships of hospital life in India, and no doubt the half was never told. For patients after surgical operations to have no other bed than mother earth, when three dollars will furnish a bed seems a hardship that can be remedied without

much sacrifice, if those who sleep on beds furnished with springs and hair-mattresses are willing to give a small part of their surplus.

This matter may appeal more forcibly to me because of my hospital experience. Since August, 1903, after six months suffering, I was a patient three times in the "German Hospital" at Philadelphia, had three operations, the last was the amputation of a limb above the knee, but I occupied a large, comfortable room, well furnished, had good medical attendance, good diet and all comforts that loving hands could supply. I often wished that all the sick and afflicted were as kindly cared for as I have been at home and in the hospital.

I am now enjoying the comforts of home and friends, able to move about on a wheel-chair, and direct the office work. Since I can't share my good bed with those who are less favored, I will enclose ——— dollars which my dear wife and I ask you to please forward to Brother Yereman to supply beds for poor patients.

Fraternally yours,

I. N. S. Will.

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AN OPEN DOOR FOR THE BRETHREN.

By D. C. Clark, Palestine, Ark.

The late sectional strife that existed between the North and South of this country resulted in the physical freedom of the Afro-American or negro.

Of course, this was the first step to be taken in uplifting him from a brutal state of ignorance and vice, with their attendant evils, to that of intelligence and citizenship.

It does not take an eye of vigilance to see that this freedom alone left him in a somewhat critical condition. Poor and ignorant, with not a foot of land to which he could lay claim, and scarcely any covering save that of the canopy of heaven. Hence we see at a glance his much needed condition. Let us enumerate a few of his needs, as seen by one who knows them.

One of the principal needs is a place of worship where he can have the pure and undefiled Word of God delivered and explained, as taught by the Brethren. I feel safe in saying that if the Brotherhood will employ means for the elevation of the negro to a higher standard of religious and intellectual enlightenment, as I believe it will do, by building churches and industrial schools, then will the strength of the church be seen and felt throughout the country, God will be glorified, and the perplexing race problem, to a very great extent, will be settled.

The work done among the older ones will consist mainly in getting their sanction for the proper training of their children. As to themselves, with some exceptions, but very little can be expected of them. They are set in their ways. Nevertheless they generally demonstrate an eagerness to have their children instructed in all avenues of enlightenment. Thus much can be done for their children along the lines of religious, intellectual and manual training. The prime need in many districts, as in this, is money to purchase grounds and sufficient buildings, whereupon this plan can be put into operation.

As minister in charge of the Palestine colored mission, I am directly interested in the building of our meetinghouse at this place. I wish to hereby express my heartfelt gratitude to those who have contributed of their means so liberally. But the readers of the "Gospel Messenger" and "Missionary Visitor" will see from the reports of the Missionary and Tract Committee that not quite enough money has been sent in for the completion of the building. We trust, however, that in the near future, the balance of the money will have been raised and the much-needed building erected.

: ACKNOWLEDGMENTS :

All things come to Thee, O Lord.
And of Thine own have we given Thee.

Offerings are asked to sustain missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their services free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of General Missionary and Tract Committee, Elgin, Illinois.

WORLD-WIDE FUND.

Iowa—$132.00.

Middle District, Individuals.
A Brother and Sister, Panther, $100.00; John P. Nally, Clarence, $5.00, ... $ 105 00
Northern District, Individual.
E. C. Whitmer, Curlew, ... 9 00
Congregation.
Kingsley, ... 11 00
Southern District, Congregation.
South Keokuk, ... 7 00

Kansas—$85.94.

Northeastern Dist., Congregation.
Ottawa, ... 4 50
Individual.
Frank Sargent, Dunlap, ... 1 65
Southwestern Dist., Congregation.
Salem, ... 4 79
Individual.
A Brother, McPherson, ... 75 00

Virginia—$33.71.

Second District, Congregation.
Bethlehem, ... 3 40
Sunday School.
Summit, ... 19 66
Individuals.
Jacob D. Miller, Harrisonburg, $3.65; J. B. F. Huffman, Rileyville, 75 cents; Martin Hartman, Harrisonburg, $3.00; James McBride, Spring Creek, $3.00; J. C. Cline, Newport News, 25 cents, ... 10 65

Pennsylvania—$31.20.

Eastern District, Congregation.
Parkersford, ... 8 33
Individuals.
Mrs. Hannah Detwiler, Philadelphia, 75 cents; Agnes Longanecker, Swatara Station, 40 cents; J. W. Myers, Lancaster, 50 cents, ... 1 65
Middle District, Congregation.
Duncanville, ... 2 60
Sunday School.
Walnut Grove, ... 8 37
Individual.
Geo. S. Myers, New Enterprise, 1 50
Southern District, Individuals.
H. C. and Helen Price, Waynesboro, $3.75; J. W. Smith and Wife, McAllisterville, $5.00, ... 8 75

Ohio—$30.75.

Northwestern Dist., Individuals.
Samuel Orr, La Rue, $1.00; Sarah Beeghly, Scipio Siding, $2.00; S. J. Burger, Baltic, $1.00; Polly Shutt, Baltic, $1.00, ... 5 00
Northeastern Dist., Sunday School.
Paradise, ... 15 00
Individual.
A Brother, New Bedford, ... 2 00
Southern District, Individuals.
Sarah Neher, Union, $5.00; I. H. Rosenberger, Leipsic, $3.75, ... 8 75

Oklahoma—$20.05.

Congregation.
Big Creek, ... 3 00
Individuals.
H. H. Ritter, Guthrie, $1.05; H. H. Holderread, Cushing, $1.00; A Brother and Family, $15.00, ... 20 05

Indiana—$16.74.

Northern District, Individual.
Mrs. Eunice Early, South Bend, 1 00
Middle District, Sunday School.
Burnetts Creek, ... 6 74
Individuals.
Levi Zumbrum and Wife, Columbia City, $6.00; Mrs. Lucinda Figert, Roann, $3.00, ... 9 00

Missouri—$8.00.

Individuals.
David Hamilton, Adrian, $1.00; L. B. Ihrig, Amy, 50 cents; Sarah Slifer, Holden, $2.25; Jacob Kircher, Harrisonville, $1.25; Lizzie Fahnerstock, Montrose, $1.00, ... 6 00
Northern District, Congregation.
Spring River, ... 2 00

Maryland—$5.85.

Eastern District, Individual.
A Sister, Gapland, ... 5 00
Middle District, Individual.
Daniel Royer, Melrose, ... 85

Illinois—$7.00.

Northern District, Sunday School.
Sterling, ... 2 00

Individuals.
Nelson Shirk, Mt. Morris, $1.00; D. Barrick, Byron, $3.00, ... 4 00

Southern District, Individuals.
Menno Stauffer, Mansfield, 50 cents; Nora F. Stauffer, Astoria, 50 cents. 1 00

North Carolina—$4.00.

Individuals.
H. M. Griffith, Brummet, $1.00; J. H. Peterson, Brummet, $1.00; D. S. Tipton, Brummet, $1.00; Joel Hershey, Higgins, $1.00, ... 4 00

Idaho—$2.75.

Individuals.
J. H. Bowers and Wife, Payette, $1.75; Mrs. W. T. Pratt, Pocatello, $1.00, ... 2 75

California—$2.00.

Individuals.
Simon Yundt, Lordsburg, Marriage Notice, 50 cents; Joseph W. Cline, Glendora, 50 cents; Walter Stephens, Holtville, $1.00, ... 2 00

Montana—$1.75.

Individual.
Mrs. S. C. Fickel, Gateway, ... 1 75

Nebraska—$1.95.

Sunday School.
South Beatrice, ... 95

Individual.
Mrs. Sarah McFerren, Juniata,.. 1 00

Washington—$1.00.

Individual.
A Sister, North Yakima, ... 1 00

Colorado—$1.00.

Individual.
Mary Meador, Fruita, ... 1 00

New York—75 cents.

Individual.
John T. Lewis, Elmira, ... 75

Canada—75 cents.

Individual.
Mrs. Fannie Keffer, Concord, Ontario, ... 75

Tennessee—30 cents.

Individual.
Horace E. Copps, Southerland,.. 30

Texas—7 cents.

Individual.
Abraham Mossbee, Nocona, ... 7

Total for month of June, ...$ 387 56
Previously reported, ... 1039 88

Total for the year so far, ...$1427 44

INDIA MISSION.

Kansas—$4.33.

Southeastern Dist., Congregation.
Grenola, ... 4 33

Colorado—$5.00.

Sunday School.
Brethren, Rockyford, ... 5 00

Oregon—$5.00.

Individual.
Mary E. Brooks, Independence,.. 5 00

Nebraska—$2.00.

Individual.
Mrs. Wesley, Dorchester, $1.00; B. F. Dulaih, $1.00, ... 2 00

Virginia—$1.70.

Second District, Congregation.
Bethlehem, ... 1 70

Michigan—$1.43.

Sunday School.
Thornapple Brethren, ... 1 43

Oklahoma—$1.00.

Individual.
Edna Cooper, Frederick, ... 1 00

Maryland—$1.00.

Individual.
A Sister, Gapland, ... 1 00

Ohio—$1.00.

Southern District, Individual.
Lizzie Inboden, Logan, ... 1 00

Iowa—$1.00.

Northern District, Individual.
D. M. Dierdorff, Cedar Falls, ... 1 00

Missouri—35 cents.

Northern District, Individual.
John H. Mason, Norborne, ... 35

Total for month of June, ...$ 23 81
Previously reported, ... 265 33

Total for the year so far, ...$ 289 14

INDIA ORPHANAGE.

Pennsylvania—$81.00.

Southern District, Sunday School.
Mechanicsburg, ... 16 00

Individual.
John F. Sprenkle, York, ... 32 00

Middle District, Sunday School.
Huntingdon, ... 16 00

Individual.
C. X. Avis, ... 1 00

Eastern District, Sunday School.
Indian Creek, ... 16 00

Ohio—$39.52.

Northwestern Dist., Congregation.
Seneca, ... 1 52

Sisters' Aid Society of the Dickey Church, ... 16 00

Individual.
W. P. Lentz, Herring, ... 5 00

Southern District, Individuals.
T. E. Etter, Dayton, $1.00; S. D. Royer and Wife, Bradford, $16.00, 17 00

Nebraska—$32.00.

Sisters' Aid Society of the South Beatrice Church, ... 16 00

Individual.
Uriah Shick, Holmesville, ... 16 00

Indiana—$10.00.

Middle District, Individual.
J. and D. Himelick, Peru, ... 10 00

Michigan—$9.00.

Individuals.
Martha Smith, Woodland, $8.00; Ellen Rairigh, Middleton, $1.00, .. 9 00

Iowa—$8.00.

Southern District, Sunday School.
South Keokuk, ... 8 00

Illinois—$7.14.

Northern District, Sunday School.
Infant Class of Yellow Creek, .. 7 14

Missouri—$5.00.

Northern District, Sunday School.
Shelby County, ... 5 00

Maryland—$4.50.

Eastern District, Individuals.
A Sister, Gapland, $1.00; Henry Funk, Smithsburg, $3.50, ... 4 50

West Virginia—$3.00.

Second District, Individuals.
A Sister and Friend, Hopeville, 3 00

Kansas—$2.72.

Southwest'n Dist., Sunday Schools.
Walton Brethren, $1.21; Slate Creek, $1.51, ... 2 72

Colorado—50 cents.

Sunday School.
Rockyford, ... 50

Total for month of June, ...$ 202 38
Previously reported, ... 1238 43

Total for the year so far, ...$1440 81

BROOKLYN MEETINGHOUSE.

Pennsylvania—$87.10.

Eastern District, Congregation.
Midway, ... 32 10

Southern District, Congregation.
Upper Cumberland, ... 50 00

Western District, Individual.
Lewis Kimmel, ... 5 00

Oregon—$5.00.

Individual.
Mary E. Brooks, Independence,.. 5 00

Alaska—$4.50.

Individual.
Isaiah R. Clark, Juneau, ... 4 50

Texas—$5.00.

Individual.
J. H. Peck, Manvel, ... 3 00

Maryland—$2.00.

Eastern District, Individual.
A Sister, Gapland, ... 2 00

Kansas—$1.02.

Southwestern Dist., Individual.
Leah Miller, ... 1 02

Total for month of June, ...$ 102 62
Previously reported, ... 198 48

Total for the year so far, ...$ 301 10

CHINA MISSION.

Ohio—$11.60.

Northwest'n Dist., Sunday Schools.
Hickory and Walnut Grove, ... 11 60

Michigan—$4.00.

Sunday School.
Sunfield, ... 4 00

Total for month of June, ...$ 15 60
Previously reported, ... 31 86

Total for the year so far, ...$ 47 46

JAPAN MISSION.

Pennsylvania—50 cents.

Middle District, Individual.
A Brother, Dubois, ... 50

Total for month of June, ...$ 50

COLORED MISSION.

Virginia—$6.50.

Second District, Individual.
A. J. Kagey, Mt. Jackson, ... 6 50

Total for month of June, ...$ 6 50
Previously reported, ... 56 17

Total for the year so far, ...$ 62 67

PALESTINE MEETINGHOUSE.

Kansas—$5.00.

Southwestern District, Individual.
A Brother, Paola, ... 5 00

Oregon—$5.00.

Individual.
Mary E. Brooks, Independence,.. 5 00

Total for month of June, ...$ 10 00
Previously reported, ... 21 60

Total for the year so far, ...$ 36 60

PORTO RICO.

Oregon—$5.00.

Individual.
Mary E. Brooks, Independence,.. 5 00

Total for month of June, ...$ 5 00
Previously reported, ... 11 00

Total for the year so far, ...$ 16 00

Correction.

Under World-Wide Fund $10 should have been credited to the primary class of the Fulton Avenue Brethren church instead of the Fulton Avenue Sunday school. $9.50 should have been credited to the Bethel church, and under Brooklyn Fund, Beaver Creek should have been credited with $30. In May Visitor under India Orphanage $8.01 should have been credited to the Primary and Juvenile classes of White Rock Sunday school.

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BROOKLYN CHURCHHOUSE FUND.

Iowa.—Mary Murry, 25 cents.

Illinois.—A Brother and Sister of Chicago, $5.00.

Maryland.—Norman Rairigh, $1.00; G. A. McDaniel, 50 cents; Mrs. J. P. Holsinger, $5.00; Nora E. Holsinger, $5.00; Clara Holsinger, $5.00; Pleasant Hill, Bush Creek, $12.50.

Nebraska.—Susan Rothrock, $1.68.

Pennsylvania.—Samuel Hess, $5.00; Mrs. J. H. Rider, $5.00; Eld. E. B. Brubaker, $10.00; Wm. Myers, $4.00; Eliz. Kimmel and Mary Livengood, $5.20; Annie and Cora Keim and friend, $8.05; Geo. H. Mohler and wife, $2.00; Rebecca Perlett, $1.00; A Brother, $1.00; Jacob Pentz, $4.00; Maria Rebbert, $5.00; Geo. M. Rupp, $1.00; Clare Wolford, $1.00; Eld. Daniel Baker, $5.00; A Sister, $2.00; Two Sisters, $1.00; Nellie Morgan, 50 cents; Ella Layser, $4.00; A Brother, $5.00; G. W. Roth and wife, $5.00; Mrs. K. E. Foglesanger, $1.00; Barbara Foglesanger, $1.00; S. E. L.

Foglesanger, $1.00; Bessie E. Foglesanger, $1.00; W. H. Foglesanger, $1.00; Jos. Miller, $10.00; Sarah Mohler Miller, $1.00; Mechanicsburg Sisters' Aid Society, $5.00; G. H. Arbegast and family, $4.00; Calvin Arbegast, $1.00; Ralph Arbegast, $1.00; Mary A. Haas, $1.00; Jennie Trostle, $1.00; Priscilla Givler, $1.00; A. B. Harnish, $1.00; Mary Bowers, $1.00; G. A. U. Stauffer, $1.00; Mary King, $1.00; In His Name, 50 cents.

Virginia.—L. C. Alley, $1.70; Susannah Flory, 51 cents; Fannie Garber, $2.40; P. S. Thomas, $4.27; D. P. Wine and family, $3.91; Annie V. Senger, $1.50; Flora Varner, $5.00; Mollie, Lineweaver, $1.92; Anna R. Miller, $2.00; Mary Wampler, 75 cents; Sudie Miller, $1.72; Lou. C. Rodeffer, $1.38.

Total received during June, $171.73.

J. Kurtz Miller.

5901 3rd Ave., Brooklyn, N. Y.

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REPORT OF CHICAGO MISSION FOR JUNE, 1905.

Cash Received.

By balance,	$22 69
Peter Brubaker, Minneapolis, Minn.,	50
"A Sister," Chicago,	25
Sale of quilt,	5 00
Mrs. Barnes, Garret, Ind.,	1 00
D. I. Stover, Roubaix, S. Dak.,	1 00
Sale of a quilt,	2 50
O. F. Cripe, Cerrogordo, Ill.,	2 00
Lancaster City congregation, per H. E. Light, Mountville, Pa.,	2 25
Eva Ullery, Covington, Ohio, (special for Fresh-Air Fund),	1 00
Peter Brubaker, Minneapolis, Minn.,	3 00
Katie Flory, Union, Ohio, (special for Fresh-Air Fund),	1 00
Daniel I. Stover, Roubaix, S. Dak.,	3 00
General Mission Board,	40 00
Industrial School,	3 50
	$88 69

Cash Paid Out.

Living Fund,	$13 60
Rent,	10 00
Gas,	1 00
Help to poor,	3 00
Industrial School,	95
Incidentals,	7 98
Support for Workers,	22 00
Carfare for Mission Visits,	2 25
	$60 78
Cash on hand,	27 91
	$88 69

Miss Cora Cripe.

660 S. Ashland Ave., Chicago.

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After over one hundred years of missionary endeavor in Africa by various denominations it is not very encouraging to read from so representative a man as the editor of "Liberia and East Africa" the following: Christianity progresses slowly in West Africa. After a period of fully one hundred years of missionary endeavor attended with considerable outlay of money and sacrifice of life, the church has but little to show in the way of permanent results. What is the cause for such barrenness, and why is there not more fruit in evidence? This question is receiving considerable attention on the part of the native press of West Africa, and the leaders of thought are making their views known to the Christian world. They attribute the failure to the lack of the church in grasping the problems arising out of native conditions and the inadaptability of the church's methods in dealing with Africa and her aboriginal peoples. Christianity is viewed as a religious system foreign to Africa, having for its advocates and propagandists men and women of a race alien to Africa, and who themselves in their racial characteristics are more essentially material than spiritual. This system it is also alleged, is too heavily encumbered with the superfluous officialisms and ecclesiasticisms and complex institutions of Europe and America to prove effectual and helpful to a simple and primitive race like the African, to become a self-sustaining and self-propagating force among the people. Then again it is claimed that the unprogressiveness of Christianity in West Africa is due to the fact that it tends to denationalize the African, destroying his racial and national institutions, thus tearing him away from that which is vital and sacred to him as a people and nation. Much is also made of the inconsistencies and imperfections of so-called Christian nations and peoples vauntingly claiming to be followers of Christ, but none the more for that Christlike.

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"We must remember it is no sin to be tempted, it is only sin to yield to temptation. And, indeed, the more absolutely pure a soul is, the more painful will be the point of the temptation, as it presses for admission into his breast."
—James Stalker.

To preach good tidings to the meek;
To bind up the broken-hearted;
To proclaim liberty to the captives;
To comfort all that mourn;
To give unto them beauty for ashes,
The oil of joy for mourning,
The garment of praise for the spirit of heaviness;
That they might be called trees of righteousness,
The planting of the Lord
That He might be glorified.

A CONGO (AFRICA) WITCH DOCTOR.

This illustration, along with the one on the cover and those illustrating the report from Africa, have been reproduced from pictures in "Regions Beyond."

The Missionary Visitor.

Vol. VII. SEPTEMBER, 1905. No. 9.

THE CHINA INLAND MISSION

By THE EDITOR.

A missionary organization having phenomenal growth, having hundreds of workers in a most difficult field, sustained by their trust in God and supported by His answers to their prayers, "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified that ye bear much fruit"

Through death unto life on June 3, 1905, there passed away one of earth's most remarkable missionary pioneers, J. Hudson Taylor, the founder and principal director of the China Inland Mission. His life is so closely interwoven with the history of the mission that to tell the story of the one is to relate the details of the other, especially in the beginning of the work.

On Sept. 19, 1853, Hudson Taylor sailed, a noble lad of twenty-one summers, as a missionary to China under the direction of the Chinese Evangelization Society, which had just been formed by Dr. Gutzlaff. He labored a few years under this management and then severed relations in a friendly way, because of conscientious difficulties. The succeeding years he labored independently and his experience only confirmed his convictions that it was "safe to trust in the promises of God for the supply, in answer to prayer, of all the needs, pecuniary and otherwise, of the work to which He calls His servants." In 1855 and '56 he was associated with a godly man, Rev. W. C. Burns, whose views of evangelization and special evangelists took a firm hold on Mr. Taylor.

In 1860, because of failing health, Mr. Taylor had to return to England. His first thought was to secure a number to occupy the inland parts of China. For, while there were a number of societies working on the borders of that great field, none of them had ever ventured inland. The thought of the Chinese, in these inland provinces, passing into eternity at the rate of a million a month, was ever becoming a heavier load on the heart of the humble missionary.

In January, 1860, he wrote a friend in England this: "Do you know of any earnest, devoted young men desirous of serving God in China, who, not wishing more than their expenses, would be willing to come out and labor here?" On his way home he prayed constantly that five such workers could be found and his prayers were answered in 1862, when Mr. Meadows, now senior missionary in China, with his young wife, and four others, sailed for the field.

Mr. Taylor's great love for the work of saving souls everywhere was such that he did not want his new mission to interfere in the least with the funds going into other treasuries. His movement, instead of injuring others, was rather to aid them while caring for itself. With this in view he determined "to make no collections, to use no personal solicitations, but to trust God to send in answer to prayer spontaneous donations for the supply of the need of the work."

To meet the needs of the great field before him, Mr. Taylor readily saw that one denomination would be entirely inadequate and so he decided to make his mission interdenominational. His own statement of these needs is that in 1865 there were but 97 missionaries in China and these were at 10 or 11 ports in seven of the eighteen provinces, and consequently there were eleven provinces without any missionaries.

About this time the China Inland Mission was definitely formed and on May 26, 1866, Mr. Taylor sailed with his first party of missionaries.

At home in England a Mr. Berger agreed to receive donations and publish reports of the progress of the work. In six years failing health required him to give up this work but not until a small council was formed in London. It continued for about three years during which time the mission increased so that a resident secretary became a necessity. Mr. Bromhall was appointed. Mr. Theo. Howard became one of the first members of this council and is now Honorary Home Director. There has since been a council formed in Glasgow and another in North America, some members living in the United States and others in Canada.

Arriving in China in the fall of 1866 the missionary party found difficulty in securing residence. With their renting a house in a village rioting soon began. But they kindly but steadily pressed their way until in two years some six stations were occupied. They soon fell upon the plan of preceding the occupation of a new station by frequently visiting the place and thus getting the people acquainted with the purpose of the locating. This decreased the riots greatly. In ten years they opened up stations in four provinces and their average income for the mission reached $25,000. The number of missionaries, including their wives, had reached forty-four and these were assisted by 70 native helpers and six Bible-women. Ten years later again, or 1885, the mission had resident workers in seven provinces and in that year forty missionaries came to this field, while the income reached over $100,000.-00.

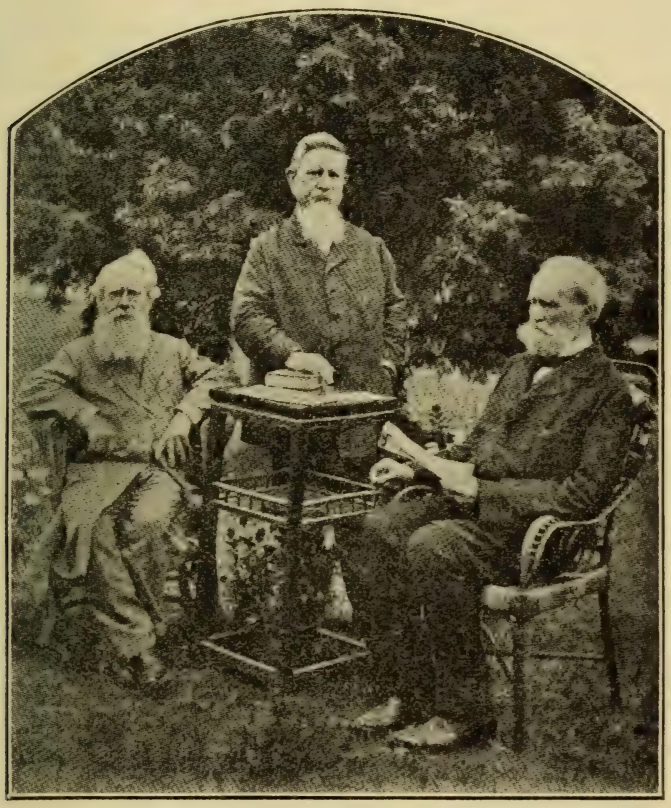
From this beginning the mission has grown until at present they have 194 stations with 417 outstations, 580 chapels and 783 missionaries. Besides they are using 946 paid and unpaid helpers and have 10,245 communicants.

This marvelous growth elicits a short study of the methods by which it has been carried on. New workers arriving on the field go at once to homes provided for their training. Here they receive instruction for about six months from European and native teachers, in language, geography, government, etiquette of the country, phases of religious thought and the best method of teaching the Gospel. Then they proceed to an inland station to continue study and work under senior missionaries. A definite course of study, divided into six sections and provided with examinations, is followed. If progress is satisfactory and there is promise of usefulness and faithfulness the new missionary is accepted at the end of two years as a junior to assist one of the senior missionaries at some regular station. At the end of five years, if he has continued to do well in the work and has passed all the prescribed examinations, he is made a senior missionary and assumes full responsibility of a station, the territory surrounding it and all younger workers placed under his supervision.

A number of these districts, thus presided over by a senior missionary, have over them a presiding superintendent whose experience in the country has not been less than ten years. These superintendents are members of the General Council of the mission in China. When necessary the superintendent calls together the senior workers to advise with them in regard to the policy and progress of the work over which he has charge.

All missionaries of the China Inland Mission go out without a guaranteed

salary. At present about ten per cent are supported by private means of their own or by special friends. Funds that are donated to the Society are from time to time sent to the field and there distributed pro rata, according to the monthly income of the mission. Here is one of the faith-trying points connected with the work, and the records of the past forty years reveal some wonderful answers to prayer when all visible means of support were gone. It is plainly stipulated in the terms entered into with each missionary that in such trying hours, when there is failure to receive financial assistance from the Board, they must turn their hearts to God in fervent prayer, and depend upon Him solely to come to their relief. Funds may cease to come, or the society cease to exist, for some reason or other, but they are impressed with the truth that if they trust



THE LATE DR. J. HUDSON TAYLOR, DR. GRIFFITH JOHN, DR. MARTIN.

These three pioneer missionaries of China, whose labors of unremitting toil on the part of each of them has exceeded half a century on the field, met in Hankow in the middle of May, when the above photograph was taken. A few days later Dr. Taylor journeyed further into the interior, where on June 3 he ended his earthly course at Changsha, the capital city of Hunan. Dr. Martin is the oldest of the three, both in years and length of service in China, for he entered the field in the early part of 1850. All three had passed the three score years and ten when the picture was taken.

in God, He will neither disappoint them nor forsake them. This naturally develops an exceedingly high order of spiritual workers and those who have had the pleasure of reading the life of Pastor Hsi, one of their converts, will no longer wonder at the marvelous record of that consecrated man.

Mr. Taylor, with his friends, has certainly fallen upon splendid lines of management for the mission. What could be better than the work being governed by experienced workers on the field! Far better than where home committees exercise supervision, especially when there can be no running in debt for the mission and each worker gets his share of what has been donated and with that, and no more, he must push his work.

Another very commendable feature also is that, along with making no solicitation whatever, all donations are published without any name or address. The donor receives a receipt from the treasurer, which is numbered and this number, with the amount is published. This is sufficient for the donor to know that his contribution has been properly accounted for, and no one else needs to know.

As said in the onset, to know the man who has passed away, it is necessary to study the work he has, by the grace of God, founded. The China Inland Mission has lately been described by one as "the largest and most remarkable organization" ever established for the propagation of the Gospel in the Chinese empire and why? The answer comes quickly, "Because founded in prayer, and sustained by the same power." From the beginning Mr. Taylor insisted in submitting all the details of his work to God. To some this may appear childish and narrow, but beware. In the success achieved in this mission there is on record one of the most memorable examples of answered prayer.

What, too, could have been more gloriously fitting and showed more the spirit of the man, in unison with the plans of God's pleasure, than that he should be permitted to journey back into China from his recent visit to England and continue till he came to the last province which had finally opened its doors to receive the message the workers bore, and there close his eyes, in the sunset of life, amidst the people for whom he had labored and prayed so long?

His thoughts and aims and desires in his life of prayer are in striking contrast to the usual thought in prayer of most Christians, typified in

> "O Lord, I pray for me and my wife,
> My son John and his wife,
> Us four
> And no more."

This largeness of heart is revealed in his own statement. And this is the more remarkable when one bears in mind that his work depended upon this one avenue for support. He said, "Some years ago it was brought home to my heart and conscience that there was danger of my getting into a narrow rut. China is 2,000 miles broad and 2,000 miles long, and yet I found I was getting into a narrow rut. My love was getting too much confined to it, as were my sympathies and prayers. I made it a rule, as far as possible, not to pray for China at all until I had prayed for a good many other places, for I knew that if I began at the wrong end I would not get far on. I now begin by praying for South America. It is a most needy part of the world, and wants your prayers as well as mine. The workers here have great difficulties to contend with, and of the same sort as we have in China from Roman Catholicism—the most God-dishonoring system in the world. The heathen need your prayers, but the Roman Catholic needs your prayers ten times more. He is ten times as much in the dark as the heathen themselves are."

By BISHOPS D. L. MILLER and W. B. STOVER

A brief, yet comprehensive, report of conditions and problems which the Brethren church must meet in case she should open a mission in Africa. Certainly this is a good survey of the field from the points in which, considering the value of souls, each one is directly interested

Bagamayo, South Africa.
June 25, 1905.

Dear Brethren of the Mission Board:

In the name of our blessed Master we send you greeting and pray that the peace of God may abide with you, that the Holy Ghost may direct all your labors for the church and that from your efforts great good may result to the cause of Christ.

Herewith is submitted a report of observations made in South Africa. We saw much of the country, interviewed many missionaries, some of whom, having spent many years in the country, were well qualified to give valuable information as to mission work, talked with officials and others as to conditions among the people and had access to books and printed reports containing valuable information on the subjects treated. We also paid some attention to the home life of the natives, their mode of living, their social customs, their general disposition and their willingness to accept the Gospel of Christ. We constantly kept in sight the object of our visit to South Africa, i. e., to report on the advisability of opening a mission in the country, and the information herewith submitted may be relied upon as being substantially correct.

Going we visited Mombassa, Zanzibar, Beira, Lorence-Marques, Durban, Johannesburg, Pretoria, West Rand, Jeppeston, Germiston, Fordsburg and the Rand. We also saw something of Pietermaritzburg, Ladysmith and other places of interest. Returning we visited Delegoa-Bay, Farapata, Mikandamo, Lindi, Kilwa, Daraslam, Zanzibar, Bagamayo, Mombassa, and Lanu. We traveled 12,000 miles, at an expense of $225 each.

We have reached a conclusion and that you may know the basis of our conclusion, the following study of the situation, as it appeared to us, is submitted for your careful consideration.

Cost of Living.—Taking India as a basis of comparison, it will take twice as much to support a mission in South Africa as in that country. It would be unsafe to open a mission here without counting the cost of maintaining a couple, rent free, at $1,000 per year, with an additional sum of $100 per year for each child in the family. A slight variation would occur as to locality and the habits of the missionaries. The Swiss mission, one among the most economical in Africa, pays its workers on the foregoing basis, while the Church of England pays its ministers $2,000 per year each.

Cost of Food and Clothing.—Beef, 20 to 30 cents per pound; ham or bacon, 30 cents; mutton, 25 cents; eggs, $1.00 to $1.50 per dozen; chickens, $1.00 to $1.50 each; potatoes, $1.50 to $2.00 per bushel; wheat flour, $4.75 per hundredweight; corn meal $4.00 per hundredweight; sugar, 8 cents per pound; rice, 6 cents per

TROPICAL SCENERY, AFRICA.

pound; milk, 12 to 15 cents per quart; kerosene oil, 40 cents per gallon; calico, 14 cents per yard. Making suit of clothes, $15.00, you furnish all material. Good suit of clothing, $25 to $40, each. Rent for small cottage with four rooms $25.00 per month, with other expenses in proportion. These prices prevailed in the Rand District at the time of our visit and will be found to vary slightly in different localities. The River Brethren elder at Buluwayo says it requires four dollars to go as far in his locality as one goes in the United States, in procuring the necessaries of life.

Hotels and Boarding.—Hotel charges range from $2.00 to $10.00 per day. Boarding at Durban, Johannesburg, Pretoria and the Rand $7 to $20 per week, meals at railway stations 75 cents to $1.00

each and about the same on dining cars. Cup of coffee or tea, 12 cents, with bread and butter, 25 cents, two slices of cold meat, bread and butter, tea or coffee, 50 cents.

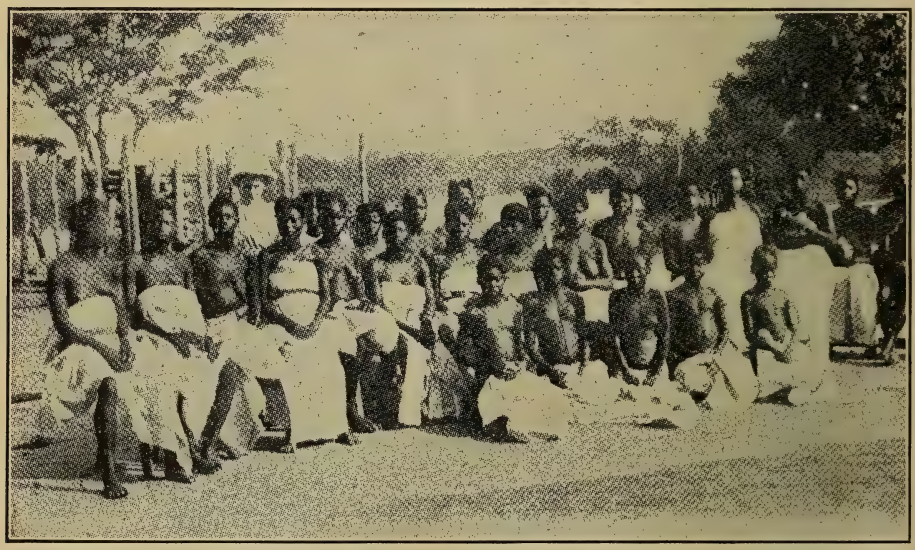
Railway Fares.—First-class railway fares are about double as high as in the United States. Johannesburg to Pretoria, distance 46 miles, fare $2.60. Johannesburg to Capetown, distance 1,013 miles, fare $47.50; Johannesburg to Buluwayo, distance 1,373 miles, $62. The rate for longer distances may be reckoned at a trifle over five cents a mile and for shorter distances about six cents a mile. Second-class fare is about one-fourth less but even this makes travel very expensive in South Africa.

Social Conditions. — Existing social conditions among the natives would hinder, to some extent, the success of our mission work. Polygamy constitutes a barrier in the way of an advance toward Christianity, and with our position on the divorce question and the marriage relations, which are fully in accord with the teachings of Jesus, it would prove a serious obstacle to our success. We would have to recognize at the outset that the heathen might be received into the church having more than one wife. It would seem that this was the rule in apostolic times. Now that a stable government has been provided by the British, and tribal wars have ceased, the causes which led to, and perpetuated, polygamy, will disappear and Christian teaching, as in the days of the apostles, finally correct the evil. But it will take time to overcome a practice, so closely interwoven with all the intricacies of the social system of the natives. It

A CONGO FAMILY, AFRICA.

cannot be hoped that the ancient and long-cherished custom will pass away without a long course of Christian teaching and moral training.

"**Lobolo.**"—A gift for a wife is also a prevailing custom among the natives, quite repugnant to our ideas of the proper method of securing a wife. It virtually amounts to the giving, by the future husband to the father of the girl, a sum of money or of cattle as an equivalent for what he is to receive. While this practice is less objectionable than that of polygamy, it stands in the way of a speedy reformation of the social conditions now obtaining among the natives. The practice is as old as the history of the race. Abraham sent rich presents when he would secure a wife for his son Isaac, and Jacob wrought at hard labor fourteen years for Rachel. The custom prevailed in Germany until recent times, and may still be found in Christian Norway. Is it not a matter of surprise that a father, who has tended and cared for his daughter till womanhood, and who has been cheered by her presence in his home, should be over-willing to accept from the stranger a present for the bestowal of his daughter's hand. It would, in some way, compensate the father for his loss, and show, to some extent at least, the appreciation of the future son-in-law of what he was to gain by the marriage. In time this practice became so fixed among the people that it is a part of their social fabric. In the best sense the contract is not to be regarded as the sale or purchase of the daughter. The woman does not become the slave of her husband. He may not sell, injure, prostitute, maltreat or misuse her, all of which he might if she were his slave. In case he misuses her beyond all hope of reconciliation she may return to her father's house and claim his protection and the husband loses both his wife and "lobolo." On the other hand, if the separation results from the wife's misbehavior, the "lobolo" is returned to the husband. No woman, so separated from her husband may re-marry except from her own village and with the consent of her father or guardian. The consent for a girl under twenty-one years of age must be obtained before she can be



A MOTHERS' MEETING, AFRICA.

married. After that age she may marry without the consent of parent or guardian. The giving and taking of "lobolo," like polygamy, is so interwoven into the social fabric of the people that it would be unwise to attempt an immediate change. It will finally give way to Christian teaching and higher civilization.

Superstition and Witchcraft.—The natives are, for the most part, densely ignorant and as a result are full of superstition. They are firm believers in witchcraft and the witch doctor is an important personage in the village. In dealing with them educationally they must be treated as very young children. The physical has been very fully developed and the intellect is embryonic. It is absolutely necessary to develop them mentally before they can be rid of their fetishes and superstitions. Reference is made to these matters because our system of church government is scarcely flexible enough to deal with polygamy, lobolo, and other social evils among the people as they are dealt with by other missions, hence to us they would be a hindrance to the success of our work.

Character and Disposition of the People.—The greatest hindrance to mission work in India is caste, which is entirely unknown among the natives of South Africa, neither are they idol worshipers. Their ideas of religion are very limited, as a result of their ignorance. But they learn rapidly. They are well built, strong limbed and are capable of much endurance. Some of them would make good models of fine physical development for the sculptor's chisel. In their home life but little clothing is worn. And it will take time to teach the people that the proper thing to do is to wear clothing to cover their nakedness. They are generous, self-reliant, independent and always willing to divide their substance with their fellows in need. To us it seemed strange to have a native Christian refuse a small sum offered him for carrying our heavy grips to the station. It is so entirely different from our experience in India that it at once impressed us. Here one may hope to build up self-supporting churches, which is unusual in India. The people insist on helping. They build their

A CANNIBAL CHIEF.

Mata Ibenge, once a terror in Africa. His son has accepted Christ.

MPOMBO.

Chief of the Nsongo Cannibal Tribes in Africa.

own schoolhouses, their own church buildings and in many cases not only support their own workers but send money to carry the Gospel to others.

The Ethiopian Movement. — Among the missionaries in South Africa there is some uneasiness as to the above-named movement. It is a desire on the part of the Christians to be entirely free from control by the European and American churches. The Methodist African Episcopal church is a prime mover in the movement and it seems to be gaining ground. To us it seems a hopeful sign. The independent spirit which seeks to control anl support its own churches and its own religious work is to be commended. But the whites here have much the same feeling towards the blacks as is found in our own Southern States. It is the opinion of those who have given the most careful study to this important question that ultimately the negro himself must be the prime factor in the regeneration of the black race. The example of Booker T. Washington in the United States is attracting the attention of the entire civilized world, and he is giving an object lesson that is influencing thought in South Africa. It is coming to be felt that with the sending of the missionary to preach the Gospel must also come the industrial and intellectual training, so that the people may reach the highest possible religious and moral development. Should we decide to open a mission here it would seem that provision should be made for religious, mental and industrial work at the same time.

THE RAPIDS OF STANLEY POOL, AFRICA.

Great Need of Workers.—The need of workers in this great field will be seen at a glance, when it is known that in central Africa there is but one missionary to eighty thousand natives and in South Africa one to every fourteen thou-

sand negroes. The area embraced in the territory named is larger than the United States and there is no question as to the largeness of the field. The people appear to be willing to accept Christianity, and, with less hindrances than in India, it would seem that South Africa is a promising field in which to labor. One of the serious drawbacks to laboring in mission work in the interior is the prevalence of fevers. The African fever is a serious disease and very much more to be dreaded than the malaria fevers of India. Among the fatal fevers in many localities is that known as the black water fever. A remedy for the disease has not been found. The average length of life service among the missionaries in the interior, has been eight years and the death rate has been very large. In British South Africa health conditions, away from the marshy rivers, is very good. The climate is also pleasant. It is something like that of Virginia and North Carolina. If missionaries were sent to the South, they would embark at London for Capetown and then go by rail to the locality to be opened up.

British South Africa.—This territory is composed of the following colonies: Natal, Cape Colony, Orange River Colony, The Transvaal, Rhodesia, Basutoland and Bechuanaland and has an area of 903,108 square miles with a population of 1,135,735 whites and 5,193,056 blacks. The country is as large as the Carolinas, Virginia, Maryland, New York, Pennsylvania, Ohio, Indiana, Illinois, Iowa, Kansas, Texas and California, or nearly one-third the size of the United States. It has a stable government under the strong hand of Great Britain and the entire territory is open to missionary effort. Life and property are safe-guarded and the government is especially friendly to missions. It holds that the only hope of the country is to Christianize, and civilize the natives, so the missionaries are welcome.

At Durban we found one of our members, baptized by Bro. Forney at Jalalpor, who, with a half dozen of our brethren, is in this part of the country. They came to profit by the larger wages to be obtained here. We held two meetings with these Christian brethren and they were all rejoiced to see us and especially to see Bro. Stover and hear him preach in their own tongue. It is barely possible that in the near future we shall have a number of India members in South Africa and we will be called upon to care for them. They came to the ship to give us a parting greeting and gave us more than an ample supply of oranges, bananas and pine apples. We were glad for the love and Christian spirit manifested by these brethren.

The Lord most signally blessed us on our journey. We can say that He was with us all the way. We praise His holy name for His goodness to us. We are now on our homeward journey and hope to reach our India home about July 10. It will then be more than two months since we had word from the loved ones there. We are looking forward with pleasure to the homecoming.

Yours in Christ.

D. L. Miller,
W. B. Stover.

SIGNS : IN : INDIA : TO-DAY*

By A. H. BOWMAN, M. A., Calcutta Diocesan Missioner

Those who read the article under same title in the August number will be eager to read this second one, a continuation of the subject

I would ask my readers, after what has been said, would any one of them who has lived in the pure white light of Christ all his days, and who has heard His command, "Go ye into all the world, and preach the Gospel to every creature," say one word or lift one little finger to rivet in the ages to come this gigantic system of ignorant superstition upon two hundred millions of our fellow-men because there may be in it here and there a beautiful thought, a subtle idea, a fragment of fascinating philosophy? If so, then let me tell such an one that it is now impossible; the suggestion is a hunded years too late. The Government by its western civilization, education, science and true philosophy has aimed the death-blow at this system. It can never really live again in the persons of six hundred thousand students in the Government schools and colleges. They will never again believe in what Lord Macaulay described as "medical doctrine that would disgrace an English farrier, astronomy that would move to laughter girls at an English boarding-school, history abounding in kings thirty feet high and reigns thirty thousand years long, geography made of seas of treacle and oceans of butter." All this is gone, owing to the destructive effects of the contact between the West and the East. We have taken away their faith, such as it was; we have left them in danger of becoming atheists or materialists. An educated Hindu, after listening to a lecture on "The Resurrection of Christ as the hope of India," said to me words like these: "We educated men are tossed on an ocean of doubt; we do not know what to believe, we have no light to guide us, no anchorage to hold us." They dread secular education. I do not say they want to become Christians, but they do want the morality of the Bible, and the teaching of the life of Christ. Yet when one of our bishops, true to the highest interest of the people of India, publicly expressed a hope—which leading statesmen and influential native gentlemen have done before him—that the time might come when the Bible would be an optional subject in Government schools, we know how the native press (which is itself largely permeated with disloyalty) clamorously urged that he was going to raise another mutiny.

But I believe the true sign of the times is expressed by the following incident. A missionary received a petition from a district in which there were no Christians. It was a request to take under his charge a school which had been established a year before for the education of the rising generation. It was signed by the leading men, not one of whom was a Christian. The petition actually asked to have the Bible introduced as a text-book in every class every day. He was much surprised at this request, and summoned a meeting of those interested and told them plainly that if this school was placed under his charge it would be his endeavor to present the highest truth man could conceive of to all the pupils, and he asked whether with this understanding they still wished him to undertake the school. The head master, a Brahmin, was the first to speak. He had been educated in a mission school, and said how there he had learned to reverence the Bible. He knew by experience what the Bible did for a man, though he had not become a Christian; he was anxious that his pupils should be brought up under its teaching. Then a native judge spoke, a high-caste gentleman and well

educated. His words were remarkable: "I was not educated in a mission school, but I have many friends who were and who studied the Bible daily. I have witnessed the effect upon their lives. I have read the Bible privately a great deal. I know the pure and beautiful morality it inculcates. Nothing in our Vedas can compare with it. Let your sons study the Bible; they need not become Christians. But if you want your sons to become upright and noble men, put this school under the missionary, and have the Bible taught in it daily. I have but one son, and on him all my hopes are centered. I am able to send him where I will for his education, but I want him to be a noble, honest man. I have sent him to the Madras Christian College, and there he studies the Bible with the missionary every day."

During the last fifteen years in India it has been my lot to address many different kinds of audience, and once I was asked by non-Christians to speak at a non-Christian festival. One cannot be long in this country without hearing of the Holi Festival. Whatever this festival once was, it has now become so obscene and filthy that it is one of the darkest evidences of the degradation of Hinduism. The light of Christianity has so far influenced the minds of intelligent Hindus that many of them are thoroughly ashamed of this festival being connected with the name of religion. In Lahore a number of earnest men have banded themselves together to try and effect reform. Their plan is to hold counter-meetings called "Pabitra Holi," which means "Holy Holi," while the "Unholy Holi" is being celebrated. It was one of these meetings I was asked to address, and the subject was to be "Personal Purity." My first fear was whether I should be allowed to mention the name of Jesus Christ to such an audience. To my surprise this permission was readily granted. I went, and found a tent crowded with, I suppose, nearly a thousand young men. These men are beyond doubt the hope of India. They have broken with the past; they want something better. Where is that something better to come from? During the earlier part of the meeting native music was being played, and while listening to it I noticed on a table a small pile of literature, and I felt that this must be the better hope for India which the reformers who had got up this meeting were offering to these thousand young men. Alas! what did I find? Nothing but the sad and hopeless gospel of Buddha. Here it is. My readers may remember the discourse said to have been spoken by Gautama himself, telling how a young mother, who was really only a child, gave birth to her first-born, and when the boy was able to walk by himself he died. The young girl in her love carried the dead child clasped to her bosom, asking if any one could give her medicine for him. When her neighbors saw this they said, "Is the young girl mad that she carries about on her breast the dead body of her son?" But a wise man, thinking she did not understand the law of death, said to her, "My good girl, I cannot myself give medicine for it, but I know of a doctor who can attend to it. Buddha can give medicine; you must go to him." She did homage to Buddha, and said, "Lord, and master, do you know of any medicine that will be good for my boy?" The sage answered, "I know of some; I want a handful of mustard seed." The girl promised to secure it, but Buddha continued, "I require some mustard seed taken from the house where no son, husband, parent, or slave has ever died." The girl said, "Very good," and went to ask at the different houses, carrying the dead body of her son. The people said, "Here is some mustard seed: take it," and she asked, "In my friend's house has there ever died a son, husband, a parent, or a slave?" They replied, "The living are few but the dead are many." And she went to other houses. One said, "I have lost a son"; another, "I have lost my father"; another, "I have lost my slave"; and she began to think,

"This is a heavy burden; I am not the only one whose son is dead." And thinking that, she acquired the law of fear, and putting her affection for her dead child away, she summoned up resolution and left the dead body in the forest, and went to Buddha and paid him homage. He said, "Have you procured a handful of mustard seed?" "I have not," she answered. "The people of the village told me, 'The living are few but the dead are many.'" And Buddha said to her, "You thought you alone had lost a child. The law of death is that among all living creatures there is no permanence." And this was all he was able to say or do. Could anything more touchingly illustrate the utter helplessness of Buddhism to comfort in the presence of death? How impressive the contrast with the words of Him Who once stood near an open grave and said to the mourners, "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live"! Can any one imagine a grander privilege than to stand before such an audience, "without God and without hope," and be allowed to proclaim the Name of Jesus Christ, Who has abolished death and brought life and immortality to light by the Gospel?

In striking contrast to the above, we engaged on another occasion to lecture in Allahabad to a great crowd of Hindus —University students. The subject they had chosen was, "Is life worth living?" Just as we were entering the hall we received a message from the European professor that religion was not to be touched upon.

We are asked if Europeans in India help missions. The answer is, "Yes and no." Both are true. During the past five years I have held missionary meetings in the drawing-rooms of three of our Indian generals. Two of them took the chair, one the brother of Lord Kitchener; the third would have done so, but he was not in the station when the meeting was held. At Allahabad some time ago, lecturing to the Hindus on the claims of Christianity, we had three High Court judges in the room; the Chief Justice, Sir John Stanley, took the chair. The Lieutenant-Governor of Bengal, Sir Andrew Fraser, presided at a missionary meeting on board the steamer on his way out to take up his present high position. Of course, Europeans help missions if the Spirit of God is in their hearts. But the other answer is also true, and it would not be honest to suppress it. To illustrate it I will quote the letter of a chaplain to me last year. It refers to the Indian army, where the soldiers are the Hindus and Mohammedans, officered by English gentlemen. I will not mention the regiments. This chaplain wrote: "Of eight officers in the ——— not one has been in church once in 1902. Of twelve in the ——— two are really devout; not one of the other ten has been in church since the regiment came in 1897, except when the Queen died, and again when the King was crowned. As long as the Staff Corps officer goes shooting on Sunday the native soldier despises Christianity." I grant such men do not help missions, and it is simply ridiculous to listen to what such men have to say about them when they return to England.

This twofold answer is strikingly illustrated by the Great Jagganath Festival. Before the god began to move on his annual visit to his sister, an English Government official, who was Collector of the district, was sent for to salute the idol. This he did, riding on his horse before the car of the god and crying out, "Hori-bol." Of course the heathen were delighted; here was the Christian Government, in the person of its representative, bowing down to their deity. This gentleman was transferred, another took his place, and the great annual festival came on. A message was sent to the new Collector: "Sahib, the god won't move till you come and salute him." The answer was: "Unless the god moves by eight o'clock to-morrow morning I will come, and will bring with me a company of sepoys, and will lay a train

of gunpowder and blow the whole thing into the air." From that day to this we are told no Englishman has ever been asked to salute the idol. But these things are a parable. The one man would salute the idol, the other would blow the car into the air rather than compromise Christ in the presence of a heathen god.

With all the difficulties in our way, tremendous though they are, we have no hesitation in saying that the work of the last hundred years has been that of laying the mine and making the train; and to-day on every hand are the signs of explosion, the rending of Hinduism to its very center. And now with such resources as we have been able to gather round us we must advance to the final struggle with this gigantic system of opposition to Christ. Some one has drawn a parallel between our position and that of Lord Roberts when he reached Cape Town in the course of the South African war. There was a long delay. Three months passed before there was any decisive blow struck. Men were asking if he too was going to suffer from the same disaster which had fallen on other generals in the war. But the fact was he found on arrival no efficient transport service, and without this no advance could be made, hence the delay. Something like this has been our position as a missionary army in India up to to-day. I shall describe the position in some better words than my own:

"The weapons of our warfare had to be made. Now, on every hand the Christian army is ready to go forward if only recruits will come forward in sufficient number to fill up the ranks. The Christian church to-day has the Bible in whole or part in every important language in India. Hymns of victory are being heard in the homes of Hindus who as yet would not think of becoming Christians. We have schools, theological colleges, Christian mothers, zenana workers, Bible-women. We are now prepared to meet all classes, from Brahmin to Sudra, in the street, in the temple, the hospital, the school, the bazaar. The invincible hopefulness in the near coming of Christ's kingdom has already struck terror in the hearts of the opposing army. You see before you a whole nation slowly but surely coming out of Hinduism, but what are they going into? It is for the church of Christ to give the answer; and that answer will condemn or acquit us at the last great day."

"Sir," said a Brahmin priest to one of our number, "I have never seen a missionary, I have never seen your Veda. But one of our townsmen went to your hospital and was cured, and brought back with him a little ticket which you give your patients, and on the back of it was printed a statement of your religion. That is all I have ever seen. He told me what he had heard of your preaching at the hospital. That is all I have ever heard. We Brahmins have studied that gospel ticket. It has shown us that Hinduism is not the complete soul-satisfying system that we imagined, by pointing to a nobler way. We have talked it over. Sir, Hinduism is doomed; it must go. I have come eighty miles to ask you what you are going to give us in its place."

A missionary had a discussion in the Mysore country, in a city where no missionary had been before, with the chief priest of that region, the president of the theological seminary, where were seventy young Brahmins studying under him for the priesthood. This man was surrounded by his disciples, and the discussion lasted hour after hour. He had been pushed to the wall; but darkness coming on, he said there was no time to discuss further then, but he would renew the discussion the next evening.

At noon the next day, when all the people were indoors at their midday meal, the Brahmin stole out of the northern gate of the city, and, coming round the rice fields he reached the missionaries' tent, asked if he might come in, and let down the curtain. "Certain-

ly." "Is there anyone within hearing besides yourselves?" "No; all our people are away at dinner." At once his whole mien and appearance changed. "Sirs," he said to us, "what you said yesterday was utterly unanswerable. I did my best to defend my own position, but I am not going to meet you again. What you said is so pure, so holy, so good, it appeals to the highest needs and desires of men that it seems as if it must be divine, it must be true. At all events it is a better religion than ours. But, sirs, we Brahmins can't afford to let you succeed. Look at our position. We reap rich revenues from all these temples. We are treated as demi-gods by the people. At every festival we receive rich gifts. We are looked up to and worshiped. But let your system succeed, which teaches that there need be no human mediator between God and man but Jesus Christ, and we Brahmins drop down from our high pedestal to the level of what we are worth, and you know what that means as well as we do. We Brahmins can't afford to let you succeed. We have got to fight you."

These are the signs of the times, and the question we have to face has been put in this way: "Are we going to give these teeming and awakened millions the religion of Jesus Christ, or are we going to awaken them and dissatisfy them with their own system and then leave them to drift out into Atheism, or Rationalistic Deism, or blank Agnosticism? Shall the ruins of Hindu temples fast crumbling be built again into temples for Satan or for the Most High God? The tide is at its flood in India to-day; the advantage we now have will never be offered again. There is not a province where Hinduism stands firm on its ancient basis. There is not a caste or creed whose ranks do not show gaps by those who have deserted and enlisted under the banner of King Emanuel. The strategic points have been gained. The enemy is weak and dispirited. Already do we see them on the citadel prepared to let down the flag of surrender if a vigorous assault is made. But alas! our forces are too weak and feeble to make that assault.

Lest any should say this is meaningless rhetoric, let him ponder the following appeal, addressed by the members of the Brahmo-Somaj to "the venerable bishops, priests, ministers, missionaries, and other representaives of Christ," in February, 1900:—

"Reverend Sirs,—Be pleased to accept our heartfelt and cordial greetings on the occasion of the anniversary of the Brahmo-Somaj.

"Our countrymen may not be sufficiently aware of the debt of gratitude they owe to you, but the fact remains the same that you have opened up the path of India's regeneration. We, the members of the Brahmo-Somaj, therefore approach you with feelings of deepest reverence and gratitude.

"In the British conquest of India we mark the direct hand of a loving and saving Providence. You have already achieved what millions of England's armed men, as well as its network of railways and telegraphs, and a thousand other agencies for furthering the material prosperity of the country could never have done. You are trying to win the heart of India by infusing into it the gospel of love and good will.

"The Bible which you have brought to the country is an inestimable boon, and the sweet and sacred name of your beloved Master, which has already revolutionized the world, is unto us a benfaction, the true value of which we cannot yet adequately conceive.

"Whether India will accept any of the many forms of Christianity, or will be incorporated with any of the sects of Christendom, appears to us very doubtful; but of this there is no doubt, that our country cannot do without Christ. He has become a necessity to us, a greater necessity than food and raiment.

"Christ Jesus, Whose Name you have the honor of introducing into this land, has already caught hold of our country, and no power can snatch her away from His sacred clutches. India is now Christ's, and Christ is India's, so deeply has He entered into its lifeblood.

"India is the fair bride whom her Father has been adorning from ages immemorial for the acceptance of the great Bridegroom, and His beloved Son, in the fulness of time, has come to take His bride."

Let it be remembered that the above are the words of men who are not Christians. No more marvelous change has passed over this country than the attitude adopted by the native press to-day compared with its attitude thirty years ago. Then Christ was indeed the despised and rejected of men, to-day He seems the Chief among ten thousand and the Altogether Lovely One.

Let me appeal, in conclusion, to the heart and conscience of each one of my readers. What is our individual attitude towards this great dying Christless world? Our effort now must be to bring every one who bears the Name of Christ to this conviction. The words are not my own, they are the words of a clergyman to me some time ago in England: "I can see only two positions I can take up with respect to missionary work: I must either go myself, or I must send some one else." I ask my reader, Can you see any third position possible for any one of us who hopes hereafter to hear from the Master's lips the "Well done, good and faithful servant"? I confess I cannot. If you agree, then this must be the conviction of your spiritual life from to-day till you meet the Master—you must either go yourself to the mission field, or you must send some one else. Many can go. Why then delay in offering when the harvests are wasting in the fields for want of reapers? Many cannot go. But such can remember that others might go in their name, and perhaps because they do not go, and that they might go at their expense. Yet how hard it is even to awaken this sense of financial responsibility in the hearts of the members of the church at home! I was preaching the annual sermons of the Church Missionary Society to a large congregation in the suburbs of a large city in England some time ago. After pleading earnestly for the cause the result in money was £15. I happened to look at the church book and saw the same congregation, a few Sundays before, had given £20 to cure a draught in the church! Just imagine, £20 to cure a draught in the church, and £15 on the one Sunday in the whole year when the people were asked to send the Gospel to a thousand millions who had never heard a Savior's Name! Yet we call ourselves Christians! Sad indeed, but true, is the challenge thrown in our teeth by the Hindu Swami whom I have already referred to:—

"You come to us with your religion of yesterday, to us who are taught thousands of years ago by our Rishis precepts as noble as your Christ's. You trample on us and treat us as the dust beneath your feet. You destroy life in our animals. You degrade our people with drink. Your scorn our religion in many points like your own; and then you wonder why Christianity makes such slow progress in India. I will tell you. It is because you are not like your Christ. Do you think if you came to our doors like Him, meek and lowly, with a message of love, living, working, and suffering for others as He did, that we should turn a deaf ear? Oh, no, we should receive Him and listen to Him."

Think of this challenge which a heathen has thrown against us. May the Holy Spirit press it home to us all till our conscience rebukes us, as assuredly it will some day in the future if it does not now.

"Not like your Christ." Indeed we are not. For He was a missionary Who came to a far-off land to save perishing souls. Many of us, if we were like Him, would have gone long ago; yet we have never paused and asked ourselves—Why have I not said, "Lord, here am I, send me"?

"Not like your Christ." Indeed we are not. "The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay His head." I should be ashamed to take many a Hindu whom I know, who has read the Gospel, into many of our costly churches, and homes growing in luxury every year. I should not know how to answer his withering sarcasm as he asked me if

these were the followers of the meek and lowly Jesus, who spend more on one window to adorn their church than they give to obey His last command in a whole century; or give more for one ornament in their drawing-room or one dress, or one evening's entertainment than they do to evangelize the world in a whole year.

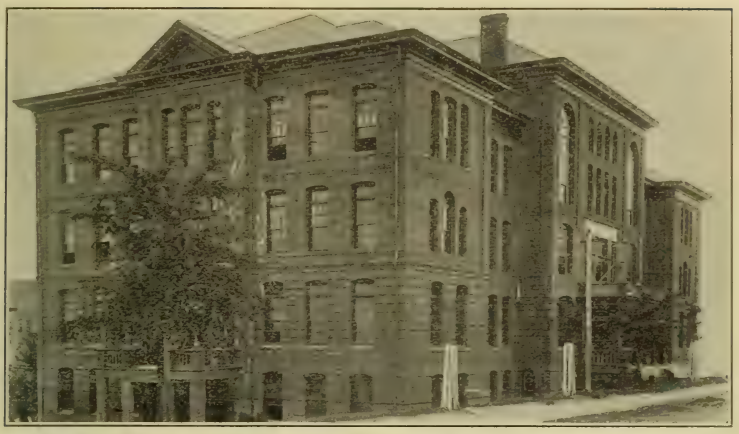
"Not like your Christ." Indeed we are not. For when He saw the city, He wept over it. Which of us has wept one tear over souls dying in heathen darkness without one ray of the true light of which we have enough and to spare?

"Not like your Christ." Indeed we are not. For to be like Him meant the cross of sacrifice, suffering, pain, and death. It meant a heart broken in His great love for us men and our salvation.

In the light of these thoughts, does not our past neglect, indifference, disobedience seem utterly inexcusable? And will not the longing to be like our Christ fill our hearts with such devotion, such consecration that a heathen shall never taunt us again? For many will be led to offer themselves; and many who cannot do this will be led to live humbler, simpler lives. Indeed, why should not the standard of living that is expected from missionaries in the field be the standard for Christians at home? Then when we become more like our Christ we shall hear no more of want of men, want of women, want of money. One hateful word will be for ever eliminated from our missionary literature—retrenchment. And all, in one holy effort, would hasten on the glorious hour of the return of our Lord.

An officer in the army went home to England some years ago, having witnessed this incident in India. He was walking along the banks of the sacred river, when he heard behind him a moan as of a soul in agony. He turned round, and there before him was a Hindu mother with two children. One was a lovely boy; the other a puny, weak, miserable little girl. He asked what was the matter. The answer of the poor woman was, "The gods are angry with me." "Why?" he said. "Because they have given me this miserable little girl." He replied, "But you have that boy." All she would say was, "The gods are angry." He passed on not knowing what the woman meant. Presently he returned. There was the same woman, the same little girl. But where was the boy? Thrown into the Ganges. She had given the fruit of her body for the sin of her soul. He turned to her in astonishment and said, "Surely if you had to give one, you would have given the girl." Listen to her answer: "Sahib, do you think I would give my god anything but the best?" Her religion broke her heart. Ours binds up the broken-hearted, comforts those that mourn, wipes tears from off all faces. Yet which of us has given the best? So what happens. To-day in the Church of England only one in every five thousand of our communicants goes forth to the mission field, and a heathen can throw the taunt in our face that we are not like our Christ. When we reverse the order, and the five thousand go and the one remains at home, then we shall be giving our best, then we shall be a little more like the

"Lord of glory Who has bought us,
With His lifeblood as the price.
Never grudging for us lost ones,
That tremendous sacrifice."



THE HUNTINGDON MEMORIAL BUILDING.

The Tuskegee, Ala., Normal and Industrial Institute.—No. 3.

By H. C. EARLY.

How few sons and daughters in the North till the soil and keep the home with as broad a knowledge of each as the graduates from these departments receive

Industrial Department.—Continued.

(2) Department of Agriculture.

This department has been highly successful in working out the ends of the institution, although the boys are inclined to the trades rather than the farm. Dr. Washington, in a letter to myself, of recent date, says, "There is no education so costly as agricultural education, as we have found it. At the same time there is none more profitable."

The aim of this department is to make its instruction both practical and scientific. Special prominence is given to all forms of work connected with the soil and the interest belonging immediately thereto. The great majority of the colored people of the South live in the country, and are farmers on their own lands or the lands of others. They get their living directly from the farm. The Tuskegee students, by actual work on the farm, in raising crops, caring for stock, growing fruit and all useful products, with the scientific instruction received, become intelligent and thrifty farmers. This, backed up by the idea, strenuously taught in the institution, that they should own homes of their own, makes them valuable citizens.

A three years' course in agriculture is provided by the institution. Thorough scientific instruction is given in soils, their formation, how to improve them, implements for the farm, manuring in general, the value of barnyard manures and commercial fertilizers, drainage, crops, and their culture, diseases common to crops, orchards, breeding and care of domestic animals, the dairy, different feeds and their value, etc., etc.

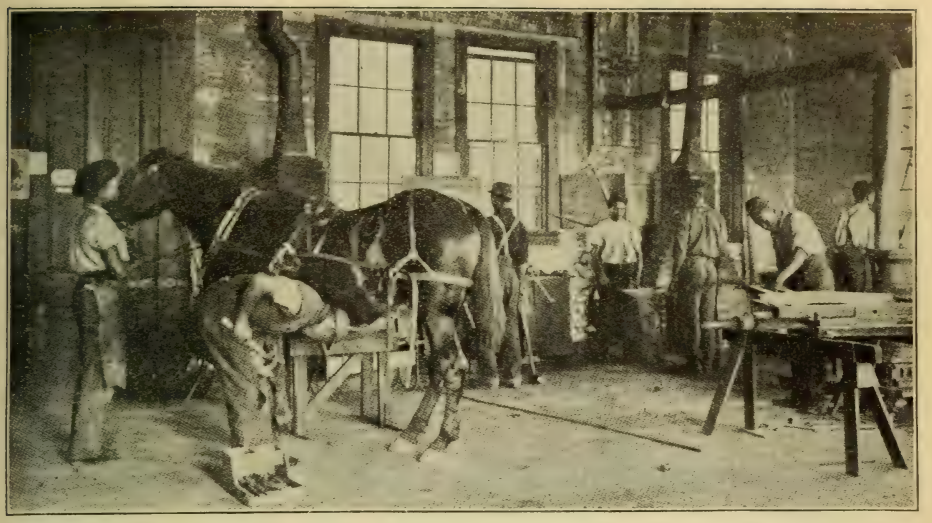
In 1897 a splendid modern building, named the Slater-Armstrong Memorial Agricultural Building, was built at a cost of $10,000 and was equipped for teaching both practical and scientific agriculture. Since then two wings have been added at a cost of $5,000. Here work is carried on in the laboratory and in the field.

Part of the Dairy Herd.

In asking for a report of the school farm, containing 25,000 acres, the following figures were given: Kinds of crops: Cow peas, 400 acres; yield of vines, 800 tons. Oats, 442 acres; yield of oat hay, 884 tons. Wheat and vetch, 240 acres; yield, 359 tons. Corn ensilage, 200 acres; ensilage yield, 600 tons. Sugar cane, 8 acres; all for seed. Sweet potatoes, yield, 6,000 bushels. Total number of acres under cultivation, 1,419. Total number of boys at work on the farm, 154; girls 10. Total number of cows milked, 100. Total number of pounds of butter made in creamery. 16,332. Total number of gallons of milk sent to creamery, 54,653.

These facts and figures show that the Institute farm is a busy place. They show also that the old-broken-down lands of Alabama, as they are called by the Northerner, yield good returns to the toiler, when handled with good judgment. In all 2,643 tons from 1,419

The Tailor Shop.



In the Blacksmith Shop.

acres, not counting the sweet potatoes and sugar cane.

Under Department of Agriculture girls are taught poultry-raising, embracing poultry in general, care of, feeding, kinds of feed, management of the incubators and brooders, etc.; dairying, embracing the herd in general, care and management, food-stuffs, common diseases, milk and milking, care of utensils, systems of skimming, churning, etc.; gardening, including location, size and shape, tools, spading, plowing, fertilizing, manuring, crops, cultivation, enemies to plant life, etc.; bee-keeping, kinds, construction of hives, hiving, feeding, protection against insects and cold, extracting the honey, etc.

(3) Department of Industries for Girls.

The girls' Industrial Building, named Dorothy Hall, is an excellent brick build-

Finishing Buggies.

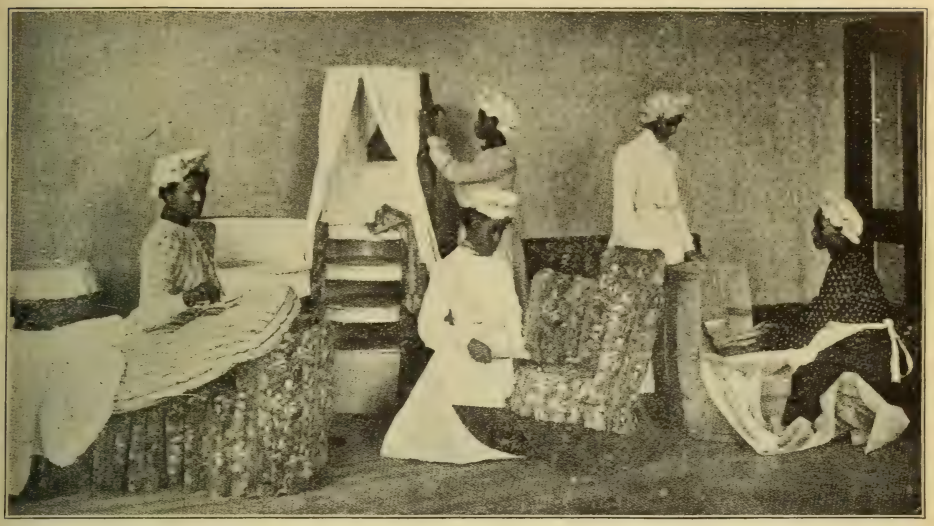
Dorothy Hall (Girls' Trades' Building).

ing, built at a cost of $15,000 by student labor from start to finish. Its dimensions from out to out are 93.6 by 143 feet. It is carefully arranged and answers well the purpose for which it is intended. See cut of building herewith.

In this building the girls receive practical instruction in nearly all the common duties that belong to women. The needlework is in three divisions. Girls are first taught plain sewing. Those who know practically nothing about handling the needle are admitted to this division. When a certain stage of proficiency is reached, which requires from one to two years, they are admitted to the dressmaking division. This branch covers three years. It has proven to be immensely important. It develops in the colored girl that sense of neatness and taste so wanting in her, and at the same time so essential to finished womanhood.

Next is the millinery division, which embraces two graded courses, each covering a term of four months. I looked

A Class in Horticulture.



Making and Upholstering Barrel Furniture.

at one job after another and so far as a man's judgment of needlework is reliable, the work is first class. Of course a man can not judge in needlework as in the preparation of a good meal, and things in which his judgment has had more practical training. Add to these yet the tailoring department.

Cooking.

During the past year four hundred and fifty girls have taken lessons in cooking. The course covers four years. The Institute urges each girl to receive instruction in this department. Special attention is given to the cooking of plain, ordinary food.

Domestic Training.

Special instruction is given along the line of home training. Much stress is laid upon it. The girls are rigidly instructed in matters pertaining to dress, health, etiquette, physical culture, social purity, and general housekeeping. Thorough teaching on what goes to make up a home with the actual practice. A four-room house has been set apart in which the senior girls keep house, four at a time and they have entire care of the house. They constitute a family in their own home for the time being. Two dollars and fifty cents, sixty-two and one-half cents apiece are allowed to purchase food supplies for a week, thus developing the sense of responsibility and judgment to manage. The immense value of such training to the colored girl is apparent at a glance.

In Dorothy Hall are a dining-room, two bed-rooms, a sitting-room and a kitchen, used only as models. The girls in turn are required to try their hand in the arrangement of these rooms. Throw a sitting-room, for instance, all topsy-turvy and have a girl order it, is the best way to teach cleanliness, neatness, order and arrangement in the matter of housekeeping, and it must all pass the scrutiny of the teacher's eye.

Laundering, soapmaking, upholstering, mattressmaking, and basketry are taught. In the basement of Dorothy Hall are three large rooms, one for washing, one for drying and one for soapmaking. These rooms show much labor; they are interesting rooms to visit, notwithstanding the familiar character of their work.

In connection with the Institute there is the hospital and training school for nurses. It was added recently to meet

the growing needs of the institution. The building is a handsome, two-story frame with modern improvements. On the first floor are waitingrooms, lecture and drugrooms, office, laboratories, dining-room and kitchen; on the second, boys ward, girls' ward, private wards for boys and girls, bathrooms and bedrooms.

The Nurses' Training Course covers three years, and it is said that it compares favorably with the courses of other institutions. As proof many graduates from the hospital are filling positions in hospitals, schools and private infirmaries throughout the South. The Institute sent five nurses to the Spanish-American war, and they were the only colored female nurses employed by the government.

(To be Continued.)

"HERE AM I; SEND ME"—No. 5

By ELIZABETH HOWE

That sacrifice which saves—sacrifice of Christ which makes possible salvation to all, and that sacrifice of each one necessary to his salvation, is here outlined with force

A man may see his need of a Savior; he may realize his lost condition and yet need to be taught that salvation is in Jesus alone—that Jesus is the Savior needed. Some rest in the piety of their parents or ancestry; others in their good(?) works, but there is no salvation save in Jesus Christ. "There is none other name under heaven given among men whereby we must be saved" (Acts 4: 12).

Why is it that there is salvation in Jesus alone? In Him was no sin. He alone, of all men, never sinned, therefore He alone could satisfy the holiness and justice of a holy and just God. We all sinned (Rom. 3: 23), and the wages of sin is death (Rom. 6: 23), but Christ took our place and died for us (Rom. 5: 6), therefore in Him alone is salvation. He redeemed us from the curse, being made a curse for us (Gal. 3: 13). Our sin was laid upon Him (Isa. 53: 6).

Some one says, "I do not understand this." We are not asked to understand it. It is enough to know that it pleased the Father (Isa. 53: 10) to choose His Son Jesus to be the Savior of sinners by bearing their sin and their punishment. Jesus, too, accepted the plan of salvation, for He said, "I lay down my life" (John 10: 17). He came to give His life a ransom for many (Matt. 20: 28). He takes away the sin of the world by taking it upon Himself (John 1: 29). He poured out His soul unto death (Isa. 53: 12) and thus subjected Himself to that which to us is the wages of sin (Rom. 6: 23). He died that we might live. O matchless love!

When wicked hands had crucified Jesus (Acts 2: 23), they that looked upon Him said, "If thou be the Son of God, come down from the cross." Jesus knew that His being the Son of God was the only reason why He should not come down. Had He been only a man, His death could not have saved sinners, therefore Jesus is the Savior needed. His enemies said to Him, "He saved others, Himself He cannot save." Jesus knew that only by refusing to save His own life, He could save the lives of others. It was God's Son, Jesus, who knew no sin, that was made sin for us, that we might be made the righteousness of God in Him (2 Cor. 5: 21), hence Jesus is the Savior needed.

The man now sees his lost condition and that Jesus is the Savior needed.

The next step is to know how to accept Jesus as his Savior. Jesus says Himself that to believe in Him is to have everlasting life (John 3: 16). When the jailer said, "What must I do to be saved?" Paul replied, "Believe on the Lord Jesus Christ" (Acts 16: 31), and to believe on Jesus is to receive Him (John 1: 12). "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." On the day of Pentecost, when the Jews were convicted, they cried, "What shall we do?" Peter answered, "You have been rejecting Christ." "You need to turn from that attitude and accept Him." "Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38.

The sinner having taken these steps is a child of God. He now needs to be taught how to overcome difficulties, for we need a Savior not only from the guilt of sin but from the presence and power of sin.

The child of God has the Christ life in him (Rom. 8: 9) and therefore has within him the power to overcome (Philpp. 4: 13). "I can do all things through Christ which strengtheneth me." Jesus was in all points tempted like as we are, yet without sin (Heb. 4: 16). He that is regenerated by the Holy Ghost has the germ of the Christ-life in him, therefore he can overcome even as Jesus overcame. May we, as workers, be daily students of God's Word, that we may be "thoroughly furnished unto all good works." 2 Tim. 3: 17.

5901 3rd Ave., Brooklyn, N. Y.

IDOLS • AT • HOME

By J. HUGH HECKMAN

What! Idols in OUR homes! Perhaps not, but this pointed article will lead some to question their own lives. It was delivered at the Missionary Meeting, July 4, at Cerrogordo, Ill.

When idols are mentioned our thoughts naturally revert to heathen countries. We think of the heathen, who, in their ignorance, bow down to images of wood and stone, believing that by so doing they effect a cure for their souls' diseases.

It is almost incredible that human beings can be so superstitious, yet it is the nature of man to worship and they know nothing better than their idols. We are compelled to believe that such conditions exist, and that too many Christians(?) are looking on and criticising, thereby encouraging rather than discouraging their practice.

But have we any right to look aghast at our foreign kinsmen and praise ourselves for our goodness and freedom from idolatry? All idols are not made of wood and stone, or of any earthly substance. Satan may place an idol in the heart of an individual before the possessor is aware of it. Then it lies with the individual whether or not he will overthrow the image within.

In these modern times it is evident that many inhabitants of Christian and civilized lands have set up shrines to which they pay homage. We need not go far to find such conditions.

In the world of fashion, it is not at all uncommon to find persons who are idolizing their bodies—those tenements of clay created to be the temples for the indwelling of the Holy Spirit of God. They think more of the temple than of the living presence within. It

matters not on the inside, but upon the outside they lavish all kinds of foolish extravagances. They eat the richest of food and wear the finest, but not always an over-abundance, of clothing. The true child of God does not do thus. What influence would a gaudily bedecked missionary have among the heathen, or poor? Such a missionary deserves to have no influence! How could she ask the heathen to remove their jewelry, when she, herself, wears jewelry? The farther from heathenism—the less jewels. Paul asks, "What agreement hath the temple of God with idols?" and Christ said, "Life is more than meat and the body is more than raiment."

Another very common modern idol is wealth. There are those who exert every thought, every word, every action toward adding to those things which they may call their own. They take no recreation for then a few opportunities of gaining another dollar may be missed. Giving to missions is out of the question. The heathen are in ignorance, let them remain so. They will not be accountable. You, whose efforts are all toward the accumulation of an earthly fortune, listen! "In one hour great riches may come to naught." "How hardly shall a rich man enter the kingdom of heaven." Think upon your fate should you hear heaven's voice saying, "Thou fool, this night thy soul shall be required of thee; then whose shall these things be which thou hast provided?" "Take heed and beware of covetousness for a man's life consisteth not in the abundance of the things which he possesseth."

Another form of idolatry we find prevalent among parents. It is that of idolizing their children. Do not understand me to say that fathers and mothers should not love their sons and daughters. True parental love is the most refining influence extant. Many kind, Christian fathers and mothers love their children so much that they will do anything for them. This is well and right. These same parents attend church services regularly and pray for the heathen that some may be sent to enlighten them. Then when in answer to their prayers their own son or daughter expresses a desire and willingness to go, the sacrifice is too great. The father and mother cannot bear to subject their child to the vicissitudes of a missionary's life. This is where the wrong comes in. Missionary ambitions should not be blighted. No work is more noble, none more blessed. They who have sons and daughters engaged in mission work have great cause to be happy. "A wise son maketh a glad father." "He who winneth souls is wise." Therefore a winner of souls is certainly a joy to those who gave him life. Remember, "He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me." "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." The Father sent His only Son. Can you not send one? Are you better than your God?

At present many people are indulging in a form of idolatry which we may term hero and country worship. They make idols of our heroes—they who have helped to make our country's history. We are glad to know that our country was able to produce such men as Washington and Lincoln. It is well to honor their memories, but they need not be idolized. They were but mortal. Their life works are their best monuments. Our country is a blessed land, yet we can love without idolizing it. We should be patriotic, but the real patriots are not to-day making a loud demonstration. One should not make his statesmen and his country his God.

Yet one great idol I will mention under which are couched a great many minor and inferior ones. It is the appetite. I do not mean merely the desire for food, but the desire for every personal gratification. Man is a creature

not easily satisfied. He has various likes and dislikes. His wants are multitudinous, his needs not so many. He longs for luxury and ease, pleasure and freedom, amusement and riches. When he begins to yield and grant to himself all his selfish desires, he is beginning to become a slave to and to make an idol of his appetite. The lust of the flesh becomes his master. He is not his own, but belongs to the devil. His Satanic majesty dictates his every action and very grave wrongs are done according to his dictation. Why should this be? Man has power to master his own will. "He that ruleth his own spirit is better than he that taketh a city." The battle over self is the supreme conflict of life. He who conquers is the real hero. That is the secret of great men's success. They become masters of themselves. "Put ye on the Lord, Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof." "Abstain from fleshly lusts which war against the soul." "Crucify the flesh, for the world passeth away and the lusts thereof."

Why should people be idolaters? We know that "an idol is nothing in the world and that there is none other God, but one." If we sacrifice to an idol, we sacrifice to the devil. "Thou shalt have no other gods before Me" holds good to us. Paul exhorts, "Be ye not idolaters," for he wants us to escape from this awful condemnation decreed by the divine revelator: "The fearful and unbelieving, and the abominable and murderers, and whoremongers and sorcerers, and idolaters and all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death." Turn from this, for the same revelator says, "He that overcometh shall inherit all things and I will be his God and he shall be My son." "Wherefore, dearly beloved, flee from idolatry," and "little children, keep yourselves from idols."

Cerrogordo, Ill.

CONCERNING INDIA RELIGIONS

By J. M. BLOUGH

The Brethren began mission work in India in 1894. They now have about one thousand communicants. Comparing their growth with others given in this article the outlook is encouraging

There are more Christians in India today than ever before. The true religion is gradually winning its way into the hearts of this benighted people. Every succeeding generation has increased advantages to develop ideal Christians and to get a fuller understanding of God's Truth. The children who are born of Christian parentage are greatly blessed and the ones in whom we have our best hopes, and those who have Christian grandparents are still more fortunate. Nearly all the work of our mission is with the first generation, hence we must not expect too much, for progress with them is slow. Some may think that our work is moving slowly in India, but we must not forget that only the first decade is completed yet. We have the right to hope more from each succeeding one. Read the history of other missions and see how slow and unpromising were the beginnings of most of them, but results came later on.

The Church Missionary Society has worked in India for ninety-three years, and in China for sixty years. The last annual report shows a total of 248 churches, 146 higher institutions of learning and 34,197 communicants. During the year there were 2,305 adult baptisms. This is remarkable when we con-

sider that this mission has but 37 ordained European missionaries on the field.

The American Baptist Telugu Mission has just completed its sixty-ninth year and the statistics show ninety missionaries working in 28 stations. "In this mission wives of missionaries, not only in making up statistics, but also in all privileges, are on an equal footing with the men. The total number of native workers is 1,520. There are 126 organized churches, of which 27 are reported self-supporting. The total membership is 48,898, of whom 2,922 were baptized during the year. Total native contributions were about Rs. 10,000."

In looking up the statistics we find that in fact nearly the whole of the Indian church is made up from the lower and generally the despised castes of Hinduism. Surely the humble Lord is calling those in the lowly walks of life now as much as He used to. "The base things of the world, and the things that are despised, did God choose, ... that no flesh should glory before God."

The Parsees, Persians, who came to India 1,200 years ago and who are among the highest rank of nonchristian communities in education and civilization, took, as is commonly considered, a backward step some time ago when they adopted resolutions prohibiting the admission of converts from other faiths. Children born of mixed parentage, up to the date of the decision, are allowed to become members, but not those who may be born thereafter. How carefully they try to guard the sacredness of their religion! But in reality they are putting themselves in bondage to a wrong principle. They think, however, this religion for me, and your religion for you; all will answer for their own adherents. Only a few of them have become Christians. The eastern thought is: Do not change; keep what you have and what your forefathers had.

Mohammedanism is a proselyting religion and every year adds a few to its number in India, while but very few from it become Christians. Musselmen are among the most bitter opposers and persecutors of the Christian religion in India. There are many of them in our section.

Bulsar, India.

IGNORANT OF THE BIBLE.

To one not acquainted with the real condition of Chicago it is hard to understand that its people are so grossly ignorant of the Bible as the following incident given in the report of the Chicago Tract Society, reveals. Certainly the Society is doing a great and good work for the unsaved in their distribution of Bibles and tracts.

"At one time when I was very tired and it was near evening I thought I would call on four more families, which were living in the same house. I sold a booklet to each family downstairs, but those upstairs would not buy anything, so I gave to each a copy of our Slowa Zywota and started to leave. Suddenly one of the women called me and asked me to come back, and asked what kind of books I had. I told her they were good Christian books. She asked me then to select for her two booklets for ten cents, which I gladly did.

"Then she told me very sadly how there was much gloom in her home on account of her daughter, who had been very ill for about four years, and how all the physicians had given her up and said she could not live much longer. She asked me then very pitifully if I could not then do something to relieve her suffering. I told her that I was not a physician and that I knew nothing about medicine, but that I could pray for her daughter. She was surprised that a man going round with books would want to pray for her daughter. Nevertheless, she went to ask the suffering girl about it. Soon she returned and took me into her kitchen.

"In the meantime the father came in,

and the mother explained to him that I would pray for the sick one. But, before praying, I wanted to see the daughter in order that I might read to her a portion from the Bible. However, they told me that she was so very sick and nervous that she would not even wish to see her best friends and much less a stranger. So I remained in the kitchen and read with them from the 53rd chapter of Isaiah, reading loud enough so that the poor suffering girl could hear me. Then we knelt down and I prayed, and afterwards started to go. But the girl called her mother and whispered to her to invite me to come again. I called again two days later and learned that she was worse, but as soon as she heard that I was there she wanted to see me. When I came into the bedroom she grasped my hand and said, 'I wish you would read to me the same words you read the other day to my parents.' I opened the Bible and read again from the 53rd chapter of Isaiah. She thought it was very wonderful, and asked me to read more. So I read the 23rd Psalm. Again she exclaimed, 'It is wonderful!' and wanted me to read again. I read the 24th Psalm. In spite of her great suffering she seemed to be drinking in the very spirit of the words that I read, and she would keep exclaiming, 'It is wonderful—wonderful!' Again she asked me to read more, and I read from the 21st of Revelation, 'And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain,' etc. Again she asked me to read yet once more. Here the mother thought that she was asking too much, but the girl urged all the more that I should go on reading, so I continued to read about the great city, the New Jerusalem, descending out of heaven from God.

"During all this time both the father and mother were present, and they were astonished that the daughter seemed to forget about her suffering and patiently and cheerfully listen to the stranger and to these very strange words from a strange book, and they were overjoyed that their daughter was finding so much comfort. Then the sick maiden turned to me and said, 'Now I wish you would pray from the same prayerbook the same prayer which you prayed the other day in the kitchen with my father and mother.' I told her that I did not use any prayerbook, but that I prayed from my heart. She, however, did not understand this, so I had to explain to her what I meant, and how that God is our Father and that I prayed to Him in the name of Jesus. I explained to her that whenever she wanted a glass of water, or whatever it might be, she would ask her mother for it, and the mother would gladly give it to her if she needed it, and, after getting the thing for which she asked her mother, she would gladly thank her for it; and just so, I explained, I ask my heavenly Father, and when I get the thing for which I ask, I thank Him for it. She wanted then that I should offer just such a prayer for her then and there, and after I was through she began to pray without a prayerbook, for the first time in her life. Her parents were present all this time, and they were very thankful for all that they saw, but at the same time they were greatly astonished that their suffering girl could be so much interested in the words of a stranger.

"In the meantime the father had his eyes fixed on the Bible which I was holding all this time in my hand. Finally he exclaimed, 'This is a marvelous book! I suppose you would not sell it?' I explained to him that it was my business to circulate such books. The mother thought it would cost a very large price, and when I told them that the price of a large Bible was only one dollar, she quickly brought me the money, and asked, 'But are we allowed to read this book?' I told her that some people forbade reading it, but I repeated to her the words, 'Blessed is he that readeth

and they that understand the words of this prophecy and keep those things which are written therein,' and told her how our Savior commanded, 'Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me'; and I repeated the charge to Joshua, 'This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein, for then thou shalt make thy way prosperous, and then thou shalt have good success.' Then the sick girl said, 'Never mind, mother, we must have this book, and no one will be able to take it away from us.'

"The father and mother agreed with her, so they kept the Bible, and also a Testament in large type, in order that I could read to them whenever I called. The sick girl gave me several addresses of her friends, upon whom she wanted me to call in order to sell some books to them. She even said that if she could get well again she wanted to go with me to sell these books. Her desire was to read this wonderful book, and she would pray continually without a prayer-book. She would trust God that He would lead her according to His will.

"I continued visiting this young woman for about two weeks, and each time the mother would tell me how her daughter could hardly wait for me to come. Finally, when I came to see her for the last time, I sang to her one stanza of the hymn, 'Oh, Think of the Home Over There.' She liked it so much that I had to sing it for her over and over again. I cannot describe how happy she felt. Her mother, too, was very thankful for that hymn, for she said, 'This song is worth more to us than money.' When I came again to see her and had brought some beautiful flowers which were given me for her by one of our Chicago Tract Society officers, I learned that she has passed away to the enjoyment of the 'Home Over There,' of which we had been singing."

GUNGAMA'S SHEAF.

Among the members in one of our Telugu churches, some years ago, was a girl named Gungama. She was named after the sacred river, Ganges. She was about fourteen years old, small of her age, dark brown in color, hair and eyes black, of course. She did not know how to read or sew or do anything but cook the simple fare her people used, cut grass for the buffaloes, and work in the rice fields planting and weeding the tender rice shoots. Gungama was the only Christian in her village. When the missionary came there with his message of life, she alone of all the people believed. Her mother was dead. Her father was a low, hard-hearted man, who, soon after she was baptized, was about to marry her to a miserable heathen man to whom he had promised her long before. This man was quite old and a drunkard. Gungama dreaded the fate before her and begged her father to allow her to still live with him, but this he would not do.

Just at this time the missionary was near that village again, on a preaching tour, when he heard about poor Gungama's trouble. The Christians said if she were married to that man he would be sure to beat her if she did not join him in idol worship. The missionary went to see about it and was just in time to stop the wedding. The poor girl clung to him as her rescuer, and the father was persuaded to let her off on condition she be taken to the station and put into school. So she came, was placed in the girls' school and was happy. Our hope was that now she would learn to read, sew, sing hymns, to keep herself clean and tidy, and to conduct herself like a Christian generally. But alas! we found that though Gungama was nice looking and of pleasing address, she was very dull. Her schoolmates

tried patiently but could not teach her even one verse for Sunday school. They all were learning one each day. So it was with other lessons. The poor child tried, but only bewilderment and discouragement came of it. It seemed as if her mind were asleep, and we could not wake it up to this kind of activity. After some months, as things got no better, we thought we must send her home. It was not right to be supporting with mission money a school girl who could not learn. So when the missionary went that way again he took Gungama with him.

But in her village they were met by the old difficulty. The wretched man who wanted to marry her was there ready to claim her; her father was of the same mind as well. But the missionary could see one new thing. While, among the other Christian girls in school, Gungama did not appear strikingly neat or of cultivated bearing, among the heathen women and girls of her village, once her equals, he said she now "looked like a queen," and he could see that she had gained much, although she had failed in reading. By this time too all loved her too much to leave her to the fate that awaited her in her village, so again she was brought to the station; some plan must be made for her. Something was given her to do in the mission family by which she earned her support,—a dollar and a half a month was enough for that,—and now when not urged and pressed to learn she learned more in the odds and ends of time she had for lessons than when in school all day long. In every way she improved and brightened up, becoming quite an obliging, deft little handmaid.

Just here, James, one of our fine young teachers, appeared on the scene, making modest but manly request that he might pay his addresses to Gungama, as she alone was the one exactly to his mind for a wife. He knew she was not a scholar, he said, but "she had a good nature and good sense," and he had much mind towards her. So be it, all thought, and soon they were married, and off to the village where James taught school. On the first Sunday in each month the workers gathered into the station for meetings, report giving, etc. Gungama came with her husband, looking well and happy. She continued to study in her husband's school, was deeply interested in all his work, and told especially of one girl whom she was teaching about Jesus; how well the girl was attending to the Word, and how hopeful she was that her friend would become a Christian. Each month she eagerly reported how things were progressing, till at last, one happy day, she came into the mission house, leading along her tall, shy disciple, and crying out joyfully: "She's come! she's come!" Sure enough, here was the one our little Gungama had been teaching and praying for so long, now fully decided to fear and serve idols no more, but believing in the only true God, and in His Christ alone for salvation. Gungama had a sheaf to lay at the feet of King Jesus. Think how different would have been the earthly and eternal destiny of this Telugu maiden if the Gospel had not come to her little mud-walled village.—King's Messengers.

THE ZULUS OF SOUTH AFRICA.

By W. D. Mackenzie.

The Governor of Natal (British) is also Governor of Zululand; a light hut-tax cheerfully paid by the Zulus defrays all expenses of local government. The Zulus are being encouraged to accept education, the Christian religion, and various elements of civilized life. Their country is rich and productive, and the ease with which the food can be obtained tends to keep them lazy as well as cheerful, unprogressive because content.

The hope of Zululand lies in the work of Christian missionaries who have giv-

en their lives to the salvation of that degraded people. For many years it was, of course, impossible to establish extensive missionary operations in Zululand itself. The first success was gained by the Norwegian Missionary Society, whose representative, Schreuder, began work about the year 1844 and won his way to the approval of the Zulu chief by means of his medical work. Schreuder was a man of high character and great ability, who in time gained the complete confidence of the Zulu monarchs with whom he had to do; so powerful indeed was his position in the land that when the war broke out between Cetywayo and the British, while many Europeans had to flee, Schreuder's station was left untouched. No higher tribute could be paid to any one man's personality than that one fact.

Some of the most successful workers among the Zulu people have been the missionaries of the American Board of Commissioners for Foreign Missions. Their work has been confined until recent years almost entirely to Natal, but through them principally was the entire Bible translated into the Zulu language and foundations were laid for an extensive system of Zulu education. To this department of the work they have, with singular foresight, paid very earnest and constant attention. Through their normal schools and theological seminaries they have aimed to provide a comparatively high type of native evangelists and preachers. Through their boarding schools for Zulu girls they have aimed at reaching the motherhood of the land. It is from these educational centers that the strongest influences are now streaming throughout Zululand.

One of the greatest names connected with American missions to the Zulus in Natal is undoubtedly that of Dr. Lindley, who gained for himself a very high place in the regard of the European and native peoples as well as of the Dutch. He has emphasized the enormous influence exercised upon the native tribe by the advent of a missionary amongst them.

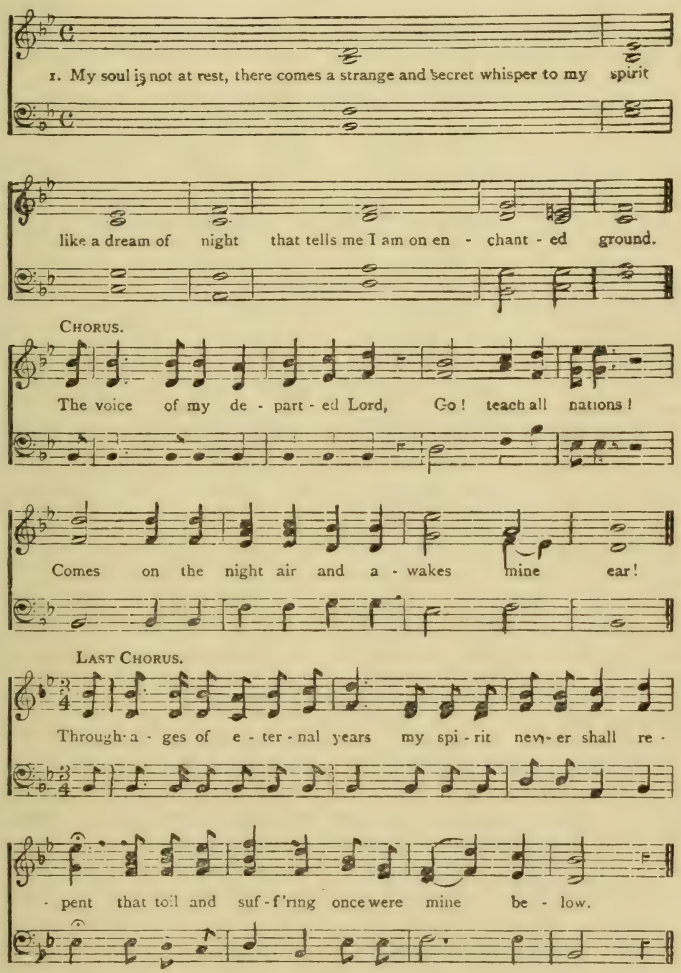
It is the converts to the Christian religion who become the healthy nucleus of a new and higher development among the people. Their radicalism in religion leads these converts to break away more easily from the customs of their tribes in other matters. They most quickly adopt European costume, build square houses rather than huts, use tables and chairs instead of squatting on the ground. It is they who most readily depart from native methods of agriculture, who use American plows, and thus begin the healthy but remarkable change of sending the men into the fields to do the work instead of women. It is they who begin to protest against witchcraft and other heathenish and abominable practices. It is they who have learned to read and to write, and, thereby gaining great power in many ways, stimulate the desire amongst their fellow-countrymen to gain the same advantages. It is not unlikely that with the enormous increase in population which is taking place in Zululand, as elsewhere in South Africa, the problem of a livelihood will become more acute than it is at present. In that case, when men must work harder and a new energy is thus infused into the people, it will be from the mission stations and those whom they have influenced that the guidance of those new departures in history which economic changes make neecssary must be provided.

THE MISSIONARY CALL

In connection with what is herewith published concerning J. Hudson Taylor and the China Inland Mission which he founded, it is fitting to reproduce from the Church Missionary Gleaner, of London, his favorite chant. The music was written by Edward Howe, Jr., and the words by Rev. Nathan Brown, an American Baptist missionary in Burma Assam. He wrote the words while a student in College in or just before 1827. The chant appears in Mendelssohn's collection of 1849, but in a slightly modified form from what is given here.

It is fondly hoped that the chant will become popular in mission circles all over the Brotherhood, for no words are more fitting to impress the call to service more deeply upon the heart of the one who chants them.—Ed.

[Any organization desiring extra copies of the Visitor in order to use this song in some service, may have them for the asking.]



2. Why lie I here? the vows of God are | on me, | and I may not stop to play with shadows and pluck earthly | flowers | till I my work have done and | rendered up my | account! | Chorus.

3. And I will | go, | I may no longer doubt, to give up friends and idol | hopes | and every tie that binds my | heart to thee | my country! | Chorus.

4. Henceforth it matters not if storm or sunshine be my | earthly lot, | bitter or sweet my | cup | I only pray God make me holy and my spirit nerve for the stern | hour of | strife. Chorus.

5. And when I come to stretch me for the | last | in unattended agony, beneath the cocoa's | shade | it will be sweet that I have toiled for | other worlds than | this! Last Chorus.

EDITORIAL COMMENT

DENYING SELF FOR THE SAKE OF THE $100,000.00.

A certain sister writes after the following manner:

"I think the 'Visitor' increasing in quality each month. The August number is excellent and I heartily agree with those who are in for the $100,000.00. Shame on us, as a church, if we do not raise that much within a year.

"If the Lord spares my life, you can count on me doing my part. I will leave off buying laces and embroideries and do without the little fancy things I enjoy making and could easily save $10. I know there is no sacrifice to such giving, so I I would necessarily need to give much more.

"I shall do my best to get more of our members to be readers of the 'Visitor' and then the rest will be more than half accomplished. Keep on and the $100,000 is sure to come. We must just pray and then see to it that our prayers are answered."

Perchance some brethren will say, "Of course she should throw aside these unnecessary things for the sake of the Gospel. Very good. She is a woman. Her "natural self" desires these things,—adornment. This sister, with the most of the sisters in the church, is sacrificing her natural desires for the sake of the church and her great cause,—missions.

Now the "natural man" desires wealth and power. It is just as incumbent upon brethren that they sacrifice the desires of the unconverted man as it is for the sisters to sacrifice theirs. Will the brethren do their part? Every loyal sister can just as fittingly rise up and say, "Of course he should throw aside this unnecessary thing of gratifying his worldly desire for the sake of the Master."

Let us have the same spirit of sacrificing worldly ambitions on the part of the brethren as there is among the sisters and the $100,000 and more is assured for the Lord. Do not forget that even a dollar per member will, with the contributions of the many who have learned to give as the Lord has prospered them, make more than the $100,000.00 this year for missions.

CONSCIENCE MONEY.

It is not an unusual thing in the larger cities that there are now and then receipts of money from unknown sources but from persons who declare that they have not, at some particular time, paid their just dues for the support of the city government. This money is called by the officials "conscience money."

Such payments show on their face that the sender has a conscience and that he is willing to heed it. No matter what his past dealings have been, the fact that he pays shows he proposes to do better. The "conscience fund" not infrequently increases close on the heels of a large revival in a city.

In some ways Zaccheus was a man who returned conscience money, only his unjust collecting was from others than the government.

But while thinking on this good feature in the governments of this world, one is made to wonder how much there would be in the Lord's treasury if every one who has held back his just dues to the Lord, would step up to-day and pay them. There is no estimating what the amount would be, for, strange as it may seem, many men could spend dollars liberally when in the world and after the things of the world, who seem to be close-fisted when in the church and the expenditure is for the Lord.

A certain brother, in a certain church, complained that the church assessment on him was too high. When asked how much, he replied it was $5. Before he was converted he was addicted to drink

and using tobacco. When asked how much he spent for drink, tobacco, shows, and worldly things, he put the bill at $250.00 per year. Then he had poor horses and owned no home. Now, under the blessings of Christianity which he embraced, he owns his home and has good horses. It is a sad picture. This man would willingly give upwards of $250 annually to serve the devil and ruin himself and his home, but when the Lord asks him for a small service he growls. Oh where is the love of Christ in such a course?

It is possible, brother, sister, that, like the dishonest tax-payer, you can dodge the just dues belonging to the Lord; for the church is not perfect and cannot follow you up close enough to detect your withholding. But, dear brother or sister, the day is coming, if no sooner than the judgment, when that seared conscience of yours will be quickened to its greatest possibility and then all these little incidents of withholding will loom up in all the horrors of deception, stealing, and lying to the King of kings, in such a way that you would give all of the earth and many worlds besides, were they yours to give, could you wipe away the sin that lies at your door.

But it is too late! Too late!

It is not too late to-day.

Look over your past life now, and see wherein you have come short and, Zaccheus-like, be true enough to yoursel and your God to place in His hands fully all that belongs to Him. Do not become offended because it is here called stealing, lying and deception,—those are the feeble terms used by man. At the judgment the terrible words, "Depart, depart," will ring in the ears and carry with them eternal doom.

A MISSIONARY HEN.

In times past a goodly number of our sisters over the Brotherhood saved their Sunday eggs for missionary work. If this was followed up in every home of the members, where they own chickens, the income for missions would be much larger than it is. All who have adopted this plan have much more money to give than they had before. It is not so much in the number of chickens one has, as in getting down to a system, that brings the large result. Perhaps some sister says to herself, "Oh, well, did I have as many hens as some people I know, it would be worth while to save the eggs for the Lord's work. We have too few." Perhaps another says, "I have not time to bother with such trivial affairs. When I give, I give, and that is all there is to it." Often such persons give not near as much in that way as do the sisters who set apart the Sunday eggs.

The idea of having "Biddy" furnish missionary money is not peculiar to the Brethren, or people of the United States. According to the "China Millions Intelligencer," of London, some of the people of England followed similar methods. In fact, perhaps one at least went to the trouble to pen apart certain of the flock and the entire product was devoted to the Lord's work. When Biddy ended her days, in such high esteem did her owner hold her that at the head of her grave in the garden is to be seen the following inscription:

Here lies Tidman's missionary hen,
Her contributions four pounds ten;
But though she's dead, the work goes on,
For she's left seven daughters and a son
To carry on the work that she begun.

The contributions of this hen amounted to $22.50, besides leaving those behind who are able to multiply her efforts manyfold. Why not revive the Sunday egg movement?

THE OCTOBER VISITOR.

It is hoped that every reader of the Visitor will not fail to avail himself of the offer on the last page of the cover, given to the Sunday school in particular, but which may apply to any one who is interested in Sunday-school and mis-

sion work. It is the desire that a large number of the members of the Brethren church, as well as those associated with the church in the Sunday-school cause, will come in touch with the Visitor. The fall campaign for subscriptions will soon begin and the widest possible circulation is desired this coming year. Let there be a free use of the October Visitor made in all the churches.

ERROR IN ANNUAL REPORT.

Turning to page 25 of the Annual Report, published in connection with the June "Visitor," under Expenditures for India Missions, the item "Elizabeth McCann, expense home, $317.50" should have been $248.77. The error was made in issuing the draft in Chicago, and the $68.73 excess in this charge has been sent to India through mistake, but it is now being applied in support of the mission there and will be properly allowed in the next Annual Report. The mistake was not discovered until Sister McCann herself called attention to it. The Treasurer greatly regrets that it occurred and was not discovered before the Report was printed.

RETURN TO INDIA.

Our readers will be interested in reading the following clipping taken from the Bombay "Guardian," concerning the return of brethren Miller and Stover: "Bishop D. L. Miller and Rev. W. B. Stover, of the Dunker Brethren Mission in Gujerat, returned this week to Bombay from a trip to the east coast of Africa, Natal and the Transvaal. They feel well repaid for the expenditure of time and cash incurred in going to these parts and realize better than before the greatness of the South African countries and the number of Indian people already there. They found the missions doing good work, and apparently approaching a self-support status faster than the missions in India are doing. The large new cathedral in Mombassa, erected in the memory of the murdered Hannington and Pilkington, missionaries of the C. M. S., was dedicated June 30, and is a splendid structure."

THE SELF-PROPAGATING POWER OF CHRISTIANITY.

Christianity is a self-propagating system. It journeys forward, carrying with it full power to reproduce itself. In the past it has made its own way, without regard to individual protest of the persecutions organized by states. It fulfills the story of the magic tree, that ripens fruit for the multitude of to-day, and ripens also the seeds for future generations; each seed also having wings on which it rides forth to search out the richest soil; so that the futility of opposition to Christianity is self-evident.

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"Let the people have liberty and the laws," the city was Florence, and the speaker was the monk of San Marco. "Let the people have direct access to God"; the land is Germany, and the speaker is Luther. "Let the people control their own church life;" the land is Switzerland, and the speaker is Calvin. "Let the people read the Bible for themselves, and own their own books;" the land is Holland, and the speaker is Erasmus. "Let each man present his own prayer to God;" the city is Paris, and the speaker is Coligny. "There is only one King who rules by divine right, a sovereign citizen, to whom the monarch is responsible;" the land is England, and the speaker is Cromwell. "Let us have a new country, where we may lay the foundations free from the debris of past centuries;" the land is Massachusetts, and the speakers were our Pilgrim Fathers. And now has come the new era, when the old walls around China and the old cruelties in the islands of the sea have fallen, and the world is becoming one world, and the nations are becoming one people, and the strong tribes are helping the weak ones to make their governments safe, their laws just, their liberties secure. All this is history. All these are facts that cannot be denied, that cannot be minimized, that can only be confessed; verily the leaven has worked; verily the light could not be hid. Events prove that Christianity has a self-propagating power.—Rev. Newell Dwight Hillis, D. D.

SENTIMENT, PROGRESS AND REFORM

There is a total of 17,227 Protestant missionaries, men and women, in the foreign field, and 4,581 ordained and 77,544 unordained native helpers. The church membership in foreign missions is 1,455,893.

The first missionaries sent to Brazil were sent in 1555, and by the French Huguenots. They established a mission at Rio. Three of these missionaries were put to death. One of them, John Boles, was kept eight years in prison, then beheaded.

There are in the United States sixteen million children enrolled in the public schools, and thirteen million in the Sunday schools. The total Sunday-school membership throughout the world is twenty-five million.

Of the 981 missionaries upon the roll of the English Church Missionary Society, 101 pay all of their own expenses out of their own resources, and 471 others have their own support in whole or in part independent of the treasury of the society.

"The Woman's Missionary Advocate" published by the Woman's Board of Missions, M. E. Church, South, cost its Board $5,493.36. Of this amount $3,585.-01 was paid for printing and office expenses, and the balance was given to the Editor and Agent ($1200), assistant agent ($600), and traveling expenses $108.35.

Will Mohammedanism in time give way to the onward progress of the Gospel? Dr. White of Yezd in Persia reports to the C. M. Intelligencer, "We have patients now coming to us from all the country round. I am now getting an entrance into some of the most exclusive and bigoted of the Mohammedan priests' houses, where I have never before been. The attendance, too, at our services on Sunday afternoons, is very large, and we do believe that the Word of God is going forth with power."

Robert Morrison, the first Protestant missionary to China, died strong in the faith that the country would become Christian. Yet he labored in that country for twenty-seven years fighting against hatred, opposition and persecution, and won by his own efforts but two conversions. There is a lesson of faith that many of God's workers need to learn.

During 1904 the three main Bible societies in China distributed by sales and gifts over 2,300,000 copies of the Bible. In addition to this the Central China Tract Society distributed 2,539,180 leaflets and tracts. This all shows a healthy increase over former years.

In the United States there is one ordained minister for every 546 people; in the non-Christian world there is one ordained missionary to 183,675 people.

When this monster comes into the church, the young people leave.—The Ram's Horn.

Sixty-nine missionaries are at present engaged in evangelizing the 60,000,000 inhabitants of Morocco. Twenty-five of these, working in five cities, belong to the North Africa Mission, while forty-four belong to other societies or work independently.

During the very hot weather, recently, in Philadelphia 175 deaths occurred among children and 165 of these according to a statement made by the Board of health, were due directly or indirectly to liquor. The world stands in horror and berates the wicked King Herod for his bloody slaughter of the innocent children of Bethlehem, but how about this awful slaughter going on in our own land to-day, largely so because of the inactivity of many Christians?

Ramji, a Hindu of western India, after waiting and studying Christianity for four years asked baptism at the hands of the C. M. S. missionary. In doing so he made the following statement reported in the C. M. Intelligencer:—"I wish to become a Christian, not from any hope of personal gain, but because I believe that Christ alone can save me. I have worshiped the gods; I have given money away in alms to our holy men; I have bathed in the sacred rivers; and on one occasion I killed a goat and shed its blood as an atonement for my sin; but none of these things did me any good. I long for peace and now wish to be baptized.

On the plains of Brazil are one million Indians who have little, if any, knowledge of the Gospel.

John R. Mott states that sixty per cent of the communicants of the American churches give nothing for Foreign Missions. It is said on good authority that the Christian people of the United States and Canada give on an average twenty-nine cents a year for world-wide evangelism. This is the amount given by the most prosperous body of people on the globe to accomplish a task which ranks first among the duties of the church, alike in obligation, in magnitude, and in urgency. Would it be so if missions had the place in the church they have in the plan of God?

A pamphlet has been issued by the American Board which contains the answer of four distinguished men to the question why they believed in foreign missions. Edward Everett Hale, Theodore T. Munger, Justice David J. Brewer and the Hon. John W. Foster reply to this inquiry in a way that ought to be thoroughly convincing.

A lady missionary connected with the Irish Presbyterian church tells the following incident:—She was in Ahmedabad during the last terrible famine, and had a great deal to do, along with other missionaries, in caring for the starving children who were brought to them. Then the time came for giving the first Bible lesson to about twenty of the famine orphans, children who had never heard of our Father in heaven, nor listened to the story of Jesus. How and where could she begin? She did so by teaching them the first verse of "There is a Happy Land," and when they had learned it she asked, "Do you think there is a happy land?" "Yes." "Can you tell me where it is?" Up went twenty little brown hands, and the answer came unhesitatingly, "Here!" Could a more touching tribute have been paid to the love and care bestowed on those helpless little ones?

The Central China Religious Tract Society has been at work since 1876. That year its publications numbered only 9,000; last year they numbered 2,503,180. One Bible Society issued 958,747 portions of scripture or Testaments or entire Bibles. The circulation of these two societies amounts to 3,461,937 Scriptures

and tracts. This is what is being done in one section of China only. The printed page is an effective missionary agency. It can go where no man has yet gone. It contains the incorruptible seed of the kingdom. Wherever it falls into a good and honest heart it will bring forth fruit. The great work of the publication societies is one of the significant and gratifying facts of our day.

A glorious revival among the Indians in British Columbia is now going on. Special emphasis is brought against intemperance and heathenism. The Indians march through the streets of the villages singing their own gospel songs, carrying a Bible in one hand and snowshoes in the other, and stopping here and there kneeling in the snow to pray for their unconverted friends.

It is not the intention of any missionary society to go into debt, but following up the rapid growth of the work it is so easy to reach beyond the income. For this very reason the four largest missionary societies of England make such a showing as the following for 1904:

Church Missionary Society.

Receipts,	£346,058
Expenditures,	385,787

London Missionary Society.

Receipts,	£177,712
Expenditures,	193,346

Wesleyan Missionary Society.

Receipts,	£169,536
Expenditures,	177,557

Baptist Missionary Society.

Receipts,	£ 92,200
Expenditures,	100,380

This means that these four leading societies in England last year went in debt over and above all previous indebtedness which they may have been carrying, £71,464 or about $357,000. Concerning this condition of the treasury Sir Andrew Windgate makes the following comment: "These deficits are no call to you to go back, they are the silver trumpets which are sounding the advance, not without means, but for you to supply the means. These deficits are the answer to your prayers. We see how the Japanese are responding to loan after loan which is being demanded of them, and why? Because there is victory on the field, and therefore more funds are required to make that victory sure. And are we, the great Christian people of this country, when victory is in the air, going to relax our efforts?"

With a population of six and one-half millions, Belgium spent last year half a billion francs for liquors.

The receipts for the M. E. South Woman's Mission Board were $146,151.-51 during the last fiscal year.

There are 17,000 missionaries in the various mission fields. It is estimated that 50,000 are required to evangelize the world in this generation.

The wife of John Paton the hero of the New Hebrides has recently been laid to rest. For forty years she has stood by her earnest husband in that heathen land, and saw much of the transforming power of God in the lives of the natives. She has not lived in vain. Besides her missionary labors she was the mother of five sons, all ministers, and one daughter, the wife of a minister.

The Church of England Zenana Missionary Society recently celebrated its silver jubilee. It now has 7,419 zenana pupils, while it maintains 65 stations and a staff of 216 missionaries, all in India. 15,310 zenanas have been visited. In their dispensaries and hospitals 4,167 in-patients and 332,241 out-patients have been treated.

The Thlinget language, Alaska, has no term for God, Jesus, Holy Spirit, Redeemer, Savior, and no word which means faith, sins, forgiveness, resurrection, or heaven. "I am the good shepherd" means nothing, because they have no shepherds and only wild sheep on the mountains.

The 2,000,000 of Lutherans in Norway, which is esteemed a poor country, give four times more to foreign missions than the 2,000,000 in Denmark, which is four times richer than Norway. The 2,000,000 of Lutherans in Finland, where poverty is the rule of the day, do no less for the cause than Denmark.

The following incident taken from "Mercy and Truth" reveals in part the suffering and bad effects of foot-binding as yet observed in many parts of China: One of the children treated in the wards last year was a sad example of the evil effects of foot-binding. This was Tsing Vong, a poor stunted little girl of four, whose mother had acted as binder and applied the bandage so tightly that the child used to cry out with pain. Bribes, threats, and beatings stilled the cries, but the little crushed feet became inflamed, the skin broke in several places and the ulcers refused to heal. So the woman, having crippled her daughter for life, took her to the R. C. orphanage and left her there, remarking that such a girl was useless and she did not wish to see her again. The sisters promptly sent the child to us. Gangrene had set in, so double amputation above the ankle was performed next morning, and the child was sent back ten days later with the flap wounds completely healed. Notwithstanding her bitter memories of home life she was a bright winsome little thing, very patient and good tempered. She often amused us with her baby talk, but it was sad to notice how relieved she was to know that she would not see her mother any more.

The India Sunday-school Union is doing a great work. The organization is in touch with 70 missionary societies, and has now 15,000 teachers and at least 350,000 scholars connected with their work. The Union has examinations every six months and last year 15,000 took examination and 10,000 passed. The large majority of these children are not Christians but the study of the Bible is having a wonderful effect upon them.

The pastor of Dr. Frank D. Gamewell, the engineer hero of the siege of Peking, tried to keep him from missionary service on the ground that it would be throwing his life away. How short-sighted! Think, too, what a loss the whole Christian church would have suffered had the counsels of John G. Paton's pastor prevailed, urging him not to leave city mission work in Glasgow, in which he had been so successful, to enter a field where he might fail or lose his life among cannibals.

The London Missionary Society is in receipt of the unusual,—a letter expressing thanks for what the Society did one hundred years ago. At that time Mr. Vanderkemp was sent as a missionary to Cape Colony. Now there are twelve independent churches with more than 10,000 communicants and 32,000 adherents all of which owe these present blessing to the early efforts of the Society.

A Prayer from the Heart: In Madagascar a poor community connected with the Paris Missions has lately built a church. At the dedication an aged Malagasi minister began his prayer thus: "Oh Lord, Thou hast chosen to astonish us in this village to the end of our days! With a people who have nothing Thou hast created a church building; on this land, where our fathers offered their senseless worship, Thou hast built Thy temple! We, the aged ones among the people, have seen many surprising

things, but we never dreamed that we should see this!" In every mission field retrospect gives reason for similar astonishment at what the Lord has done.

The native government of Uganda, Africa took a careful census last year registering all persons according to sex, age and religion. It was ascertained that there were 212,669 Roman Catholics, 164,241 Protestants, 40,346 Mohammedans, and 300,279 heathen, a total of 717,535. This does not include outlying districts. Over 9,000, 6,000 of whom were adult converts were baptized in 1904.

A man in Burma possessed a copy of the Psalms in Burmese, which had been left behind by a traveler. Before he had finished reading the book he resolved to cast away his idols. For twenty years he worshiped the eternal God revealed to him in the Psalms, using the fifty-first psalm as a daily prayer. Then a missionary appeared on the scene and gave him a copy of the New Testament. The story of salvation through Jesus Christ brought great joy to his heart, and he said: "For twenty years I walked by starlight; now I see the sun."

In 1891 the Moravians opened a mission in German East Africa at the northern end of Lake Nyasa. It was more than five years before one convert was baptized. After seven years' work there were four Moravian stations, 36 pupils in school, and 52 baptized Christians. At the end of 1903, after 12 years work, that mission had 120 stations and substations, and 1087 souls under religious instruction, of whom 340 were baptized.

India's 285,000,000 inhabitants outnumber the combined populations of Russia, Germany, France, Great Britain and Ireland, Spain and Portugal, Holland and Belgium, Italy, Greece, Austria, Hungary, Norway and Sweden, Denmark and Switzerland. Were its population equally divided among its 1,686 missionaries, each would have a parish of 165,864 persons.

It is now stated that the Fiji Islands are no longer to be cared for by the Wesleyan Missionary Society, since they have become nominally Christianized and civilized, education, commerce and worship being carried on according to Christian ideals. They contributed for missionary purposes last year $25,000, and are doing very much to carry the Gospel to the other islands of the South Seas.

In Uganda during 1904 there were sold 1,331 Bibles, 2,755 Testaments, 3,927 Gospels and portions of the scriptures. This shows a remarkable interest in the Word of God. And those who will recall the famous King Mtesa who had much to do with the missionaries twenty-five and more years ago will be pleased to know that on March 26 one of his envoys to Queen Victoria in June, 1879 was baptized.

The ladies of the Church of England Zenana Missionary Society in Nantai, Fuchau, China, have had funds given to them for the erection of a brick building to accommodate fifty inmates, as an institution for blind girls. The school had already been begun in temporary quarters. The elder girls are being taught weaving. The Chinese Viceroy, the Tartar General, and several of the Mandarins have contributed liberally. It is hoped that the work will be finished by the beginning of March. Meantime, many applicants have to be refused.

Indiana now has 5,163 saloons, an increase of 252 over the number in 1903. 57 of these 252 new saloons are in Terre Haute, where during the last year 15 murders, 17 arrests for assault and battery with intent to kill, 149 divorces, and 1,329 imprisonments for drunkenness

and disorderly conduct, occurred, all traceable directly to the influence of liquor. When will men awaken to the better needs of man and by noble Christian living drive the terrible fiend of drink from their midst?

A Bible was once baked in a loaf of bread by a woman in far-off Austria. Some wicked men came to find the Bible and burn it; but the woman, who was just going to bake the bread, rolled her Bible up in a big loaf, and put it in the oven. When the men went away she took out the loaf, and found her treasure unharmed. That proved a good place to hide a Bible. But David told us a better place when he said, "Thy word have I hid in my heart."

Mission work may easily be wrongly conceived until one actually labors on the field, as is revealed in the following review of difficulties met in establishing a home for the missionaries of the Araucanian Mission in South America. "To fully appreciate what energy and patience have been spent on it you would need to take an axe, and to fell a few of the tough-looking trees; or with chopper enter the thorny underbrush still awaiting removal, and clear away the thorns and rubbish, keeping your eyes well open for snakes, contesting the right of ground with wasps, mosquitoes, and horrid flies, and preserving your hands and limbs from thorns and splinters."

Samuel B. Capen, president of the Board of A. B. C. F. M. in a special issue of the Herald makes a strong plea for $100,000 before Aug. 31 to be able to carry forward the work of the society in the many fields now occupied. Thus he pleads: "The whole increase of our gifts has been necessarily expended in keeping up the "plant," in supplying new missionaries where the old have fallen by the way, and in supplementing the force where imperatively demanded, but by wholly inadequate reënforcements. The pleas that have come to the Committee are heartbreaking. The brave men and women at the front, staggering under their loads wonder why help does not come to them. Many of them are almost at the breaking point."

If the Christian sometimes thinks his Bible a little burdensome, he may gain some consolation by comparing its simplicity and cheapness with the sacred writings of the Thibetans, of whom we have been hearing so much since the British have persisted in disturbing their seclusion. "Religious Intelligence" says: The theology of the Thibetan Buddhist is fearfully and wonderfully made. It is contained in a ponderous bible in 108 volumes of 1,000 pages each, divided into 1,083 books, and weighing half a ton. These are printed from hand-cut wooden type, kept by Lamas, and are of almost priceless worth. In addition to these, there are 225 volumes of commentary.—Nur Afshan.

China's Millions, in publishing their last annual report makes this encouraging statement: "Accepting the published figures for the years 1900-1903, and presuming, from our own experience, that all societies have been participating in the joys of the harvest during 1904, it may be safely estimated that about 50,000 souls have been added to the church in China since the terrible persecutions of 1900. The anguish and agony of those sad days have not been in vain."

In twenty years,—from 1881 to 1901, the number of Christians in the Punjab, India, has increased from 3,912 to 38,513.

The supreme need: "To get God's man, in God's place, doing God's work, in God's way, for God's glory." "God alone is sufficient for God's own work."

A bishop once asked a returned missionary, "How many missionaries have you had on your station?" "Three thousand was the reply. "I did not ask you how many converts you had," said the bishop, "but how many missionaries." "I quite understood your lordship, and again I can reply, three thousand, for all our converts are missionaries."

Gossner, the humble pastor of the Bethlehem church in Berlin, relied on prayer more than on any other force. It was said of him that "he prayed missions into being, and missionaries into faith; he prayed open the hearts of the rich and gold from the most distant lands." Before his life ended he had sent out 144 missionaries and usually had not less than twenty of them depending directly on him for support.

Wholly apart from its religious or from its ethical value, the Bible is the one book that no intelligent person who wishes to come into contact with the world of thought and to share the ideas of the great minds of the Christian era can afford to be ignorant of. All modern literature and all art are permeated with it. There is scarcely a great work in the language that can be fully understood and enjoyed without this knowledge, so full is it of allusions and illustrations from the Bible. This is true of fiction, of poetry, of economic and philosophic works, and also of the scientific and even agnostic treatises. It is not at all a question of religion or theology or of dogma; it is a question of general intelligence. A boy or girl at college in the presence of the works set for either to master, without a fair knowledge of the Bible, is an ignoramus, and is disadvantaged accordingly. It is in itself almost a liberal education, as many great masters in literature have testified. It has so entered into law, literature, thought, the whole modern life of the Christian world, that ignorance of it is a most serious disadvantage to the student.—Charles Dudley Warner.

We need an aggressive evangelistic movement in the non-Christian nations of the world for a variety of reasons. First, because of that subtle and insidious spirit of criticism and unbelief which is working in every direction to-day. This spirit manifests itself not only in Christian countries, but sometimes in Christian churches. There are some who would have us believe that the methods of the Apostolic Church are obsolete, that some new gospel is needed to meet the need of the world. We need fresh evidences of the reality of facts and forces which hold your life and mine. We need new demonstrations of the fact that the Gospel is the power of God unto salvation to every man that believeth, however hardened, or debased, or depressed his condition may be. We need new proofs of the fact that the Holy Spirit is able to shake mightily whole communities to-day in the most difficult non-Christian nations as He was in the days of Peter and Paul. We need new demonstrations of the fact that the power of prayer is not diminished, that it is still able to move the arm that moves the world, and to achieve, objectively, wonderful works.—Bishop Thoburn.

Joseph Parker spoke of those broad-minded people who would leave the heathen alone. He says: "These people, whose ancestors painted themselves blue and did not wear any clothes worth mentioning, and were not indisposed to eat one another when circumstances seemed to point in that direction of that kind of gruesome spectacle, gather their fur clothes around them and say, 'Perhaps it would be just as well to leave the heathen alone.' Per-

sons who so talk never saw Christ, never felt the power of His love, have nothing whatever to do with Christ, and when they touch the cup of His blood bring their blasphemy to a culmination."

Dr. Robert F. Horton says that a missionary is the normal Christian. Missionaries do not constitute a caste in the church. They are not Christians plus something, or minus something. They are full-orbed Christians; they are Christians pure and simple. They have the spirit of Christ. They are engaged in the work of Christ. They are helping Him seek and save the lost. The non-missionary people are the abnormal Christians. They are not informed as to Christ's program for the world. They do not endeavor to assist Him in realizing His program. In so far as they lack the missionary spirit, they lack the spirit of Christ.

As you have been told, many were called on to give their lives for their faith. They counted not the cost. My mother, brother, and father were among the martyrs. What we want is Christian, not secular education. We want men ready to suffer for Christ. I have been asked whether China is safe enough for missionaries to go there to work. Let not this question be asked; for I believe that to ask these questions means to doubt our Lord's wisdom, strength, and power.—Prof. Chen Wei Cheng.

Always distinguish between the essential and the accidental. Why was the Bible written? It was written to bring men to God. Keep that one purpose in view, and you can never go far wrong. The Bible in its supreme purpose has simply nothing to do with science, history, wars or chronology. All these it may or may not make use of as framework; its purpose, lofty and holy, is to reveal the relations of the loving God to the individual man and the total race. That relation you can find if you are really intent on the sacred pursuit.—Dr. Joseph Parker.

Home missions means the strong helping the weak; those who have sharing with those who have not. The vast home missionary enterprise of the century has paid its cost a hundred times over in its reflex on the churches and individuals who gave their hearts to it. It has been a shining, a constant, a sublime object lesson to the whole country. The very meaning and intent of the Gospel has been illuminated by it.—Dr. Gilbert, in Lutheran Missionary Journal.

When Dr. Duff, the great Scotch missionary, came home after his life-work in India, a crowded meeting was held in Edinburgh to hear him on the claims of India upon the Christian church. For two hours and a half the old man went on, holding the audience by his eloquence. Then he fainted and was carried out of the hall. Presently he came to and asked, "Where was I? What was I doing?" In a moment memory returned, and he said, "Take me back, I must finish my speech." "You will kill yourself if you do," said his friends. "I shall die if I don't," exclaimed the old man. They took him back. The whole meeting rose, many in tears. His strength failed and he could not rise, but gathering himself up for one final effort, he said, "Fathers of Scotland, have you any more sons for India? I have spent my life there, and my life is gone; but if there are no young men to go, I will go back myself, and lay my bones there, that the people may know there is one man in Christian Britain who is ready to die for India."—Sel.

The Emperor of Japan has given $5,000.00 from his personal purse to the Y. M. C. A. This is a token of his appreciation of the work three secretaries did in the army ever since the beginning of the war between Japan and Russia.

MISSIONS IN THE SUNDAY SCHOOL

Sept. 3, The Captivity of Judah.
2 Chronicles 36: 11-21.

The sin of Judah which caried her into captivity, oppression and suffering which the pages of Holy Writ do not reveal, is so far away that it has little effect on the mind of the reader to-day. That was in ages gone by when men did not know better, and they are excusable for the lack of better light. What a blessed thing it would be in every age could the awfulness of sin not be so easily thrown off! But come down to the present and see the consequences of sin as seen to-day in bleeding Congo of Africa. King Leopold, now reigning in Belgium, has men in this Free State gathering rubber for the market and thereby filling his coffers with gold. All inquiry thus far to stop the atrocious crimes that are being perpetrated by these sentry there to-day have either been a farce and a disgrace to civilization, or their efforts have been puny compared to the iniquity going on. Before the civilized white man went into this part of Africa for gain, the negro, though densely ignorant and superstitious, suffered nothing compared to the present. Gambling, drink and immorality have become prevalent. Mrs. Harris in the August Missionary News recounts these touching incidents concerning the dread and fear and sorrow of these poor people:—

Soon after our arrival, whilst the more timid women were emerging from behind trees and bushes, a little group began to gather around our man, Bonkoko, some of them clasping him around the waist, and one elderly woman, whom we discovered was his mother, seemed overcome with delight. After bringing him a native bed to sit upon, and showing him every attention, the relatives moved to a little distance, evidently to discuss what present they could bring for their long-lost brother. All they could give him was a small fowl, and he took it without a word. Mr. Harris then asked him, "Are you not glad, Bonkoko, to see all your relatives again? Have you nothing to say to them?" "Glad, white man!" he replied, "how can I be glad! My town is destroyed, many of my relatives killed, others mutilated, those who remain are homeless and starving—how can I be glad!"

How, indeed! If all these, with whom lies the power to right the wrong, could but have witnessed their helpless misery, surely they would have been moved with compassion. The sentries have practiced all the horrors that fallen human nature could be guilty of,—theft, lust, mutilation, and murder, in forms that one cannot record on paper. Poor, helpless women have paid with a death of awful torture for their husband's shortage in rubber. A man of about fifty years of age is groping his way about with sightless eyes for daring to question the right of the sentries to oppress them so. Another, an old woman, whose two sons have been killed, is now homeless, and looks forward with dread to the next visit of their cruel oppressors. "When," she said, "do you think they will come? When you have gone, will they not come and kill us? They will kill me, for I am too old to run away, and I have no one to help me," and her sigh of despair spoke more than her words.

Sept. 10, The Life-Giving Stream.
Ezekiel 47: 1-12.

God's revelations come to His children in the dark hours of trial and affliction. Peter had to be in a prison, fast in the stocks, before an angel would come and touch him and lead him through a wonderful deliverance. Paul and Silas had to be in a prison, too, with their backs sore with lashes and their hearts merry with gladness in the Lord before they could see the jailor converted. Paul himself had to be a prisoner at Jeru-

salem with forty men vowed to take his life before he could have God's assurance of reaching Rome. His vessel had to be sinking and all hope of man's power to save, gone, before the vision of safety came to him and the men with him. Strange as it may seem God's wondrous messages come to man in the hours of greatest burden and affliction. It is that that keeps so many from knowing the closer blessings of the Father. And because they will not enter by the throne-road, and thereby see no real blessings from faith and suffering, they grow skeptical of the prevailing power and progress of the Gospel in the world. At this time what is more interesting than the following facts setting forth a part of Ezekiel's vision as being steadily realized on earth. After one hundred years of growth there are according to Thomas Marshall:

280 Societies at work in the heathen world.

$14,000,000 annually gathered and expended.

10,200 Foreign Workers.

71,100 Native Helpers.

500 Separate Fields.

19,290 Different Stations.

8,000 Churches.

1,300,000 Communicants.

300,000,000 Sabbath schools, with over 1,000,000 Pupils.

680,000 in Mission Schools, Seminaries and Colleges.

At the beginning of the century, only 5,000,000 copies of the Bible, in the world. It could be studied by only one-fifth of the population of the globe. Now it is published in whole or in parts, at the rate of over

6,000,000 a year, and is accessible to nine-tenths of the world's population.

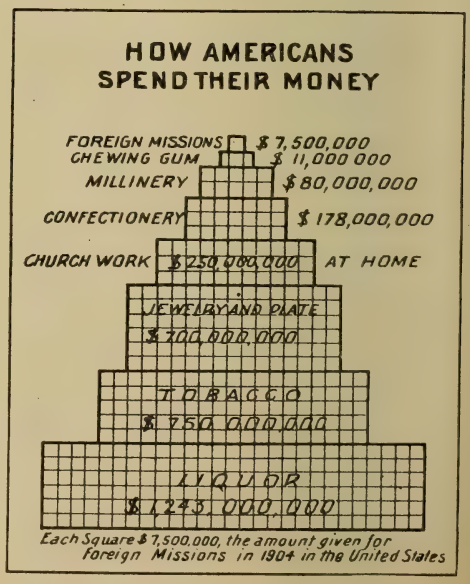
September 17, Daniel in Babylon.
Daniel 1: 8-20.

This is a great temperance lesson, and no greater appeal can be made to all those people who "believe in home missions alone" than in the temperance needed right at home. According to the Prohibition Year Book for 1904 the following statement is given as appearing in the Chicago Tribune. The people of the United States spend $174,965,625 annually for literature divided up as follows:

Newspapers,	$ 75,749,654
Schoolbooks and juvenilia..	30,665,971
Magazines and Periodicals,..	12,250,000
Novels,	17,600,000
Miscellaneous and Technical,	38,700,000
Total,	$174,965,625

The nation's drink bill according to the same article is, ...$1,249,191,553 showing that more by $1,074,225,928 is spent for intoxicants than for literature of all kinds.

Were the professors of Christianity all total abstainers the curse of intemperance from distilled liquors would receive its hardest possible blow. Or let the following diagram show how people spend their money in some lines, published some time ago, appear again to enforce this wholesale waste of God's power (money) entrusted to His favored nation.



BORROBOOLA GHA.

A stranger preached last Sunday,
And crowds of people came
To hear a two-hour sermon
With a barbarous sounding name.
'Twas all about some heathens
Thousands of miles afar,
Who lived in a land of darkness,
Called Borroboola Gha.

So well their wants he pictured,
That, when the plates were passed,
Each listener felt his pockets,
And goodly sums were cast;
For all must lend a shoulder
To push a rolling car
That carries light and comfort
To Borroboola Gha.

That night their wants and sorrows
Lay heavy on my soul,
And deep in meditation
I took my morning stroll,
Till something caught my mantle
With eager grasp and wild,
And, looking down with wonder,
I saw a little child.

A pale and puny creature,
In rags and dirt forlorn;
What could she want? I questioned,
Impatient to be gone.
With trembling voice she answered,
"We live just down the street,
And mamma she's a dyin'
And we've nothing left to eat."

Down in a wretched basement,
With mould upon the walls,
Through whose half-buried windows
God's sunshine never falls—
Where cold, and want, and hunger
Crouched near her as she lay,
I found a fellow-creature
Gasping her life away.

A chair, a broken table,
A bed of dirty straw,
A hearth all dark and cheerless—
But them I scarcely saw
For the mournful sight before me—
The sad and sickening show;
Oh, never had I pictured
A scene so full of woe.

The famished and the naked,
The babes that pined for bread,
The squalid group that huddled
Around the dying bed—
All this distress and sorrow
Should be in lands afar:
Was I suddenly transplanted
To "Borroboola Gha"?

Ah! no: the poor and wretched
Were close behind the door,
And I had passed them heedless
A thousand times before.
Alas! for the cold and hungry
That meet me every day,
While all my tears were given
For the suffering far away.

There's work enough for Christians
In distant lands, we know;
Our Lord commands his servants
Through all the world to go.
Not only for the heathen,
This was the charge to them:
"Go preach the Word, beginning
First at Jerusalem."

Oh, Christian, God has promised
Whoe'er to thee has given
A cup of pure cold water
Shall find reward in heaven.

"DE LIL BRACK SHEEP."

The following American Negro version of the parable of the ninety and nine was recited with much pathos by Mrs. Charles M. Alexander at one of the great meetings of the Torrey-Alexander Mission in the Albert Hall, London.

Por lil brack sheep, don strayed away,
Don los in de win and de rain;
And the Shepherd, He say, "O hirelin,
Go, find my sheep again."
But de hirelin frown—"Oh Shepherd,
Dat sheep am brack an bad."
But de Shepherd, He smile like de lil brack sheep
Wuz the onliest lamb He had.

An He say, "O hirelin, hasten,
For de win and de rain am col;
And dat lil brack sheep am lonesom,
Out dar so far from de fol."

De hirelin frown, "O Shepherd,
Dat sheep am ol and grey."
But de Shepherd, He smile like de lil brack sheep
Wuz far as de break ob day!

An He say, "O hirelin, hasten.
Lo, here am de ninety-an-nine.
But dar, way off from de sheep-fol,
Is dat lil brack sheep of Mine."
And de hirelin frown, "Oh Shepherd,
De res ob de sheep am here."
But de Shepherd, He smile like de lil brack sheep
He hol it de mostest dear!

And de Shepherd go out in de darkness,
Where de night was col and bleak;
An dat lil brack sheep, He find it,
An lay it agains His cheek.
And de hirelin frown, "Oh Shepherd,
Don bring dat sheep to me."
But de Shepherd, He smile, and He hol it close,
An....dat lil brack sheep....wuz....me!

PILGRIMAGE.

I walk as a pilgrim;
The Lord is my guide,
All bright was the morning
With Him at my side;
And now that day darkens
And shadows appear,
More close His friendship
And sweeter His cheer.

No weariness know I
He cannot beguile;
If happiness greet me,
I turn for His smile;
And when my heart quivers
With sorrow's sharp pain,
I know He is sharing
The burden and strain.

Oh, blest is the pathway,
With Christ as my friend;
Oh, fair are the portals
That gleam at its end;
Where not as a stranger
I'll enter some day,
For the Lord of that mansion
I've known all the way.

—Miss S. P. Newman.

Do any hearts beat faster,
To hear your footsteps on the stairs,
Do any faces brighten
To meet you, greet you everywhere?

Are you so like your Master,
Dark shadows to enlighten?
Are any happier to-day
For words which they have heard you say?

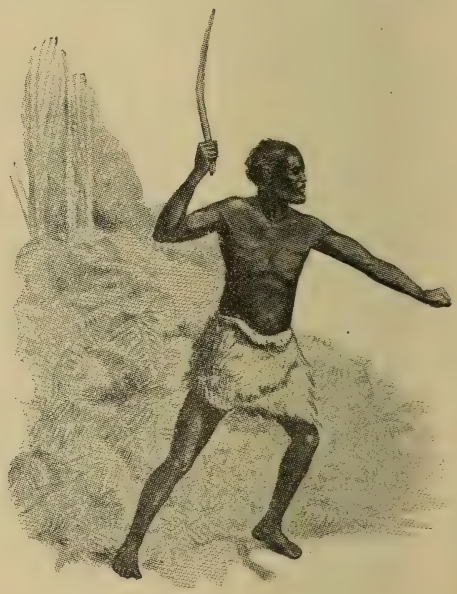
Life were not worth the living
If no one were the better
For having met you on the way
And known the sunshine of your stay.

BOOMERANGS.

By Christopher Austral.

In 1767 Captain Cook sailed into Botany Bay and saw the natives poising themselves on their toes to hurl bent sticks at him. These crooked sticks he found were called boomerangs.

The boomerang is made of very hard,



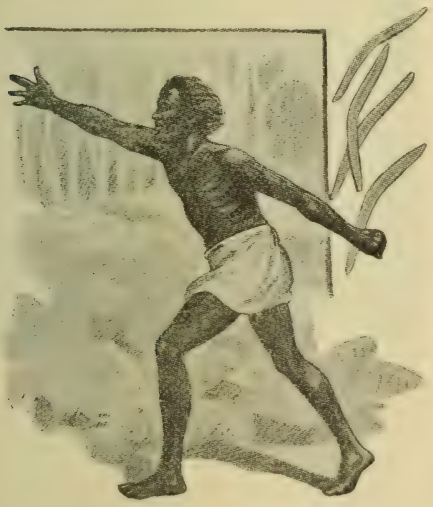
tough wood. The crook is natural. The sticks are not bent artificially, and as is the crook of the branch or the root of the tree from which the boomerang is made, so is the form of the boomerang. Then you will see some boomerangs nearly straight, and some shaped almost like a "V."

There are many things in this world I don't know much about, and one of them is the boomerang. When I was a boy I used to think that a boomerang would always come back to the man that threw it, like the dog to his master. But

now I am not sure, but I still think the boomerang will go round a corner.

The boomerang is the national weapon of the Aborigines, for the Australians have no bows and arrows, except in the north, where they got them from the Papuans. This crooked stick took the place of bows and arrows, and served the purpose well in a land where there are so few large wild animals.

When our missionaries first went to Mapoon, twelve or thirteen years ago,



they frequently had to interfere to stop the fights between the natives. With the spears and other weapons flying in all directions they naturally ran great danger of being killed. But they had no fear, and without doubt their courage and the interest they showed in the welfare of the people gained the respect and goodwill of the cannibals of North Queensland. Many of these are now true Christians.

Amongst the Aborigines of Southern Australia, where the boomerang was chiefly used, our missionaries have worked for over fifty years. They have had the joy of seeing many of the wild natives becoming loyal followers of Jesus Christ. The natives of Victoria are gradually dying out, and our remaining station at Ramahyuck will ere long be closed. But a really great work has been done by our missionaries amongst the Aborigines.

A MISSION FOR THE BABIES' SAKE.

By Galen B. Royer.

One hot evening last July my dear wife and myself were riding southward through Chicago on the elevated. The heat was so oppressive that there was little real relief from the windows of the rapidly moving car. Each of us was silently gazing out of the window and looking down into the homes that flitted by. At last, catching the serious expression of my wife, I said, "What are you thinking about?" Her reply was, "These poor people housed up in these close quarters during the heated summer days and nights. How I wish they knew the blessings of living in the pure air and green country." I then replied, "I was pitying the helpless little children who were here not from choice and suffered the most."

The sight of suffering in the city cannot be told. The dirt, the pale faces, the wasted flesh, the big hollow eyes all tell of suffering going on so quietly but surely that few of the many children have little chance to live. To the country child the city glares with electric lights, the noise of the street car is music, and the hustle and bustle makes them feel it is another life and a better one. I wish the boys and girls, the young men and women, could know the real condition, for they would shrink back from it all as from a demon.

Just look at the food question alone. How hard to get good milk for the little children. During the eight years ending 1896 there were in Rochester, New York, during July and August, alone, 1,744 deaths among children under six years old. The city believing this wonderful death rate was due to improper milk diet, established "Health Milk

Stations" over the city. Taking the next eight years there were for the same ages but 864 deaths during July and August, a saving of over one-half the babies. This good result has been accomplished at a cost of about $1,000 per year.

Our large cities like New York have their asylums for these dear little ones and systematized charity has done much for them; but with all this their efforts have been too fruitless. In 1898 a committee was appointed from the Association of Charities to see if not more children could be saved by finding homes in the country for the babies of the poor of the city. The hospitals and homes for infants did their best, but there was a lack of mother love and attention. True, the children were placed in nice, clean beds, in long rows in the wards, and when baby was sick it was gently administered unto; but when the darling became lonesome and mother-sick, it was left alone during the long, long days wailing softly and monotonously, its instinct calling for the mother it had lost. Thus it would pass away the days, its face growing thinner, the eyes bigger, till at last the voice was hushed and the frail little body was laid to rest in the potter's field.

Where do these babies come from? Many sources. There are hundreds and thousands of mothers so weak and sickly they cannot care for their babes and these must go to the foundling home. There is many a heartless mother who will neatly dress her little one and lay it away in some park when no one sees her and after while its cry will attract the attention of police who will carry it away to the home. There are those who are too proud to care for a child who employ some one to place it in an indirect way in the home. And thus there are steadily many dear children cut off from their mothers to live or die, as their lot may be, amidst strangers.

This Joint Committee in New York is doing a commendable work, — some good practical charity that should

Its Cry Attracted the Police.

appeal to many. The plan is to find a mother who has lately lost a baby by death and ask her to nurse one of these just found. In this way the little one finds a pair of arms made empty by death and tender by loss and the mother love flows for the child again, as for the little one; it feels that which only a mother can impart to a child,—mother love, and it grows. In New York most of these foster mothers are Italians and are paid $2.75 per week for such service. When the child is old enough to be weaned and bottle fed, it is placed in another home until a family can be found where it will be adopted. In this manner according to "Charities" this Committee has in the last seven and one-half years taken care of 726 babies. Of this number 144 have died, 293 have been placed for adoption through different agencies, 65 have been returned to the parents and nearly all the others are under the care of the organization.

Children, you who read this, will you look about your home, into your mother's face, upon the table spread, into your soft bed and upon the green country about you for a moment and then look up to God and be thankful for the home in which God has placed you? Then you will go to the side of your little bed and pray God to put it into your hands through the help of your papa and mama to reach these suffering ones with all the help you can? There are people in the cities, denying themselves the joys of the country and exposing themselves to its dangers and disease simply to carry help to suffering humanity.

Never forget, dear children, because God has favored you with a country home, and blessed you so highly, that he meant you should not think of and help save your less fortunate little brother and sister in the city.

Elgin, Ill.

SOME QUEER CHINESE IDEAS ABOUT SCHOOLS.

By Mrs. Alice M. Carlin, Ung-Kung.

Since I have undertaken this work among the young people I feel as if I had gone back to the days when my "grandfather's grandfather" was a boy. The Chinese in our district have the old, old notion that a child who is active and fond of outdoor sports must be suppressed and not allowed to play at all. They seem to think he is wicked because he wants to play. I have had numerous discussions with the patrons and teacher of the boys' school, but still they can't see the necessity of boys having any time to play or exercise, and I can't show them the feasibility of the plan unless I simply take the whole business in my hands, and live with the boys, and play with them, and be their sole teacher. So I have learned not to be too radical with my modern ways; in fact, I have almost concluded with the teacher and the preacher and the cook of the boys' school "that Chinese boys can't learn to read and write their language and play too." In one of our discussions the teacher spoke enthusiastically of a native school in Canton, "the most successful one in southern China," where from the beginning of school till the end, except, of course, on feast days and holidays, the boys were shut up in a house where they cooked, ate, slept, washed their clothes and studied. So a few days ago I was not surprised to learn that, in order to keep the boys from playing during the little half hour I had persisted in reserving for them out of all the twenty-four, this antiquated teacher had taxed his ingenuity to keep them at work. He proposed to teach them letter writing! The larger boys were quite taken with the idea, but I observed yesterday afternoon that the little boys did not accept so willingly this sacrificing offer of their teacher! But the examination in April was the most interesting of all. It was really a curiosity! It was unique! There were some who, when the Christians were robbed in 1900, had had the privilege of being at Kak-cieh and seeing how such affairs were conducted there. Those privileged ones insisted that we follow the Kak-cieh plan, but others were wiser and decided that Ung-kung people would better do things their own way and as circumstances would permit, and not try to have something that was beyond our capacity and enlightenment. I was discussing with the teacher and the preacher and the cook as to which boys merited rewards for good behavior, and was surprised at the severity of the teacher's and the preacher's judgment. They had been brought up under heathen school discipline. The cook was inclined to be more lenient; he had been brought up under Christian influence from his infancy, and had been to school at Kak-cieh one year. The girls' examination took place on Thursday. They did honor to their teachers,—little girls nine and ten years old performing most wonderful feats of memory, reciting page after

page of catechism, hymn book, and the Gospels. I once discredited the statement that a girl at Kak-cieh could repeat from memory the whole of Matthew. I discredit it no longer. I can easily believe that a Chinese girl could memorize the whole New Testament if she wanted to. Many of the larger girls, and some of the small ones, read with considerable expression, showing clearly that they understood what they were reading.—Around the World.

THE FEAST OF LANTERNS.

You have heard of Nikko, that famous temple village up in the mountains of Japan?

One summer several of us missionaries spent a few weeks there, living in a one-story Japanese house that had a number of paper walls and a thatched roof. No, we did not sit on the floor, nor sleep on the floor; because we took our chairs and cots with us. Outside in the garden there were trees and flowers and a musical little fountain that sang to us all day long. Down a long shady walk, at the foot of the hill, was the rushing river, and the sacred Red Bridge; while round about us were the mountains where the clouds played. It was all very beautiful.

There are many temples in Nikko, nestling here and there in the mountains beneath the shadows of the great cryptomeria trees. One of the most beautiful is that of Iemitsu, where our Higuchi-san was an officiating priest. One hot morning in August we went up there to see the ceremony in connection with the Feast of Lanterns. You never could guess what this feast means to the Japanese. They believe that the spirits come back to earth once a year, and so they make great plans to entertain them during their short stay. On the third night they are lighted back to the other world with bonfires, torches, and lanterns. Down by the sea they often launch little straw boats for the spirits to ride in, not forgetting to place in each some little offering and a bright light. This is the reason this festival is called "The Feast of Lanterns."

That morning Iemitsu temple was gaily decorated. Black, white, red, green, and yellow banners hung in front; on the veranda was our priest, dressed in bright red, with purple trimmings; inside were more banners, ornaments, and priests in gala dress. Under the large gilt canopy in the center of the oratory sat the chief priest, a little, old, wrinkled man in a light brocaded silk with purple sleeves. On his right were twelve priests in gowns of purple, green, blue, red, black and white. Behind them were the musicians in green gowns and black caps. They first chanted their scripture in Sanskrit. Sometimes they chanted in concert, sometimes in solos, and now and then the musicians played an accompaniment on bells, drums, and cymbals. After the chanting, they arose from the floor, and forming in line passed by the table laden with the food that was to be offered to the spirits. The chief priest first, with the others following, bowed toward the sacred chamber, and then to the table, and taking a wooden spoon carved to represent a lotus leaf, dipped rice and egg plant from the large bowl into the small one placed there for the spirits. A little holy water was sprinkled over the food; a little pinch of incense added to the burner; a few bright papers scattered on the floor as they returned to their former positions. After all were seated, the musicians played again, while the chief priest slowly approached and entered the sacred chamber, which was aglow with a soft light. After burning incense there he returned to the gilt canopy, and the ceremony was over.

Do you not think that the Japanese need Jesus, the light of the world?—Nell Margaret Daniel.

E. D. Gray, of Limestone, Tenn., Speaks of a new Zeal for Missions which should Possess all Members:

I have always been for the missionary work, and since attending the Bristol meeting and hearing the missionary cause so strongly advocated by the fine speeches and talks on the missionary work, and seeing such great enthusiasm exhibited throughout the meeting, I am completely aroused to the fact that we as a body of Christians presenting the whole Gospel, both in the letter and in the spirit, should put forth every lawful and available effort immediately to start up missionary work in as many new places as possible. The Macedonian calls are coming from all around the globe; Japan, Philippine Islands, Africa, Cuba, Porto Rico, and in the South American republics and Mexico—what a great extent of territory, and I firmly believe that if earnest efforts should be put forth by every member of the church, instead of one hundred thousand dollars being raised for the missionary field this year, we should at least raise one-half million for foreign missions alone. When we take into consideration the great sacrifice made by our foreign missionaries upon the field, how they condescend to the lowest classes of the lowest estate (caste), deprived of the comforts of our beloved American land, thousands of miles from friends and relatives, deprived of all the sweet associations and church fellowship of the homeland, how it should make our hearts burn for the missionary cause, and our prayers ascend unto the great God of missions and our money flow into the missionary fund. Brethren, one and all, let us awake to our duty. What member of the church cannot give one dollar for the foreign field? Again, many can give five, ten, or even twenty-five dollars easier than some can give one. I believe if every church member would do his and her duty, that in the next five years we would have missions in most all the above-named places, if we can raise the material for the work, and in ten years from to-day we might have missionary work going on in all parts of the world. May the blessings of God and the communion of the Holy Spirit be with our dear missionaries in the foreign fields is my prayer.

Mt. Morris College Mission Society Sends in a Review of last Year's School Work which Shows a Splendid Foundation is laid for a Successful Campaign this Coming Year:

Since our last report a number of churches have called and the Band has responded. We regret that the calls could not all be answered. There are very few of the churches, however, but what know the needs of the Wisconsin field, and should they all do as one elder promised, i. e., present the field himself as he knows it and urge his Sunday school to help support a minister in Wisconsin, there would not be one church in Northern Illinois but what would be helping in this noble work.

The spring days were favorable for long drives and many pleasant Sundays were spent among our Brethren.

It was a pleasure to note the liberal support a small church near Mt. Morris gave. Later we learned that Bro. Moore

took his first steps in church work among these Salem brethren. The personal pledges amounted to nine dollars, a quarter of the Sunday-school money was promised, which is estimated at about ten dollars, and a collection of three dollars was added.

At the Pine Creek church we found Bro. John Heckman, who is elder of the West Maple Grove church in Wisconsin. He had imparted some of his enthusiasm concerning this field to his home people and already they had set aside a quarter of the Sunday-school money. The personal pledges amounted to fif teen dollars and the collection over three dollars.

At the Milledgeville church Uncle Dan Miller spoke a word in behalf of the West Maple Grove church. Years ago he had been one who helped organize this place, and his heart seemed to thrill with joy to know that once again these people might have a shepherd. Our Milledgeville Sunday school had pledged a certain amount to the Chicago mission. In view of this, a motion was made that all the Sunday-school money above expenses and the Chicago fund be given to Wisconsin. The personal pledges amounted to $24.25 and a collection of about $3.

This year the district meeting was held at Shannon. Through the solicitation of our president we were permitted to occupy a part of the evening before the regular meeting. In our audience were members from nearly every church in the district, and we trust that which they have learned of this Wisconsin field will be carried to their own home people there to increase the amount already collected. As the personal pledges were being counted our eyes fell on these words, "We are giving ourselves. Jas. Moore and wife." "Truly," we said, "this is a personal pledge." Should more pledges like this be dropped in the basket at our district and Annual Meetings our Lord would not need to seek so much in vain for laborers. The pledges in money amounted to $66.25. A collection the same evening of $13 was added.

While Bro. Plum, the minister of our Band, was working among the brethren of the West Maple Grove church, they expressed a strong desire to pledge and add their Sunday-school collection. A very nice sum was collected and they then said, "There are other ways in which we will help our brother and sister."

A rough estimate of the entire work done amounted to about sixty dollars in cash collections, $185 yearly pledges and about $90 Sunday-school collections.

Bro. Moore and his wife are now at work, and they say it is a pleasure to feed those who are so hungry. May God bless every child of His who adds his mite to this cause.

Eva S. Lichty, Sec. of Band.

Waterloo, Iowa.

A. W. Vaniman, of Malmö, Sweden, Comments on Mission Work among Foreigners in the United States and his last Visit among the Churches in Europe:

In looking over the July number of the Visitor and reading the article concerning the Steerage Passengers I was very forcibly impressed with the thought that we have the foreign shores in our cities at home, and in many places more foreigners and easier to reach than in their own homeland. Should one, for instance, come to work among the Swedish people in America, one would not have the State church to contend with. One would not have the compulsory military service. One would not have so much trouble with the confirmation of children, and their being too large to go to Sunday school. Here a poor family gets help from the city through the church authorities, and they must hold to the State church if they want to continue their support. At least they think so, possibly more than is real. The Italian mission in Brooklyn is an example of the work that can be done by labor-

ing among the foreigners in the large centers.

Being as yet an untried field for us, it is not so easy to say just how the work should be prosecuted, but no doubt there is a field for work where there is already a church, and these foreigners could be reached as out-stations. But there is no doubt that, to do the best work, it is necessary to have some one who can speak the language. Many of the older ones never learn the English, and it is necessary to reach the hearts of the older ones too. One comes near a parent through the child, but much nearer when the worker speaks the language they best understand.

In a few days we expect to take a trip to visit the churches in Denmark, and to attend their district meeting, which will be held in Sindal July 30. It will likely be the last visit we can make to them for some time, if ever. The future is entirely in the Lord's hands. Although we have decided to leave our post here because of ill health, it is one of the hardest battles the writer has had to fight for many a day. The fear of death should not frighten a brave soldier, and nothing less than a hope of being restored to health to work longer for the Lord is the only ground upon which we can feel justified in leaving such a post at present, but still hope to leave it in fairly good shape by the time we sail. May all redound to the honor and glory of God.

Isaac Long, of Jalalpor, Pours out his Soul because of the great Need of Prayer everywhere:

By this mail I am sending you several tracts. Perhaps you have already received them. I hope you will not fail to read them. They are good. Ah! what an appeal to more prayer. I am more and more convinced that we need prayer, more prayer. I see you have quoted some one as saying that we ought to "advance on our knees." It is fine, and a true saying. Some one has said that "missions have progressed so slowly abroad because piety and prayer have been so shallow at home." Another says, "Great as the results of foreign missions have been, they would have been a hundredfold greater if the church of Christ had been what she ought to in the two great matters of prayers and beneficence." If these words are true, what a debt of responsibility some of us are incurring.

There are revivals and revivals in the air and in the hearts of men too. Why should not a revival come here? Why does it not come here? Why are not God's people ready and waiting for such a season? Why does not our church have a great revival at home? Let me say softly, "Lack of prayer." Think of Wales! Think of Pentecost! Where people pray does not God come down in blessing, does He not? He is more anxious to come down in this prodigal world and win His children back than the prodigal is willing to come back or even the "elder brothers" are anxious for Him to give the prodigals a welcome home. As for us, in our short stay here we are more and more weighed down with the thought that we are in the midst of those who are lost, and more do we see our utter helplessness without God. Whose mind can I turn? Whose heart can I turn to God? How can I convert the heathen? It is by "My spirit, saith the Lord of hosts." Our lives must be yielded to this Spirit and He must possess our lives. He comes if asked, but in greater power when the multitudes ask with one heart and one mind.

Thirty million die yearly, lost, lost. How easily men say these words? Why don't our souls verily burn within us? Suppose we were the heathen in this awful darkness? We saved, and not dreadfully in earnest about the other fellows, the other fourteen? Why all these die without hope? A quotation, "Because God's people do not care." We are just getting the news of Annual Meeting. Have not heard completely as

yet. So far we are not understanding that more will be sent to the heathen. What, have we no more young people willing to come or to go? I know better than that. Why did not then the church send a dozen others out to the lost? A whisper comes, lack of funds.

I was just thinking to-day that so few people really know how to give to get most good out of giving. Jesus said, "It is more blessed to give than to receive," but how few appreciate that statement? Haven't we the Spirit of Christ? For four months I attended one church where large collections were taken at each meeting. In that church there was a meeting every night in the week, save one. Just before the collection a short prayer was prayed, asking God to prompt every gift, to bless the givers, and to bless the collection to the good of souls. God opened those people's hearts. It was a joy to give. They were the most cheerful and the greatest givers I have ever known. In our dear church how often have we seen the collection taken and God left out of it—no blessing asked upon gift or giver. Result,—poor collection, and maybe the money given grudgingly. Who of us asks God how much we ought to give to Him yearly, to save His lost children? When we do, the treasury will be full for the windows of heaven will be opened upon our homes and we shall have fuller storehouses out of which to give.

The Visitor for June is the richest number I have yet seen. We are so thankful for it. It will have its effect. God's Word will not return to Him void. You could not have struck but one possibly better subject than you did. I shall give it shortly. The ministry was discussed fairly and well. It was not a one-sided discussion. The old and young were well represented. It is a great eye-opener, and we pray God to use the June number to the praise of His Name. I think Brother Heckman's proposition ought to go. You are right—it is a little revolutionary, but the needed thing. How many boys do I know that would like to testify for God but cannot? Their mouths are stopped. By all means Bro. Beahm says rightly "elect." I tell you when a man is in the midst of thirty million who are dying yearly and alone as we are of necessity, he justly feels that all who will testify for the Lord Jesus ought to be put to work. Not according to the need of a full congregation at home but according to the cry of the lost world's need ought we to call and send out men.

Eliza B. Miller, at Bulsar, has Inexpressible Joy because of Building for Orphan Girls Erected through the Liberality of the Waterloo Congregation, Iowa:

The girls are in the new building. I cannot tell you how nice it is. I used to try to make myself feel how it would be when it would all be completed and the girls in, but it is even nicer than I could imagine. The rains may come now for they are all well housed and I can feel that all of them have just as comfortable a place as I have. This is the joy of my heart. I will never be able to thank Waterloo enough for what they have done for the girls. I wish they could see their monument of a living faith they have erected here in this foreign land and then, too, see the good it is doing. May the Lord bless them and help them to continue in the good work as they have always. They are not supporting a missionary abroad but they are doing as much as some churches that do. They may well be counted among the "live-wire churches."

Dr. O. H. Yereman, of Dahanu, is glad for Tablet Machine and Speaks of How the Dispensary is Growing:

The tablet machine and medicine have been here for a couple of weeks. They are O. K. Many thanks for them. I have made some six thousand tablets on the machine and since I have learned how to run it it goes fine. Only I can

not run it during these rainy days. The medicines stick to the die and punches and spoil everything. However, we get a sunshiny day now and then during the rains and on these days I make the machine hum.

The work keeps growing as usual. This morning I operated on a blind girl of ten. You can imagine how happy she was when she could see my face for she had been blind since she was three years old. Our record in attendance keeps up quite well. At first I noticed quite a fall on account of our commencing to charge for medicines. But soon they saw the reasonableness of it and commenced to come again. Our hospital work also continues with good results. Just now I have patients "in hospital." So far this year we have had 69 patients in our make-shift hospital. I am hoping to have a tile-roofed shed put up on our land at the sea in the fall and use it to accommodate our indoor patients till our Brethren in America can give us a substantial building.

From Umalla, in Rajpipla State, Sadie J. Miller Reports Hopeful Signs. The Work is Encouraging:

Since the weather has ceased being so extremely hot I have been going out among the villagers again. Interesting and amusing things come in one's way. Yesterday I was at the Parsee home. There is but one family of Parsees in this village. This is true of most villages in Rajpipla. They live out away from their own people and farm quite extensively, making money. That goes to show what can be done if the effort is put forth.

Well, this family have lived in the village twenty-one years. Their house is something like ours. That is, outside: but inside it is very native-like compared with ours. I had sewing with me yesterday and that got them started. The mother went to her box and brought two pieces of nice goods and asked me to make her little girl dresses. Having much other work to do I felt that I could not and then, taking a second thought, I just dropped my coat-making and at once cut out one dress. In course of an hour and a half the dress was done and the little girl was very much insulted when she had to take it off, having tried it on. This is but a small thing, and yet how they did appreciate it. They, unlike the natives (Bhil) usually have the money to give immediately and insist on you taking it. However, for this I took none and when I came home they handed me a plate of lovely mangoes, with some eggs and lemons. I brought it home and it was all just what we needed and were very glad to have. The other dress I brought along home and will make it. Here we have a machine and when out with them I must sew by hand.

I should say, however, that the sewing machine which Nora and myself lately purchased is one with both hand and foot running and the hand running part can be taken apart and carried like a little telescope, so I may take it with me some time later.

Oh, there is everything to make me happy and contented. I am as happy as ever one could be, and all I ask is to become more and more like Him who is our pattern. I can think of no other necessary desire only to be able to read to the people. They need every day help and teaching in every line, and how to preach simple enough is the question.

Last evening after our prayers our two best Christian preachers came and were badly worked up over what some sleight of hand performers had done, and not knowing where these things come from they felt those men must have some great power. We talked to them a long time and to-day Dan's sermon was along that line. It was a splendid one.

As I sit here writing the village schoolmaster, one of our good, yes, very best Christians, is preaching to the villagers and he is an inspired preacher. Each evening after our prayers all go over to a place just near us and he talks to

them. Oh, we are gaining foothold, give us time, give us means and by the Spirit of God we will win the people. May the Lord keep us closer and closer to Him. May we be perfect examples before them. I could not desire a thing more and greater. Pray for us, we think of you often and pray that the Lord may bless you. We are like people in a well. We can work if someone holds to the ropes.

MARRIAGE IN INDIA.

There is something unique about this marriage business. Brethren McCann and Lichty brought with them, when they came to attend Jesse's wedding, three of their Bhil Christians who wanted wives. They reached here in the afternoon at four and were to be married next morning. Neither they nor the intended brides had ever seen each other, and did not until next morning, when the brides had been carefully selected by those in charge. Then they had twenty minutes for courtship and the wedding then took place. This is doing it along the line of Isaac and Rebecca and is Biblical, even if it is contrary to our way at home. It is said that most of their marriages are all right. Occasionally a husband applies the rod of correction to his partner until he gets her to know the true relationship she sustains to him, as lord of creation, but that is the custom of the country and seems to work all right. D. L. Miller.

RESCUED FROM THE ZENANAS. TORTURED IN THE STREETS OF MADRAS.

The "Nicodemus Cottage" of the Methodist Mission in Madras is where women go who long to learn more about Jesus, and who are able to reach this haven of refuge. There are terrible difficulties in the way of these "Purdah ladies" openly confessing Christ.

One native lady in the zenanas, whose heart opened to receive Jesus said, "I must now put Jesus first"; but her husband and mother and friends were very angry. After a time she came to the "Nicodemus Cottage" saying, "Jesus must be first; I must give up all for Him who died for me." Her friends followed her, and besought her with wailings and entreaties to come back. They scolded, they petted, they used every means in their power to induce her to give up Christ, and return to them and their foolish and abominable idolatries; but she kept firm, saying gently, "Jesus must be first; I am a Christian, and Christ must be first." Then they put into the mother's arms her sweet little boy of three, her only child; but as she clasped him to her breast and caressed him with kisses, still she said, "Jesus is first." Then they tore him from her, and showered down oaths and curses and imprecations and insults upon her and upon the Savior she adored.

The next day they came again; and the missionary, not apprehending serious danger, had them admitted to the compound. Such a crowd poured in that the police followed, but they were powerless to help, for among the crowd were many native soldiers, dressed in women's clothes, but others in military uniforms. Then again as this dear Christian woman stood before them (for they demanded to see her, and threatened to break down the cottage, if denied), the friends called and entreated her to come back to them. Finally, finding all their threats and entreaties were unavailing, one among them held out her little son, bidding her come and take him. Suspecting nothing, the mother stepped forward with outstretched arms, and at that instant a dozen hands clutched at the poor woman's throat and throttled her; then tore off her dress, threw her against a pillar, and swiftly carried her off. The missionaries followed down the street, in the hope of rescuing her as she was borne aloft on the shoulders of the frantic crowd. No chance, alas! for rescue, for sharp knives were flashing in the sunlight. Oh, that such a scene could be possible in a city like Madras, and in broad daylight!—Miss Grace Stephens, in the Missionary Review of the World.

ACKNOWLEDGMENTS

All things come to Thee, O Lord.
And of Thine own have we given Thee.

Offerings are asked to sustain missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their services free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of General Missionary and Tract Committee, Elgin, Illinois.

WORLD-WIDE FUND.

Pennsylvania—$149.37.

Eastern District, Congregation.
Coventry, ... 14 40

Individuals.
A Brother, Elizabethtown, 80 cents; A Sister, Harleysville, $1.00; A Brother and Sister, Harleysville, $2.00; D. G. Hendricks, Chester, $5.00; A Brother, Harleysville, $100.00; Geo. S. Rowland, Mountville, $6.67, ... 115 47

Middle District, Individuals.
H. J. Shellenbarger, McAlisterville, $2.00; John S. Heisberger, Everett, 50 cents; A Friend to Missions, Altoona, $1.00; Mrs. G. D. Stroub, Knousetown, $1.00, ... 4 50

Missionary and Temperance Society, Martinsburg, ... 12 00

Southern District, Individual.
Jacob S. Guyer, New Enterprise, 1 00

Western District, Individuals.
Amanda Roddy and mother, Johnstown, ... 2 00

Kansas—$91.50.

Southwestern Dist., Congregation.
McPherson, ... 75 00

Individuals.
S. E. Delp, New Murdock, $15.00; J. K. Yoder, Peabody, $1.00, ... 16 00

Northwestern Dist., Individual.
Chip Barron, Natoma, ... 50

Illinois—$69.98.

Northern Dist., Sunday School.
Silver Creek, $2.40; Elgin, $58.38, 60 78

Individual.
E. B. Hoff, Chicago, Marriage, 50 cents; Lizzie Rawlins, Hinsdale, $1.00, ... 1 50

Southern District, Congregation.
West Otter Creek, ... 2 70

Individual.
R. E. and Sarah Burger, Allerton, ... 5 00

Indiana—$54.51.

Middle District, Congregation.
Bethel Center, ... 18 01

Individuals.
A Sister, Rossville, $2.00; A Brother, Wabash, $5.00; A Sister, Rossville, $4.10, ... 11 10

Northern District, Individuals.
Walter Swihart, Churubusco, $13.20; Thomas Cripe, Goshen, $10.00, ... 23 20

Southern District, Individuals.
James A. and Janetta Byer, Lapel, $1.20; Mrs. Esther Rife, Richmond, $1.00, ... 2 20

Ohio—$43.15.

Northwestern Dist., Individuals.
D. Byerly, Lima, Marriage Notice, 50 cents; Mrs. V. C. Fisher, Baltic, $1.00; Wm. Young, Watson, $1.00; Mrs. Ellen Fender, Baltic, $1.00, ... 3 50

Northeastern Dist., Individuals.
Lydia Wise, Hartville, $1.00; Noah Horn, Roseville, $1.00, ... 2 00

Southern District, Congregations.
Salem, $21.90; Wolf Creek, $12.75; Lower Stillwater, Mission, $3.00, .. 37 65

Iowa—$13.10.

Middle District, Congregation.
Ivester (this should have been in Annual Meeting Collection), ... 10

Individual.
Mary Jane Walker, Panther, ... 9 50

Southern District, Individuals.
C. B. Ruth, South English, $2.50; S. J. Kepler, New Hampton, $1.00, 3 50

Washington—$13.20.

Sunday School.
Tekoa, ... 10 57
North Yakima Sewing Circle, ... 63

Individuals.
Harvey Chapman, Eltopia, $1.00; Esther MacDonald, North Yakima, $1.00, ... 2 00

North Dakota—$11.07.

Individuals.
Friends near Williston, $3.17; John McClain, Knox, Marriage Notice, 50 cents; John McClain, Knox, $1.00; Alfred Kreps and Wife, Haven, $5.00, ... 9 67

Sunday School.
Eureka, ... 1 40

Oregon—$6.25.
Sunday School.
Independence, ... 3 75
Individual.
George Drury, Marcola, ... 2 50

Montana—$4.00.
Sunday School.
On Tourist Car going through Montana, ... 4 00

Oklahoma—$4.00.
Congregation.
Washita, ... 3 00
Individual.
Kate Beckner, Waukomis, ... 1 00

Virginia—$2.57.
Mrs. S. J. Matheny, Roanoke, $1.00; Sister Mollie Gochenour, St. Luke, 52 cents; J. H. Smith and Wife, $1.05, ... 2 57

Arkansas—$2.00.
Congregation.
Broadwater, ... 2 00

Michigan—$2.00.
Individuals.
Mrs. Saloma Pitts, Wabash, $1.00; Mrs. Henry Warner, Nashville, $1.00, ... 2 00

Tennessee—$2.00.
Individuals.
M. Derrick, Surgoinsville, $1.00; Mary Loyd, Mountain City, $1.00, 2 00

Idaho—$2.00.
Individuals.
Lizzie Green, Lewistown, $1.00; Mrs. Lillian Morrisey, $1.00, ... 2 00

Maryland—$1.50.
Middle District, Individual.
Mrs. Sarah E. Deal, ... 50
Eastern District, Individual.
W. H. Swan, Millers, ... 1 00

West Virginia—$1.00.
Second District, Individuals.
B. W. Smith, Burlington, 50 cents; Eld. Z. Annon, Thornton, 50 cents, ... 1 00

Nebraska—50 cents.
Individual.
F. H. Crumpacker, Carleton, ... 50

Total for month of July, ...$ 473 70
Previously reported, ... 1427 44

Total for the year so far, ...$1901 14

INDIA ORPHANAGE.

Pennsylvania—$52.00.
Middle District, Individuals.
E. W. Hollopeter, Rockton, $2.00; CX, Avis, $3.00, ... 5 00
Eastern District, Individuals.
Joseph H. Rider and Wife, Elizabethtown, $16.00; Belle Harley, Port Providence, $8.00; D. G. Hendricks, Chester, $5.00; A Brother and Sister, Harleysville, $2.00, ... 31 00
Southern District, Sunday School.
German Baptist Brethren, ... 16 00

Illinois—$41.09.
Northern District, Congregation.
Waddams Grove, ... 7 72
Sunday Schools.
Lanark, S. I. Newcomer's Class, $2.20; Waddams Grove Primary Class, $3.85, ... 6 05
Christian Workers, of Elgin, ... 7 32
Individual.
A Sister, for Somlo, ... 4 00
Southern District, Individual.
Isaac Metzger, Cerrogordo, ... 16 00

Virginia—$52.00.
Second District, Sunday School.
Troutville, ... 16 00
Sisters' Aid Society, of Middle River, ... 16 00
Individual.
J. L. Zimmerman, Bridgewater, 20 00

California—$32.00.
Individuals.
J. M. Cox, Lordsburg, $16.00; S., Santa Ana, $16.00, ... 32 00

Iowa—$18.00.
Middle District, Individuals.
E. S. and Flora Doughty, Eldora, $8.00; A Sister, Panther, $10.00, ... 18 00

Ohio—$16.00.
Northeastern District.
Sisters' Aid Society, of Black River church, ... 16 00

Nebraska—$11.73.
Sunday School.
Bethel, ... 11 73

Michigan—$4.00.
Woodland Sisters' Aid Society, .. 4 00

Oregon—$2.50.
Individual.
Geo. Drury, Marcola, ... 2 50

Kansas—98 cents.
Southwestern Dist., Sunday School.
Slate Creek, ... 98

Total for month of July, ...$ 230 30
Previously reported, ... 1440 81

Total for the year so far, ...$1671 11

INDIA MISSION.

Pennsylvania—$31.00.
Eastern District, Individuals.
I. N. S. Will and Wife, Elizabethtown, $10.00; A Brother and Sister, Harleysville, $2.00; D. G. Hendricks, Chester, $5.00, ... 17 00
Western District, Individuals.
Elizabeth Roddy, Johnstown, $1.00; Amanda Roddy, $1.00, ... 2 00
Middle District, Individual.
Rufus Replogle, Roaring Springs, 10 00
Southern District, Individual.
Fremont M. Baugher, Cordorus, 2 00

Illinois—$30.00.
Northern District, Individual.
A Sister, Sterling, $25.00; L. J. G., Coleta, $5.00, ... 30 00

Indiana—$13.00.
Northern District, Individual.
Mrs. Mary F. Burd, Lee, ... 5 00
Middle District.
North Manchester Sewing Society, ... 8 00

Missouri—$2.20.
Middle District, Individual.
Lizzie Fahnestock, Montrose, $1.20; Simon E. Weaver, Eldon, $1.00, ... 2 20

Washington—$3.39.
Individual.
Libbie Bates, North Yakima, ... 1 00
Sunday School.
Tekoa, Class No. 2, ... 2 39

Nebraska—$15.00.

Individual.
A Nebraska Sister, Lincoln, ... 15 00

Oklahoma—$1.00.

Congregation.
Mound Valley, ... 1 00

Iowa—$10.00.

Middle District, Individual.
A Sister, Panther, ... 10 00

West Virginia—$11.15.

Congregation.
Pleasant View, ... 11 15

Total for month of July, ...$ 116 74
Previously reported, ... 289 14

Total for the year so far, ...$ 405 88

BROOKLYN MEETINGHOUSE.

Pennsylvania—$120.09.

Southern District, Congregations.
Upper Canowago, $54.00; Lower Canowago, $6.50; Lower Cumberland, $10.59, ... 71 09
Eastern District, Congregation.
Philadelphia Bethany Mission, .. 10 00
Individual.
Rebecca Weist, Schoeneck, ... 10 00
Sunday School.
Lancaster City and Missionary Meeting Collection, ... 25 00
Middle District, Individual.
Nelson Guyer and Wife, Martinsburg, ... 2 00
Western District, Individual.
Amanda Roddy, Johnstown, ... 2 00

Illinois—$95.00.

Northern District.
West Branch Sisters' Aid Society, ... 10 00
Individual.
A Brother, Elgin, ... 10 00
Southern District, Congregation.
Cerrogordo 4th of July collection, ... 75 00

Indiana—$19.75.

Northern District, Congregation.
Oak Grove, ... 17 50
Individuals.
Addie Olinger, Collamer, $1.25; Mr. and Mrs. S. S. Cripe, Goshen, $1.00, ... 2 25

Washington—$3.00.

Individual.
Mrs. Lanson Clanin, Wilson Creek, ... 3 00

Iowa—$2.50.

Northern District, Individual.
S. J. Kepler, New Hampton, ... 2 50

Ohio—$2.50.

Southern District, Individual.
J. R. Halladay, New Weston, ... 2 50

Total for month of July, ...$ 242 84
Previously reported, ... 301 10

Total for the year so far, ...$ 543 94

PALESTINE MEETINGHOUSE.

Illinois—$32.88.

Northern District, Individual.
J. D. Lahman, Franklin Grove, 32 88

Total for month of July, ...$ 32 88
Previously reported, ... 36 60

Total for the year so far, ...$ 69 48

CHURCH EXTENSION FUND.

Pennsylvania—$13.00.

Eastern District, Individuals.
D. G. Hendricks, Chester, $5.00; A Brother and Sister, Harleysville, $2.00; A Sister, Harleysville, $1.00, ... 8 00
Middle District, Individual.
A Sister, Panther, ... 5 00

Indiana—$1.00.

Northern District, Individual.
John Jones, Laporte, ... 1 00

Total for month of July, ...$ 14 00
Previously reported, ... 4 05

Total for the year so far, ...$ 18 05

CHINA MISSION.

Iowa—$10.00.

Middle District, Individual.
A Sister, Panther, ... 10 00

Illinois—$25.00.

Northern District, Individual.
A Sister, Sterling, ... 25 00

Pennsylvania—$5.00.

Eastern District, Individual.
D. G. Hendricks, Chester, ... 5 00

Total for month of July, ...$ 40 00
Previously reported, ... 47 46

Total for the year so far, ...$ 87 46

COLORED MISSION.

Ohio—$2.50.

Individual.
J. R. Halladay, New Weston, ... 2 50

West Virginia—$6.00.

First District.
Christian Workers' Society, of Maple Spring, ... 6 00

Iowa—$5.00.

Middle District, Individual.
A Sister, Panther, ... 5 00

Total for month of July, ...$ 13 50
Previously reported, ... 62 67

Total for the year so far, ...$ 76 17

REPORT OF BROOKLYN MEETINGHOUSE FUND FOR JULY.

California.—Lydia Bollinger, $5.00.

Iowa.—Panther Creek church, $10.90; Elizabeth Gable, $2.00.

Indiana.—River S. S., $2.73; Invalid Sister, $4.00; David Clem, $1.00; Mrs. Lucy Priser and Husband, $3.50; Samuel Neher and Wife, $5.00.

Illinois.—Okaw S. S., per Mary E. Friesner, $20.84; Centennial S. S. (Okaw church), $11.17.

Kansas.—A Sister, $2.60; O. O. Button, $5.00; J. F. and Debbie Hantz, $5.00; Salem church, $25.00; Mr. and Mrs. J. D. Yoder, $10.00.

New York.—E. K. Shoop, $5.00; Wm. Weitemyer, 50 cents; Mr. and Mrs. Boston, $2.00; Edith Howe, $2.25.

Pennsylvania.—Mary Eberly, $5.00; Eva Martin, $5.04; Anna Kilhefner, $2.00; "In His Name," $5.00; Amos Hineman, $1.00; G. W. Beelman and Sunday school Class, $2.75; Mary Rohrer, $1.00: E. W. Hollopeter, $1.00; Mary A. Martin, $1.00; Emily Shorb, $1.00; A. J. Cul-

ler, $1.00; Susan Hartman, $20.00; "In His Name," $10.00; D. E. Brown and wife, $2.18; John Stauffer, $5.00; David B. Bosserman, $2.00; Everett church, $9.26; H. R. Miller, 50 cents; Martin Hartman, $4.00; Mrs. Andrew Brough, $5.00; Eld. D. H. Baker and Wife, $5.00; Sisters' Aid Society, Spring Run church, $10.00; D. D. Horner and Wife, $5.00; David Minick and Wife, 86 cents; Harry Wingert, $5.00; Geo. Snider, $1.00; Eld. D. A. Foust, $5.00.

North Dakota.—Evalene M. Frantz, $1.16.

Ohio.—Aid Society, by Dora Niswonger, $2.39; J. B. Clapper, $2.00; Elizabeth J. Bosserman, $5.00; Martha Morse, $2.00; Emanuel S. Sprague, $1.00.

Washington, D. C.—A. K. Graybill and Family, $12.00.

West Virginia.—Geo. T. Leatherman, $5.00.

Virginia.—Linville Creek church, per Michael Ziegler, $24.00.

Total for the month of July, $294.13.

J. Kurtz Miller, Sec.

5901 3rd Ave., Brooklyn, N. Y.

CORRECTION.

In Annual Meeting collection $20.08 should have been credited to Bethel congregation instead of $25.08, and $7.10 should have been credited to Covington church instead of only $6.00.

WHAT CHRIST EXPECTS OF US.

By H. D. C. Maclachlan, Shelbyville, Ky.

Christ demands nothing of his people; he expects much. Demand is of the law, legal; expectation is of the gospel, free and fatherly.

He expects common honor first of all. Christ is the good Master who knows that the best results are obtained, not by espionage or nagging supervision, but by putting his servants on their honor. His service is a trust without bond. He exacts no periodic accounting. He attaches no immediate, tangible penalty to malversation. He simply throws himself on our honor and expects that we will not betray that confidence.

Could anything be meaner than betraying such a trust? The common honor of the street revolts at it. Yet just such dragging of their honor in the mire are Christ's people guilty of, when—appointed under the last will and testament of their Elder Brother guardian of the millions of heathendom—they leave their wards to perish in ignorance and sin, while they themselves live in comfort, and sometimes even flaunt in luxury on the funds of the estate!

Again: Christ expects of us fellowship in his sufferings. That is because only through such fellowship can we help him redeem the world—which is our only business in it. Not a bit of use to pray "Thy kingdom come," unless, like Paul, we are able to show somewhere in or about us "the marks of the Lord Jesus"—not, perhaps, like Him, in our bodies, but at least in our pocketbooks, our bank accounts; for the dollar that cost the sacrifice or the check that strained the resources may be as truly a crucifixion mark as that glorious fretwork on the apostle's back. If the heart of the age be, as they say, in its pocketbook, then it is the pocket-book of the church that must be blood-tinctured with Gethsemanes and Calvarys, if ever, in this generation, the world is to be redeemed.

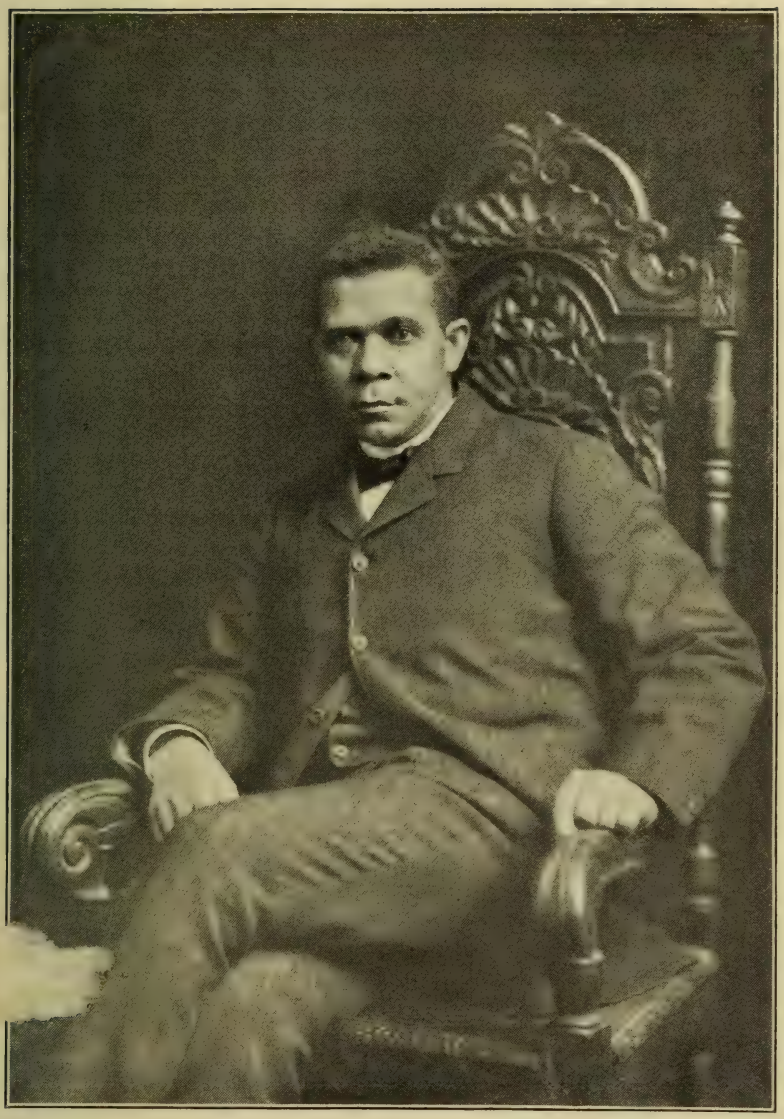
You sometimes say impatiently that your preacher "bleeds" you. That is well. Just that is his function—to present at that great day a people bleeding from the five wounds of Christ. If he does not bleed you, be sure that the fever of selfishness will dry up your veins and leave you emaciated to the mere skeleton and pretense of a church.

Once more: Christ expects us to ease his sacrificial pain. It was not the Jews alone, but humanity—every man of every age—that crucified the Lord of Glory. Calvary's stage in the world; its date, all time. The following lines were written on the occasion of the Iroquois Theater disaster, but they bear their witness also against the selfishness, carelessness and parsimony of Christ's professed disciples:

The many children whom we held so dear,
The women and the men
Who shared His creed,
So wonderfully fashioned in the w
So wisely loved, and t
Thro' human thoughtl
greed,
Condemned to this unutterable
We might have spared Him this.

He has so much to bear:
In every pang of every stricken heart
Throughout His universe He bears a part
And wanders up and down
By street or square,
And sees the travail of the souls of all
In every pitiless town,
Or in the fields, and makes it His:
He feels a wound when fluttering sparrows fall:
We might have spared Him this.

We are called to the easing of Jesus' sacrificial pain. We cannot come indifferent. If we come not with substantial aid, we come with a hammer, a nail, and a spear.—The Missionary Intelligencer.



Booker T. Washington.

Two Classes of the South Waterloo (Iowa) Sunday School.

The Missionary Visitor.

Vol. VII. OCTOBER, 1905. No. 10.

TRAINING AND CURRICULUM

By ALBERT C. WIEAND.

Strong, terse argument for a higher grade of work to be done by both teacher and scholar, and how this may be reached

The two great and urgent needs of the Sunday school at the present time are

(a) Teacher training.

(b) A graded curriculum.

The training of the teacher can never be anything more than slipshod, fragmentary work until we have made out a definite course of study and put it into active operation. Our lessons of the present time dart about from one part of the Bible to another in such a way that in order to teach them properly it is necessary for the teacher to know everything in the Bible equally and thoroughly well. There are very few theological professors who devote all of their time to teaching and study of the Bible who are thoroughly proficient in all departments of the Word. How then can we ask this much of the Sunday-school teacher? All courses of training suggested for the Sunday-school teacher on this plan of being ready to teach any part of the Bible are very superficial and fragmentary affairs,—inevitably so, as long as the present system obtains.

In the second place the training of the teacher on the part of methods, or pedagogy can be only general and abstract in the extreme, so long as it is separated from the content of that teaching. All this would be radically changed about if, for instance, you would train, not a Sunday-school teacher in the abstract, but train a teacher for a primary class covering a two years' course of study. If this two years' course of study for the primary class would include, say, a selected list of primary Bible stories, all that the Sunday-school teacher need be trained in would be to master this particular and definitely-defined group of Bible stories in all of their bearings, implications and doctrines. On the other hand he would have to be drilled in the right methods of presenting this particular and specific material. The question, then, would be, What is the best method of teaching these particular stories to the children in my class? The teacher training thus would, in each case, be a very simple and definite problem and far more easily accomplished, and incalculably better done than it is possible now to do.

There is no question in the world, it seems to me, about the great superiority of the right kind of a graded curriculum over the present chaotic system of lessons. There is simply no pedagogic ground whatever that can be pleaded in favor of our present arrangement as against a graded series of lessons. The only difficulties in the way of this much-needed reform are those of our present practice and prejudice: there are always those who are prejudiced against doing things differently from the way we have been doing them and would oppose anything whatever on that ground. Then it is very difficult, of course, to learn the new ways of doing things and to see the importance and advantage of the new

over the old, simply because we know the ins and outs of the old and the new is unfamiliar and strange to us in its multiplied details.

It was my privilege the past few months to visit the various European countries studying their methods of teaching religion to children in public schools. I investigated more or less thoroughly the system in vogue in the following countries, England, France, Germany, Switzerland, Holland and Scotland. Almost without exception they teach religion, to some extent, in the public schools and have the course of study graded just the same as it is in the other school studies.

On the point of methods of teaching and courses of study we have many things to learn from them of the utmost importance, though in the religious and spiritual atmosphere and value of the work they are far behind that of the Sunday school.

The first step in introducing the graded course of study will be the making of the right kind of text-books for use in each grade both by the teacher and to some extent by the pupils. The lack of such text-books is the chief and only real hindrance in the way of adopting a graded curriculum immediately. As soon as a suitable text-book is ready for the primary department it should be adopted and used immediately in those grades because it is in the primary grade that the present system of lessons is the most impractical and abnormal and where the needed reform is most urgent. There is simply no estimating the immense value of what this would be to the primary teacher and to the little children.

Then, the next step would be to prepare the next succeeding text-book as soon as possible and put it into use as soon as it is ready, and so on through the grades.

The rest of this article is to be about

The Teacher's Program.

(a) The Program of Preparation.

(b) The Program of Recitation.

Taking up, now, the discussion of the first topic we will consider what the teacher ought to do in getting ready to teach the lesson. His first business is to select the lesson-unit and the lesson materials clustered around this unit. Sometimes the lesson in the quarterly is selected properly, sometimes it is but a mere fragment of the real lesson-unit or the whole story, and sometimes the lesson includes two or three stories or units. The teacher must decide for himself what the lesson-unit is to be for his particular class. Having done this the next step is to get to work and master in detail and in all its bearings every part of this lesson-unit and every thing that bears upon it. He should so thoroughly learn them not only that he **knows** them, but that they may take a very deep hold upon him, become a part of himself so that in some measure he can say as the Ideal Teacher said, "I am the Truth which I teach." No teacher can successfully teach what he has not himself first of all consistently lived.

The next thing to do is to arrange the lesson plan, deciding first of all what your pupils know that is most nearly like what you are going to teach—or the point of contact with the child's experience. Then beginning there you select the part of the lesson which most easily unites with this point of contact and so on throughout the lesson taking the thing that naturally follows what you have already said. It is impossible to give any very much more detailed direction on general principles. The exact order of your materials must be decided in every particular case by the particular situation itself, but in the line of this method. This will give you the pedagogical arrangement of your materials rather than a logical arrangement. A logical arrangement of materials is the way the matter lies in your mind after you have finished the study of any subject. The pedagogical order of things is the order in which you must approach it in order to learn it and this is often very different. The very commonest mistake of teachers is to try to present

to learners in very concentrated form the result of months of digging and study on their own part and present it, moreover, not at all in the way they learned it themselves, but in the order they have it now, after it has been rearranged perhaps for the hundredth time.

By rights the teacher is not thoroughly ready to assign the lesson until at this point. A teacher's skill is just as much shown by his wisdom in assigning a lesson as in teaching it. Simply to tell your class to study the next lesson real well will never do at all because if there is one thing that pupils ever need to learn it is to learn how to study. And it is the business of the teacher to so skillfully assign the lesson that the pupil, by following your directions, naturally discovers the very best order of procedure for his own study of the lesson. Sometimes written directions and questions are the best method of assigning the lesson. Sometimes an outline or program for study would be the best. And again it is often the best to assign special points for the pupil's investigation for which they will be held individually responsible at the following recitation.

The next point in the teacher's preparation is self-preparation—physical, mental, spiritual. Many a teacher fails and many a lesson ends in calamity simply because the teacher is not physically in proper condition to teach the lesson. The physical preparation is just as important as the spiritual or mental. As for the mental preparation much of it is already provided for in what we said above in the mastering of the lesson. But then the teacher may know all about the lesson but still not be in the proper mood, or not be interested at that particular moment; so he must muse and meditate and keep his mind saturated with the thought and spirit of the lesson up to the moment of going to the class so that he may be full of enthusiasm and in sympathy and in touch with the truth he is about to teach. On the side of the spiritual preparation the teacher should remember that he has an immortal soul to instruct and that aside from the Spirit of God he can accomplish nothing. All of his work must be done under the direction and in the power of the Holy Spirit. Therefore the teacher who goes before his class without praying very earnestly for himself and for each member of the class rushes into battle without sword or shield.

As to the program of the recitation there is not space for more than the merest outline. The first thing to do in the teaching hour is to get the lesson story or the lesson facts clearly, accurately, and impressively before the minds of all your pupils. And here the ideal is to make things as real, graphic, lifelike, realistic as they would be if you were there yourselves living through the very scenes and events which you are describing and discussing. On the intellectual side this is the most important thing in the teaching of the lesson. You can do nothing else well excepting on this as a basis.

Then if you have done this thoroughly well your next business is to point out the principal points in the lesson which you have already emphasized in the pictorial presentation. You simply now analyze the lesson and let it fall into its natural divisions.

In the third place, having done all of this, you are ready for a discussion of the difficult points of the lesson which need special, particular explanation. There is no need of taking these up before this point, for if you do the other points well, many of the hard points will have vanished.

Fourth, now you take another look at the lesson. The facts of which are all clear in your mind, for the sake of discovering the heart of the lesson, or its doctrine or the general principle which it was meant to teach. Having discovered it every section and detail of the lesson must be interpreted in the light of this central truth.

In the fifth place, then, you are ready for other scriptures teaching this same truth. You can gather as many texts as memory verses as you choose, using them as a sort of basket to help carry away the rich truths you have learned by crystallizing the truths and fixing them in the memory.

In the sixth place you will seek for other Bible stories which will illustrate this same truth in the lives of some of the holy men of God.

Then, in the seventh place, lest some one should say, "Of course, that was all right for Bible times but it won't work to-day," you should select instances from modern life illustrating the validity and practicability of this principle in the lives of just such people as compose your class, whatever their age or circumstances may be.

Eighth, having done this there is just one step more, and that a very easy one, the application of this same truth to their very own lives. And having done this the teacher can sometimes go even farther and make an appeal to the pupils to accept and live out the truth. An appeal consists of removing objections and difficulties in the way of its observance on the part of your pupil and in the second place, in enlisting motives for its observance. Here the work of the teacher stops and the work of the Intercessor begins, for all that remains to be done on the teacher's part is to commit the matter in prayer to God, perhaps in united agreement with the pupil that God will give the enabling grace and the quickening power through the Holy Spirit's operations.

AS AN EVANGELIZING FORCE

By CHARLES D. BONSACK.

Bearing in mind, as clearly set forth in this article, that young people are the most ready to receive the influences of the Gospel, how dare any teacher be indifferent to his work?

That we have had an increasing number of young people to unite with the church in recent years is a known fact. That the joy of these young disciples, as well as their usefulness, has come largely as the result of the Sunday-school power in their lives, is also true. Yet it is obvious we can make our Sunday-school work even more efficient at the point of soul winning, both in interest and method.

Soul winning in the Sunday school, too, means more than to yield in the excitement of religious fervor to unite with the church. Instead of feeling in response to emotion, we have faith in response to God's Word. Instead of doubting, halting, wondering disciples, we have happy, faithful, active ones,—believers who know with Paul "whom they have believed." They walk by faith, rather than feeling.

Our Responsibility.—When Jesus called disciples, He did not want them to fold their arms, in their new hope, and go on with their business indifferent to their fellows, but He says, "I will make you fishers of men." This is the one central thought of discipleship. As "salt" and "light" He says we shall "preserve" and "guide" "others to glorify"—not us—but God. When the preserving, saving power is gone, we are useless.

Concerning the work done in our Sunday schools, perhaps in the day of our fathers, our responsibility was not so great. The Bible was then the Book of the home, and more generally read in the homes of the masses. Its precepts,

the mother's lessons for her children. Now, in the flood of cheap literature, magazines and newspapers coming to our homes, the literary style of which is more familiar, and the teachings more congenial to natural inclinations, we find the Bible not so much read, and perhaps less considered.

Our age, too, is a materialistic one, which makes money its god, and the laws of commerce and business the "whole duty of man." This increases our responsibility to give the Gospel to every creature.

In the strenuous life of business to-day there comes the demand for recreation and relaxation. This natural desire finds vent in all manner of questionable indulgences and pleasure-seeking. And between the demands of club and society in winter and the rush for mountain and seashore in summer, we have a problem. May we see our responsibility fully, and prayerfully meet it!

Our Opportunity.—In the Sunday school, which should be directed in the interest of the adult, as well as the child, we also find the opportunity of meeting the need of to-day under the most favorable conditions. The work is personal. We are face to face with a soul. The Bible teaching that wins and moulds is that that is seen in the eye, felt in the hand, and personally directed by an individual life that throbs with compassion for the salvation of others.

In the Sunday-school work we have a better opportunity of reaching the life in its formative period. Sin has not yet blighted the life. It is God's time, when He would have us seek first the righteousness of His kingdom.

Out of 1,748 cases of men who are leaders in Christian serviceableness it has been found by investigation that the average age at which they publicly confessed Christ was 16.4 years.

In the biography of our own missionaries, given in the Visitor, we find the average age at which they united with the church was between 13 and 14 years.

Statistics teach us two things: that at a very early age conversion ceases to be so likely, and that those who remember and accept their Savior in youth are most useful in Christian service.

Indeed it should be a matter of great concern and prayer if the boys and girls of our homes and classes should not show a desire to accept Christ and serve Him by at least from 16 to 18 years.

The child, wisely won for Christ, too, is more stable and faithful for having in his formative years been taught obedience to heavenly truth.

Allied with, or rather part of, soul-winning is the nurture of Christian character. That this can be done most successfully in the direct, personal work of the Sunday school is obvious.

How to Succeed.—When God wanted a leader to take up the work of Moses after his death, He came to Joshua, and again and again He speaks: "Be strong and of good courage." This is our need,—Christian men and women of "good courage"; they who believe in the worth and glory of soul-saving; who expect obstacles, and persevere. They who, when they can not be leaders, will still faithfully follow, and hold up the hands of those who may possibly do it better.

We should think of the possibilities of a soul! In the plastic mind of youth there is the possibility of joy, or sorrow; godliness, or wickedness; heaven, or hell. There is inherent bias toward sin. Have we forgotten the joy, too, when the story of the cross brought us hope, in our surrender to Jesus as our Lord and Savior?

These things should help us to be earnest in our opportunity of saving the lost.

Our responsibility in this matter should be discussed at our teachers' meetings. The Sunday school and its work and possibilities should be the subject of many of our earnest preachers in a sermon or two each year. More teaching of our responsibility will mean

better training for the work, and this is our greatest need.

Concerning the time and manner of decision for Christ and uniting with the church, some recognize "Decision day." While this may be helpful, I should think it better for each teacher to make every lesson tell to this end, and at

Bethel and Mt. Pleasant Sunday Schools of the Ladoga Churches, in Indiana.

Fulton Avenue Brethren Sunday School at Druid Hill Park. Dr. J. S. Geiser, Supt.

every opportune time urge decision and membership in the church.

There are giants to fight,—big ones, too, such as Sunday feasting, visiting and excursions, parental indifference without, and within the giants of indifferent and careless teachers, petty jealousies among officers, etc. To meet these we need godly men and women who are alive, enthusiastic and trained for the work. For this we must have the coöperation of our homes, church and schools, and we pray the Lord to send more laborers into the vineyard of Sunday-school effort. We have a wide open door and a harvest ready for the reaper.

Give us more heaven-born Sunday-school teachers and workers, whose hearts are tender with compassion, whose minds are aflame with their message of salvation, and who believe that a soul is worth more than all the world, and the problem of world evangelization will be solved in this generation.

Westminster, Md.

THE SUPERINTENDENT

By CHARLES A. BAME.

Read this and then quit selecting superintendents in any haphazard way. Choose him or her because of his or her peculiar fitness for the place

Great stress has been and is being laid upon the Sunday-school teacher as the main factor in the success of the Sunday school. Perhaps he can not be made too sensitive of his responsibility; but we must not miss other offices of importance. In no common institution do we think of a subordinate having the greater responsibility. Why get the broadest, wisest man for a position of lesser responsibility? Indeed it can be in no more than one sense that the teacher is most responsible.

First, the superintendent should be what his name implies, an overseer or manager. He does not do his duty who simply stands up in front to open the meetings, read a chapter and name the songs. He should see that every officer is in his place, doing his duty, or know the reason why.

He should have a knowledge and command of men so as to get them in their proper place and command their respect. He must understand boys and girls so as to adapt all the services to their liking so far as he consistently may.

Some children are driven away from Sunday school by a monotonous program from Sunday to Sunday—always the same. "Variety is the spice of life." Jesus never proceeded the same way in two cases of healing. What a variety about us! Trees, leaves, flowers, faces, houses,—"no two alike," as advertisers used to say.

The superintendent ought to be original, but if he can't there are a thousand helps to his work in almost any bookstore. "Study to show thyself approved unto God." Souls, never-dying souls, depend upon you,—upon you—Brother Superintendent.

Dayton, Ohio.

THE TEACHER NOT MADE IN A DAY

By ADA KIRCHER.

The cry for good teachers is heard everywhere. Persistent consecrated effort as so forcibly outlined here is the secret of success for every one who takes charge of a class

"You know, Brother Kuhns, I have, for sometime, been interested in how the Brethren bring up their children and how they are taught in the Sunday school. Let us take a few Sundays off and visit the children's classes," said Brother Bentz; "and during the week let us visit a few of the homes and see how they are taught there."

Brother Kuhns readily agreed to this, for he was himself interested in the subject.

On the next Sunday morning they took seats in the Infant Class. The children came and took their places and did everything as they thought proper in a mechanical way. While the lesson was being recited they turned around, played with their fans, and talked to one another.

The visitors did not wonder, for the teacher was one of those who had not looked at her lesson because she hadn't time. She had time during the week, however, to go to a picnic, spend one day at the fair, and to go to town three times to buy two articles.

She probably had glanced over the lesson after she found she was to have visitors in her class and therefore knew a little more than the pupils. For during the week these two brethren had visited the homes of these children and when asked about the Sunday school received the reply, "The children are too small to study the lesson alone and I am too busy to help them." With that this sister seized a cloth and began washing the children's faces and combing their hair, which consisted of a good deal of curling and primping. The little girl, being restless, was coaxed into sitting still by being told that she ought to have her hair curled nice to let the gentlemen see how nice she looked; and when at last the hair was curled and every hair in place, the mother said, "Now, run along and let the gentlemen see how sweet you look. Ask them if you don't look sweet."

With a sigh these two brethren took their departure and Brother Kuhns said to himself, but loud enough so that Brother Bentz could hear, "'Son, remember thy lost opportunities,'" and then to his companion, "I never thought it possible that Christian mothers would be so thoughtless, Bro. Bentz. Did you see that fine dress lying there that she had been making for her daughter,—all ruffled and tucked and embroidered? If the time spent on that dress had been spent in teaching the children, the Sunday school lesson——" He did not finish.

The next Sunday these two brethren visited another class. That the teacher had gained the confidence and love of her class was noticed by both the visitors and after they had been in the class a few minutes they became so absolutely interested in the lesson that they forgot, for the time, that they were in the Infant Class. By means of a few drawings upon the blackboard she brought out the meaning so forcibly and clearly that even the smallest could grasp it. The drawings were not very accurate but they served a purpose and served it well. When the visitors turned again to the children they saw that every eye was upon the teacher. And then they looked again at the teacher and did not wonder, for from her eyes they could see the very spirit, with which she was filled, shining forth.

These children were taught to bring others with them. They were also

taught to give to the missions; thus the missionary spirit was instilled into their little hearts. Said Brother Bentz to Brother Kuhns, "I want to visit in some of their homes, I want to see if her splendid work reaches there."

In this routine of visits they found some, of course, negligent, but others were more hopeful. In most instances the pupils took their lessons to their parents and asked them to help them; and where is there a parent, who, when his child asks for bread, will give him a stone?

Then these two brethren interviewed the teacher: "How do you manage," said Brother Kuhns, "to get your pupils interested and keep the interest up during the entire recitation?"

"That is a hard question to answer. I have been at this kind of work for twelve years. I have learned a good many occupations, but teaching a Sunday-school class took the longest to learn of any, for I am afraid I was not a natural born Sunday-school teacher. I had to learn it all from the beginning. I began by studying my lesson thoroughly so I needed no help of any kind in class though I always take my Bible for reference. I request the children to have some one help them study their lessons and I think they are faithful little fellows.

"My worst drawback was I could not draw. I practiced some at home and kept trying until now they can nearly always tell what I am drawing. What first gave me the idea that I must draw in class was one of my boys did not want to come to Sunday school. His mother had to make him come. I found out he liked drawing and so introduced drawing in my class. I would never be without it again. That pupil is now among my brightest pupils and is very anxious to come. Really there is nothing more to tell, but I do think any Christian who loves children can become a comparatively good teacher by hard work. Don't you?"

Why this cry from all over the land for teachers?

Harrisonville, Mo.

THE HOPE OF THE CHURCH

By O. L. MINNICH.

It will take at least another generation to awaken the church to a realization of the value of the Sunday-school work, but in the school of to-day is the church of to-morrow

The future church is now in the Sunday school. Is this statement too sweeping? Is the Sunday-school work of the Gospel? Of course, in a way, the work of the minister is of a higher order than that of the Sunday-school teacher, but essentially their purpose is the same. Each is laboring to establish truth and righteousness in the hearts of the people. The preacher pleads with his hearers to repent, be converted and live the Christ-life. The Sunday-school teacher endeavors to store the minds of the children with a knowledge of what is good and right, and fill their hearts with a love of Jesus. The minister strives to turn men from their sins, but it is a difficult task. How much easier to develop right principles in the characters of the young! Childhood is the formative period of life. As the twig is bent so will the tree incline. Youth is the seedtime of life and if the seed is not sown, how can we expect a harvest? Youth is the morning of life and if the Sun of Righteousness does not dispel the moral mists and fogs before noon, the whole day is usually dark and gloomy.

The respective duties of the Sunday-

Part of Beatrice Sunday School, Nebraska.

Two Primary Classes, Manchester College, Indiana.

school teacher and the preacher are similar to those of the public school-teacher and the college professor. In each case the former lays a foundation of elementary truths and principles upon which the latter builds; and it is possible that some of the superstructure is up before the work of the latter commences, for the line of division is not clearly defined.

The value of early training cannot be overestimated, for upon it almost all else depends. The higher life spiritually must be the result of growth. Conversion alone cannot attain it, for the new convert, though mature in years, is a lamb in the fold, and if he has not previously learned the simple truths of the Gospel, he will find it even more difficult to adopt them then than it would have been to learn them earlier in life. The influence the Sunday school is wielding over the children can not be definitely determined, but it is indeed powerful. In recruiting her membership the Sunday school is very largely the hope of the church.

To provide qualified workers for the church the Sunday school is doing much. It is a most efficient agency in instructing future workers in Bible knowledge. The Sunday-school lessons provide a systematic course of study, which, if followed, must in time give a reasonably good understanding of the Bible. Our comprehensive lesson helps make the lessons much more interesting and our study of them much more profitable than unaided Bible reading can be, for these helps make clear dark passages, add new meaning to familiar ones, and give us a fund of information, explanations and illustrations which would require a great deal of personal research to obtain.

Comparatively few people exert any considerable effort to study the Bible alone. In the Sunday school the stimulus of association with others, a mutual exchange of ideas and a desire to help each other, put new life and interest into the study.

The Sunday school not only prepares workers but gives them employment. A well-organized school adapts a variety of duties to a number of individuals with the double purpose of securing the most efficient service and developing the talents of the workers.

Of course other departments of church work are very important, but none are so well adapted to lead out and develop young Christians for efficient church service as the Sunday school. A large per cent of our church workers have received their inspiration and preparation for Christian service largely from the Sunday school.

If we hope for prosperity in the future church we must foster a strong missionary sentiment in the Sunday school. Many are now awake to the importance of missions, but not until the rising generations are educated much more fully in regard to the needs of the unsaved, the duty of the church and the individual responsibility that rests on each believer, will the world be saved for Christ. What an opportunity for the Sunday school!

The work of the Sunday school is essentially missionary. The teacher's service is given freely for the good of others with no thought of personal gain. The conscientious teacher laboring thus with the children must inspire them to do service also. Practical opportunities for the children to do missionary work are not lacking, and wide-awake schools will improve them. So, both by precept and example, the Sunday school is fostering a missionary spirit which should mean much for the future welfare of the church.

When we see what the Sunday school is accomplishing in teaching simple truths to the children, bringing the young to Christ, training and developing Christian workers, and fostering a missionary spirit, may we not truthfully say the Sunday school is the hope of the church?

Ladoga, Ind.

Roanoke Sunday School of Virginia, C. E. Trout, Supt.

CONTINUE THROUGH THE YEAR

By MARY C. STONER.

After reading this plea let no school think of closing for the winter, but in faith press on through the year though in much sacrifice and struggle

A great French writer once came to America to learn the secret of her greatness. After a thorough investigation he declared that the strength of our nation lay not in her statesmanship, nor in her form of government but in her Sunday schools.

Does it pay to continue our Sunday schools at all hazards? Would it not be better to discontinue the school through the winter and commence in the spring with renewed strength and energy gained by the rest? Does it pay to attend Sunday school every Lord's Day in the year regardless of intense heat or cold. Does it really pay?

On the other hand we ask, Is it worth while to care for our pecuniary interests? Would it not be better to turn our cattle and horses out to roam where they please during the winter months? It takes hard work to care for them constantly, they could rest and begin work with renewed strength and energy in the spring. You say, "No! they will have no strength because neglected so long, they will need care and nursing to even keep them living."

Just so with the Sunday school. It will be so dead that it will take six months to get it on its feet again.

But is it really necessary to attend Sunday school every Sunday, can we not get along without it, when it takes so much sacrifice?

Is it necessary to eat? Yes, we eat in order to sustain physical life; we should attend Sunday school in order to sustain spiritual life. We do not want our bodies starved, why should we want a lean, starved soul? Sacrifice? Is it really, truly, a sacrifice to go to Sunday school some bitter cold morning when the winds howl without and all is comfort and rest within? Is it a sacrifice to go to the house of God and there surrounded by saints on earth sing praises to the Savior's name? Is it a sacrifice to have our lives and beings filled with the Christ life? Is it a sacrifice to receive eternal life from the hand of our Redeemer?

Can we not study at home and receive as much benefit as to attend Sunday school? If one will watch those who advocate home study and no Sunday school he will find that the lesson is not studied once during the week and seldom on Sunday unless for shame's sake.

Is it worth while? Does it pay? Is it worth while to have your soul saved? Will it pay to have a home in heaven?

A missionary and an eminent Sunday-school worker (the two are inseparable) once said, "I have had several Sunday-school funerals to preach the obituaries of which might read as follows: The summer Sunday school of S—— died the last Lord's Day in September in full strength and vigor, with the hope of a resurrection next April, aged six months. The cause of the premature death was the indifference of parents and teachers, the lack of spiritual life in the school, and the fear of cold."

When we close our Sunday schools we invite the devil to step in; then we say, "You may have a chance at our lambs for six months, while we rest, but when the summer sun begins to shine we'll take them from you if we can."

Ah, my brother! the devil is watching for a chance at the lambs of the Sunday school. Do not, for Jesus' sake, invite him into your ranks. Work manfully, work bravely, work in the strength of Israel's God.

Winter's cold will only make the fire of love burn brighter, 'twill only give the crown more glory, 'twill only make the victory greater, work on, work on.

Ladoga, Ind.

INCREASING ATTENDANCE

By Mrs. S. B. MILLER.

The secret of effectual Sunday-school work in all departments even to gathering of many therein, is in close contact with God first

There is surely no set of Sunday-school officers and teachers who are satisfied with their present enrollment. There are those in every vicinity who do not attend Sunday school or church services anywhere, and yet God has placed them here as the Christian's opportunity for personal work and development.

Jesus is our personal Savior. He wants us to prove our belief in Him and love for Him, hence He has those in our neighborhood who have not yet accepted Him, and He is desirous of using you and me as instruments through which to work in order to win them for Himself.

How Can We Do It?

Past experience tells us this is a dif-

Sister Carrie Westergren and Her Class and a Group of Sisters of Washington City (D. C.) Church.

ficult question, that we sometimes attempt such work and do not succeed, and we become discouraged and feel that it cannot be done. But when we study God's Word more prayerfully we find that God intends for it to be done and He has provided a way. When we live near to our Father each day and depend upon Him for strength, then we can go into these homes and labor with them to much advantage. It is so very necessary that we trust, work and pray each day, for God can do nothing for us or through us, even though He is all-powerful, if we are not willing He should. Neither can we interest them if we go alone, because we are too weak. This being true, we then realize we must first get right with God and be sure to take Him with us. We must first become willing "to be made willing" to do His bidding. When we have reached this stage our Master can commence to work with us. He will give us strength to go into these homes, wisdom to converse with the inmates, grace to invite them into our services, and the zeal to follow our efforts.

If it be true that God put the unconverted in our vicinities as opportunities for our development, why are we so slow in grasping and improving them? We are not slow in worldly matters, but to our shame we must admit we are slow in our spiritual development. We are so willing for some one else to use the means that God is so anxious for us to have for our special use and help. In this line of work it is especially easy to practice Rom. 12: 10, "in honor preferring one another."

We feel our weakness, and it seems we glory in it, instead of agonizing with our Father for strength for the work.

If we ever get such people interested it must be by personal contact. We visit among ourselves, passing and repassing these homes. Is it any wonder they do not come to our services? They say we are selfish and do not care to mingle with them. The accusation too often is just. Why do we not make a systematic effort to let them know we want them in our school?

It was by Jesus' personal contact with Zaccheus that He won him from a wicked, overbearing taxgatherer to humble, Christian service. He called to him, "Zaccheus, make haste, and come down; for to-day I must abide at thy house." What! with me, a mean tax gatherer? Why does He notice and love me? Ah, the joy of that heart as he hastily descended and "received Him joyfully." Now he can not only see Jesus, but he can talk with Him in his own home. We all know the result.

Perhaps we shall have to go again and again, but remember the apostle's advice, "Not weary in well doing," but lean harder and harder upon the "Everlasting Arm"; live more devoted, sympathetic lives; enter our closets more frequently and agonize for the wisdom and Spirit needed for the special occasion.

Then we shall have an increased enrollment in our Sunday school, and a greater number of active workers in church membership. Such efforts are indeed entering the "open door" and "occupying the field which is ripe for the harvest."

Home missionary work of this kind will broaden our views concerning foreign work, and enlist our sympathies with our workers among the heathen.

No such other opportunity is before each of us. Let us eagerly make use of it, and with David we can say, "He hath showed His people the power of His works, that He may give them the heritage of the heathen.

Cedar Rapids, Iowa.

VITAL TO CHURCH GROWTH

By O. G. BRUBAKER.

If we prize the most highly that source from which comes our greatest income, then the church should prize many times more the value of the Sunday school to her own life and well-being

There is no one that would question the power of the Sunday school in developing and moulding missionary sentiment. The Sunday school stands next to the home in starting the tender twig toward its goal, next to the home in the religious education of the child, next to the home and far superior to the church in moulding the course and development of the adolescent, on an equal basis with the church and home in the completion of both the moral and spiritual welfare of the young man's proficiency, and enters largely into the development of adult life.

Some say that missionaries, like poets, are born, not made. I put little emphasis upon such opinions. While no one questions that four or five generations of good, moral, spiritual forefathers predisposes to the same kind of life in the child, yet we can not get away from the fact that Manasseh, the wicked king, had a good father, while Josiah, the good king, had a wicked father. Whatever the ancestorship may be, put the child under the wholesome influence of a spiritual and devotional Sunday school and it will have a marvelous effect upon moulding that child's character for soul-winning and soul-saving,—the work of the missionary. Hence the importance of having devoted, self-sacrificing, missionary-spirited teachers in the primary department of every Sunday school. Such a teacher will use every opportunity to place a pure thought here, eradicate a sin there, and before that child is in her presence two Sundays, it has started to live the life of a missionary by going out on the streets and inviting others to the Sunday school. What a contrast between this boy, though he may be the son of an infidel, and the "goody-goody" boy, the son of a minister, perchance, who never goes to Sunday school. How any one can doubt the wonderful power of the Sunday school as a missionary factor is a question still unsolved.

What has been said of the primary department can, to a large extent, be said of the other departments. If every teacher in the intermediate and advanced departments of the Sunday school throughout our Brotherhood had the qualifications I have cited above for the primary teacher, not a few, but scores of our young men and women would be offering themselves at the altar of sacrifice, saying, truly and unreservedly, "Here, Lord, send me, wherever Thou wilt." On the other hand a Sunday school with an indifferent pastor, a worldly-minded superintendent, and a half-hearted, undevoted corps of teachers and the missionary results of such a Sunday school will be like the one talent,—wrapped in a napkin.

Statistics, prepared by various Sunday schools, go to show that upwards of ninety per cent of our missionaries, both home and foreign, have been Sunday-school scholars. Have you ever thought seriously about the fact that most of our young people who are coming to the church have been sometime in their lives under the influence of a good, wide-awake Sunday school?

Who can tell to what extent the Sunday schools in Wales entered into the workings of that great religious revival of a few months ago? Who can tell the depth and breadth of the Sunday-school teacher's part in the great awakening of the wicked city of London that has been spreading from its center to circumference? Who can measure the Sunday school's influence in the great spiritual upheaval that is now bursting forth in

three of America's largest cities? No one can tell the answer to these questions save the Lord Jesus, the greatest Sunday-school teacher and missionary the world ever had.

In conclusion let me say that the Sunday school always has, is to-day and always will be an infinite factor in the missionary effort of the world. Let us improve our Sunday schools, our teaching and our Bible study that we may do our part in these great revivals that are coming, as well as educate our boys and girls to carry out the great commission,—"Go, teach all nations."

Chicago, Ill.

A FOUNDATION FOR HOME WORK

By S. M. FRIEND.

No better sign for the future can be pointed out than this growing conviction that the Sunday school is doing so much foundation work for the church

In every business of life it is necessary to have a good foundation upon which to build. If we wish to erect a substantial building of any kind, we look for a proper location, good material, and a skillful architect. This having been done, the plans are laid before the architect, as well as the location and material. He is then instructed to execute the work to the best of his ability.

We look upon Christ's work in a similar manner. He has provided the material, has laid the plans and selected the Christian people to do the work, and the larger work is being done by the Sunday school. We do not wish our readers to understand the Sunday school to take the place of the church, but that it lays the foundation upon which the church can erect a fine spiritual edifice.

If we wish to reach the homes in our towns and cities where we wish to open or do home mission work we do it by starting a Sunday school. We can not interest adults, fathers and mothers and get them into church work by opening a place for preaching services. No, but you must reach them and do reach them by means of the Sunday school. If we wish to do successful home mission work we must begin with the children. You can interest the little innocents when you can not touch the hardened sinner. Hence we open a Sunday school and invite the children in. At first but few come, but they become little missionaries and gather other children in. These little folks relate the stories learned in the Sunday school at home to father and mother and they finally become interested, and so the work goes on; from child to mother, and finally to father, and to relations. The leaven hidden in that little Sunday school keeps working and finally a strong church is built up.

We look for the foundation of that church and we find it in that little Sunday school, perhaps started by a weak sister and not by the big, strong men.

Ah, yes, the sisters are a power in laying these foundations and bringing in the little ones and training them for Christ. Sometimes we think our Sunday schools and missions are expensive, and so they are, from a financial standpoint; but when we realize that one soul is worth more than the whole world then we must conclude they are inexpensive if but one soul is saved in each mission.

People are awakening more and more to the importance of the Sunday school. They are realizing that the Sunday school must precede regular preaching services in every mission point if it is to be a success. We notice that where there is no Sunday school the mission

Channing St. Mission Sunday School, Los Angeles, Calif. C. W. Guthrie, Supt.

Sister Mary Hoffman and Her Class, Perth, North Dakota.

work is practically a failure and will continue to be a failure. Let us wake up and throw our whole soul into the Sunday-school work and we will see such a wave of mission and religious zeal sweep over the land that Satan and all his host will not be able to stay.

Let us not think so much of the cost in dollars and cents but of the priceless souls that are to be saved. If we do so our Sunday-school equipments will be improved, our mission points will be increased and every Sunday school will have at least a small library for the improving of the teachers in their work.

Lodi, Ohio.

ITS PLACE IN THE MISSION FIELD

By CLARA E. STAUFFER.

By way of the children the door to the hearts of their parents in the city is reached. Herein is this well shown

Ever since the commission given by our blessed Savior, the Sunday school has been suggested by the Word. To-day we find Sunday schools all over the Brotherhood having won the way through opposition by persuasive, Holy Ghost influence, by building up souls in Christ and gathering many into the fold of the church. What is good for the parent churches is good for the child missions.

In our city missions the Sunday school is the nucleus for work. The first step in opening up a mission point is to work up a Sunday school. The second step is to continue the Sunday school and the third step is our future hope for the Sunday school furnishing the church with efficient workers for Jesus.

Our church often does very well in opening up a mission point. A sister or sisters are secured to aid the mission. Their main avenue in which to work is through the Sunday school A preacher can do but very little without this part of the work, and when we see what the Sunday school does we are not surprised. It gives work to workers. It gives opportunity to teach the Word.

Children of indifferent parents even will attend by considerable effort from the missionary sister or others. Recently we learned of such a circumstance. A missionary sister visited a home where there were two little boys. The parents never attended services. By consent of the parents the sister called for the boys one Sunday morning and took them to Sunday school. They continued coming, sometimes getting careless and again going. In a few years the parents started, and to-day the father and mother are very happy workers in the church. Praise God for the Sunday school and its influence in the mission field.

Since the introduction of the home department and baby roll, the field has broadened for work. The mission sister enters the home with the Sunday-school lesson where the parents and others do not attend the school for various reasons, and in some cases reads and prays with the overworked mother, bringing peace and comfort to her heart. The baby or cradle roll takes into the Sunday school the new baby's name, thus striking a tender cord in the parents' hearts. The homes of the children are generally open to the mission worker and minister, and thus the field for implanting the doctrines and principles of the church widens as the Sunday school grows.

Too often our mission sisters are given up before the mission is in the second stage. It is not enough to build a churchhouse and locate a minister, thinking that since a Sunday school with fair attendance is started and preaching is held regularly that all will move off

as it should. The work is only begun. It pains me as a missionary sister to see this mistake made. The work is to continue and broaden; souls are to be saved; the church is to be established; Christian Workers' meetings begun; teachers' meetings should be encouraged; children's meetings and sewing classes need to be conducted, especially in city work. All of these are outgrowths of Sunday-school work.

Thus we conclude that the Sunday school's place in the mission field reaches down to the lowest sinner and out as broad as the earth itself, and up to heaven and immortal glory. It has a place in beginning a mission point, a place in continuing, and a place in the end. Statistics say that 85 per cent of the converts to the church come from the Sunday school. Thus she occupies an important place until the Master says, "It is enough; come up higher."

Elkhart, Ind.

THE PRIMARY CLASS

By Mrs. CORA CRIPE BRUBAKER.

Few have had a larger experience and are better able to suggest the importance and relative value of the primary class

There are many kinds of materials used for foundations in this world, but the surest and safest foundation for all human life, is Jesus Christ, the great foundation stone.

And the proper time to begin building upon Him is in the very infancy of life! Thus we are brought naturally to the real subject of this article—"Primary work in the Sunday school."

Outside of the ministry, yea, almost equal to it, is this all-important position—Primary Teacher. And yet, how few of the other members of the school appreciate this fact! To prove this statement one need only visit a few primary classes and note the many interruptions that the poor, discouraged teacher has inflicted upon herself and class.

I have been filled with righteous indignation scores of times to see the secretary come noisily into the room, take up the pennies, or mark the attendance, pass out picture cards and papers without so much as an apology to the teacher for thus disturbing the class, and, worst of all, causing the children to lose the thread of the story that the faithful teacher had been so earnestly trying to give them. And we all know that attention is much more quickly lost than gained or held.

And after this needless interruption (and possibly she may be interrupted several times during a single session by both secretary and superintendent) she must practically begin all over again, and work very hard indeed, to get the children to the place she had them when the intruder came.

And yet, what secretary or superintendent would boldly walk into a church service and interfere with the preaching service? I claim that the primary teacher (and all other teachers in the school) should be as much protected from intruders and interruptions as the minister —for are both not giving out the same Bread of Life to human souls? Some one has truthfully said, "When you save an old person, you save a unit, but when you save a child, you save a life."

I wish that every person ever guilty of this fault would read, then think, and resolve from henceforth, "I shall not again be found so doing, and will do all in my power to cause others to stop it also."

I am glad to say that in our own school no such condition exists.

But some will ask, How may we avoid this? Why, take up your collection,

Primary Class, Chicago Sunday School.

mark your own class-book, insist that all papers and cards shall be in your hands before the service begins, and then, after making out your reports, have a place fixed outside the door where you may place it, thus giving no excuse for any one coming into your room during the short half hour that you have with the class.

And then, in the power of the Holy Spirit, and as a child among children, give them the simple truths in such a manner that every little eye will be riveted upon yours and every little heart be drinking deep at the Fountain of all knowledge.

And oh, primary teachers, do we fully realize the blessed responsibility that is resting upon us! Here we have before us tender little shoots, ready to bend which way we turn them; soft clay, ready to be moulded into any vessel that we

choose to make it. God grant that we may fully magnify our high position in Christ Jesus; and daily, hourly, train by precept and example, these young lives for the Master's garner!

Chicago.

A REMEDY FOR THE LOSS

By ELIZABETH HOWE.

Before casting aside with the thought, "It cannot be helped that young people quit going to Sunday school" weigh seriously the reasons and remedy offered here

The "dropping out" period is usually found at the age from fifteen to twenty years. While the effect lies here, the cause doubtless is found farther back. The age from ten to fifteen years is sometimes called the "bad boy" period; at least this is the trying time for many Sunday-school teachers. While this is true, it has been frequently tested in large audiences that in this age from ten to fifteen years (the boy usually a year later than the girl), more persons give their heart to the Lord than at the age from sixteen to twenty years or later in life. Along the age from ten to fifteen years there seems to be more in a boy's life to call out a decision to accept or reject Christ; and if boys or girls are won for Christ during this period, the dropping out of Sunday school from fifteen to twenty is largely solved.

Another question comes to us: What class of children decide for Christ at the age from ten to fifteen? Is it not those that have been taught and influenced for good during the primary age? Has the choice not been made during the primary age? Can you not call to mind in your own experience when the good choice was made very early in life? I once heard an experienced Sunday-school teacher say that she thinks she made the good choice when but four years of age. Her mother had asked her to do something. She refused. Said her mother, "Do you not think the Savior would like to have you do it?" This impressed the child and at once she said in her heart and in her mind, "I will do it." From that time on she said she wanted to please the Savior although she did not take a definite stand for Christ until a few years later.

I can now point to a number of little people whom I believe are trying to please the Savior, and with whom the Holy Spirit is working,—the quite-little one who, when father is from home, says to its mother, "Let me pray to-day mamma, when papa is away," is certainly under the influence of the Holy Spirit. The Holy Spirit may strive with one and yet not abide with him until the required conditions are fulfilled. If such children are properly cared for, they will naturally be among those who decide for Christ in the early teens. The harvest is reaped in the latter period while the seed is sown in the primary period; and when we are once children of God, having the Spirit of Christ in us, we will want to remain in the Sunday school.

This line of reasoning shows the importance of prepared teachers for all grades and especially for the primary. It is here that the foundation is laid. The school should be as definitely graded as possible. Then each grade teacher should be qualified to build well on the good foundation of her predecessor. It makes one's heart ache to see in places what little provision is made for the primaries. They may be present at Sunday school—drawn by the ticket, card reward system or some other superficial method, but when not really taught and fed, there is no appetite

awakened for spiritual food. They are transferred to higher grades where the teachers are as little prepared. The children become dwarfed intellectually and spiritually, and when they come into their teens there is nothing to hold them. The child period with its attractions is past. There has been no real taste for deeper things cultivated and the boys and girls naturally drop out of Sunday school where they get something, if not the proper food.

Our plea is for more systematic and thorough training of teachers for the great Sunday-school work. Many teachers who ought to be doing better work are doing the best they know how. This class of teachers needs help. Shall they not have the needed help? Back of our spigot that fills the glass with water is a whole reservoir full. Would that the same principle were found with more Sunday-school teachers.

Brooklyn, N. Y.

SUNDAY SCHOOL IN INDIA

By W. R. MILLER.

The spirit and enthusiasm with which our India schools take hold of the study of the Word should stir those in this land to greater application in and devotion to the same search for truth

During my six months' stay in India it was but natural that I should see something of the Sunday school. It would be impossible for one to spend an hour in the Brethren Sunday school at Bulsar or Anklesvar without having some very deep impressions left upon his heart.

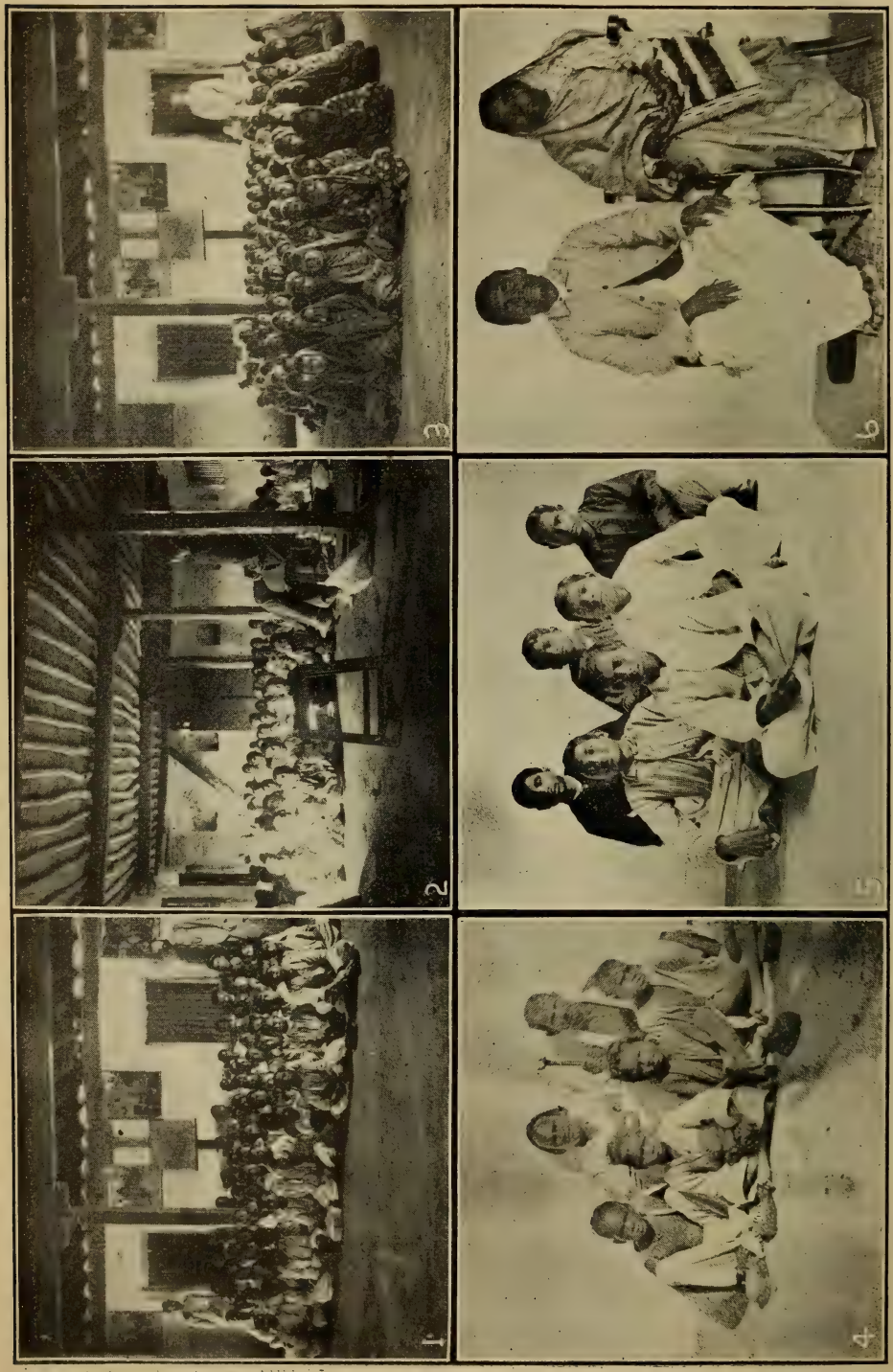
Noticeable and prominent are these several features: An earnestness that I have nowhere seen excelled; a collection that would put many American Sunday schools in rich churches to shame; a familiarity with the Bible reflecting great credit upon the Sunday-school teacher; the presence of from forty to 60 Bibles in every Sunday-school session.

Earnestness. Whilst there are some things not very nice that can be said about the average Indian, all must admit that there is an atmosphere of devotional earnestness about their worship commendable in its fullest sense. It occurs to me that we in America come short more often from the lack of devotedness and earnestness than from most any other cause. I am impressed with the earnest, concentrated way in which a business man will handle his business.

Not long since, as I sat in a busy railroad office, watching an official dispatching business, I was surprised to see how little time was taken from his work. Though an acquaintance and friend came in, he received only a handshake and "What can I do for you?" and again he was diving into the pile of papers constantly accumulating upon his desk.

Ought we not to expect of Christians an earnestness at least equal to that given to their business? When one becomes in dead earnest about a matter it is then that he gets busy, and something is done. "Ye shall seek Me, and find Me, when ye shall search for Me with all your heart."

As to their collections, it is by no means a penny collection. That is a word I wish had never been associated with the Sunday school. It seems too much like gathering up the smallest and most insignificant for the Lord. Instead of His portion being meanest it should be the BEST. Whilst there are not a few one-twelfth anna pieces (one sixth of a cent) find their way into the collection, yet in the aggregate it was a surprise to us all. Do not understand I depreciate the small gifts, for Jesus com-



1. J. M. Blough to Left. Jesse Emmert to Right with Boys. 2. S. N. McCann with Boys. 3. Eliza B. Miller with Girls. 4. After First Hour Ever Spent in a Sunday School. 5. These Boys Have Had Training in Sunday School. 6. Two Christian Teachers at Anklesvar.

mended the two mites above the gold and silver pieces finding their way into the treasury, and so may He look on some of these twelfth-anna pieces, coming from "penury," as being more than some much larger pieces, coming from the "abundance." I was exceedingly gratified to learn this fact on coming home: Our Chicago Sunday school has been a mission school up to July first of this year. Last year it raised three hundred dollars. I feel like writing these three words all with capitals. I have been associated with this school since its organization, and from its very infancy two and three cents per capita was the average collection, and the good work has steadily gone onward and upward, until to-day we have an average Sunday attendance for the year of over two hundred and an average Sunday collection of over five dollars, also one of the first schools in our Brotherhood.

But this is getting a long way from India. Let us go back to the feature of familiarity with the Bible, in which the Indian Sunday-school boy and girl, after they have been given opportunity, certainly do excel. I sometimes wonder if we are not drifting from one of the good old customs in the Sunday school of former days, that of verse memorizing. How well I remember the verses I learned forty-five years ago in Sunday school. I did not, I could not, and I would not forget them. With our numerous helps, quarterlies, leaflets, papers without number, it seems there is a fair chance of failing in the very object of the Sunday school, and that is to get the Bible in the heart. The frying pan is a splendid auxiliary to preparing the meal, but not a proper thing to eat it out of. The Sunday-school lesson helps may be all right as helps, but, after all, the Bible is the main essential; and the teacher who can get the greater amount of Bible in the hearts of his or her class will likely live to see the greater number of conversions in their classes. And this, after all, is the primary, the central and should be the only object of the Sunday school,—the conversion of the boys and girls. When we remember how alarmingly rapid the chances decrease of conversion after the scholar is past his twentieth year, it would seem that Sunday-school teachers should work, pray, and even agonize as never before, for the conversion of their children while they are of such a tender age, and when the Holy Spirit has His greater influence with them.

Just here I wish to commend both teachers and scholars, of our Indian Sunday schools for their ability, and disposition to plant, and to have planted the Bible in the heart. I can scarcely leave this feature of the Sunday school go without a special effort to lay upon our hearts the real burden that ought to rest upon every Sunday-school teacher's heart. Teacher, have you prayed God earnestly that He would use you to lead your boys and girls to Jesus? Have you prayed once for this? Have you prayed three hundred and sixty-five times, a whole year? Have you labored in prayer "three times a day"? May God help you to pray "without ceasing" until a great soul burden is rolled upon your heart, and then I know what will happen, you will, without doubt, see many of your class coming to Jesus, which will start the vaulted heavens resounding and echoing the angelic rejoicing over "the lost one found," another wanderer has returned home. A soul is saved, the value of which a whole world and its wealth sinks into utter insignificance in sight of Jesus the Savior, whose shed blood and broken body was given for each individual, just as much so as though there were no others to be saved.

The Bible in the Sunday school: I believe this largely rests with the teacher. There is scarcely a boy or girl, if given a nice little pocket Bible (should he not have one), but would take pleasure in carrying it to Sunday school, especially if he should find out that it would greatly please the teacher; also the encouragement should be forth-

coming from every teacher. When once the teacher succeeds in having the class study the lesson from the Bible, and it becomes a habit of the scholar to take the Bible to Sunday school, and not feel ashamed of it, much towards their conversion has been accomplished.

Familiarizing the student with the Bible should be one of the first objects, learning the books, their location, familiar verses and chapters,—until the child is thoroughly in love with the Book and its Author.

I call your attention to several of these pictures in comparison: For instance, the group of six boys who have had Christian training for some years, and the group of five who have but just spent their first hour in Sunday school. Look into their faces and note the contrast, then you need not ask the question, should we carry the Gospel to the heathen?

The hope of the home, the church, the nation lies with the boys and girls. Then may we do our whole duty for and by them, both at home and over the seas.

466 Jackson Blvd., Chicago.

ITS * OPPORTUNITIES

By VIOLA CLINE.

In the school the child should receive one of its earliest incentives to fulfill the commission. Is your school receiving this?

In the Sunday school we have boys and girls gathered together of all ages who need moral and religious training, from the tiniest tot to the youth entering manhood and womanhood. Especially is this true of the schools of our cities. Many of the children, whose only religious training is that received in the Sunday school, come from homes surrounded by sin and evil in many forms, and whose parents seemingly have but little desire to rise above these surroundings. In the Sunday school we have the opportunity of moulding these young lives in the right paths.

When the mind is young and plastic it is very susceptible to impressions for either good or evil. As clay in the potter's hand, while it is yet moist, may be shaped at will, so the child mind, before it becomes hardened by evil thoughts and deeds, yields to the influence of those who have the child under their instruction. How important, then, that we improve every moment of the allotted time by impressing the mind with the simple truths of the Bible which may never be effaced.

The Sunday school affords opportunity for mission work in unchristian homes. By visiting the children and manifesting an interest in them we gain entrance into homes where, perhaps, we would not be received were it not for the children. Then there is the tired, careworn mother who so seldom gets beyond the circle of her own humble home who needs the cheer and encouragement which the Sunday-school worker may bring.

Through the Sunday school we have opportunity for spiritual development. Through the exercise and responsibility of leading others to a better life the faithful worker will find himself growing stronger and more efficient in the Master's service. No doubt many, if not all, our missionaries at home and abroad received much of their early training through the Sunday school.

One grand opportunity we have, which I fear many of us neglect to improve, is that of awakening a missionary spirit by teaching Christ's last commission, "Go ye into all the world." When the children of our land understand the condi-

tion of the boys and girls of other lands, and have a practical interest in sending the gospel light to them a spark will be kindled which may grow until the heart becomes aflame with love for those who know not Christ, and the result will be that our boys and girls will be missionary men and women by and by. We are responsible to the extent of our opportunities to make the Sunday school a channel through which the "uttermost parts of the earth" may be reached with the gospel light.

8 S. Boeke St., Kansas City, Kans.

A PLEA FOR RURAL DISTRICTS

By CHRISTIAN METZLER.

True Christian propagation starts at "Jerusalem" takes in "Judea," the places next to our congregations, and stops not till the "uttermost parts" are reached

Acts 5:42 says, "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Our churchhouses are often quite a distance apart. Many districts have only one as a center of worship. It often happens that in places between these houses, and on the frontiers of our districts, and sometimes not very far from our houses of worship, there are people living who do not attend meetings anywhere. They are indifferent to their children going to Sunday school anywhere. These grow up without any knowledge of God's Word.

Now it often is true that these people live close to schoolhouses, where they would gladly go to any service. Why could not the congregation send some of their workers to such places to carry on Sunday schools? There are many willing workers who would gladly work at these places if they were assigned by the church or the elder in charge. Someone is responsible for letting so many children grow up in our several districts without taking the Word to them as did the apostles. There is plenty of room for mission work right at our doors. True, we need more workers, but why not make more use of the workers we already have?

Our public school system would be denounced if it would not give the child better opportunities to attend school than he has of attending the Sunday school.

By organizing Sunday schools at these places the Word will be taught, souls will be led to Christ, believers will develop, workers will be trained, and God will be glorified.

Wakarusa, Ind.

TRAINING THE CHILDREN

By PHŒBE FOFT.

Whatever else of good the Sunday school is and may be doing in the world, it misleads badly if it takes from the home the training which the parent should impart

In Prov. 22:6 we find these words, "Train up a child in the way he should go; and when he is old he will not depart from it." These words at first may not seem to contain much, yet, when we stop to consider their meaning, their

Sister Ella J. Brumbaugh's Class at Huntingdon, Pa.

depth is unfathomable. Training a child means disciplining it, or teaching it the right ways of living. Who then may be able to do this? Surely no one but those who live righteous lives, as their instructions should consist of knowledge of God's Word and the many good thoughts they have learned in their Christian life through their own experience.

Does not every youth need this? Truly he does. Show me a child that does not receive culture to benefit him morally and I can show you one that is deficient in his conduct. We all know that certain rules and regulations are expected of every one of us, if we want to be of the number that is said to live a good moral life; and just as soon as one neglects or carelessly disobeys one of these rules, he is not considered a good man or woman. Very carefully, too, are cultured people that they do not misuse any of these rules, and this is perfectly right, and we should not look at it otherwise. But what about spiritual training? Is it not just as necessary that children be taught to remember, reverence, and obey His Holy Word? God has rules in His Word that He expects every one to abide by, in order that He may be considered good in His sight, and worthy to become heirs to His kingdom.

As the child must have assistance in his spiritual advancement, God expects the older ones to have obeyed His words in Eccl. 12:1, where he says, "Remember now thy Creator in the days of thy youth." If we have done this we are preparing ourselves to teach God's Word aright to the rising generation.

No one knows, when a child, what the Lord will require of him when he becomes older, so the training of children is only preparing them for future usefulness, and what is of more benefit to the world than Christianity?

A child's life might be compared to a fruit-bearing tree. It may take quite a while before the tree bears its fruit, but all time previous to this it is absorbing substance from the earth to help its growth and sustain it. So it is with the

child. It may take all its youthful days to absorb sufficient religious influences before it can be firmly grounded in the truth. After this has been accomplished in its life, it takes hard difficulties to overcome it or cause it to choose any other path to walk in. Then one that lives a righteous life all his youthful days, has qualified himself to bear much fruit in his later years.

Where should this work begin, then? Surely in the home, for if neglected here, the child runs a chance of never receiving it elsewhere.

May each home remember its mission in this world that Christianity may be more impressed upon the minds of the people.

Kingsley, Iowa.

INTERPRETATION

By E. B. HOFF.

No more important phase of the teacher's work is there than to be able to unfold the Word according to the will and purpose of God

Let us notice, first of all, briefly, the content and form of the Bible, and then the scope and purpose of the Sunday school and, lastly, the relation the interpreter sustains both to the Bible and to the Sunday school.

The Bible is heaven's great message of love and righteousness to fallen man. In it God reveals the plan of salvation that reaches out in tender mercy to all who will glorify the God of the universe and respond to the ideal image in which they were created.

The characters, institutions and incidents of the Old Dispensation culminate in the ideal character and kingdom of the new. The incarnation and glorification of Christ are the phenomenal pivot upon which the whole world turns —are the great magnet to which the willing-likes of life are drawn and from which the obstinate unlikes are involuntarily repelled. Here is the turning point of the wonderful destiny of all men. Science, history, literature and art come to us fraught with valuable truths, but far beyond them the Bible appeals to all that is highest and noblest in man; it calls for an absolute response of his entire being, —an unreserved dedication of himself to the eternal God.

This truth, so paramount in its dimensions and value, is expressed in several foreign languages. Its figures and parables are based on strange oriental customs and nature scenes. Its incidents hide themselves in scattered remnants of ancient history. And its manuscripts, copied through the dark centuries, contain thousands of minor variations.

The Holy Spirit has maintained careful supervision over the Word, both in its process of formation and in its transmission and preservation since the canon has been sealed, and He will just as carefully preside over the interpretations and appropriation of its sacred truth by those who will come to Him for it in the spirit of honest endeavor.

For the power to appreciate and understand the wonderful scope of Bible truth, the Sunday school affords a special advantage. The Sunday school is the Bible school of the local church. It brings to young and old, to rich and poor, to good and bad, an opportunity to know what is the real meaning of life. And to the masses this opportunity becomes the rarer, for so few attempt to gain in private study that which they get in Sunday school. For these especially the teacher has an important message as an interpreter of God's Word.

Interpretation is the art of revealing exactly an author's point of view. The

interpreter has no other aim or desire than to bring forth in a plain, forceful way the truth the author meant to convey. He stands as a mediator between the known and the unknown. The Sunday-school teacher, full of the Holy Spirit, earnestly, reverently, obediently, seeking the truth, embodied in the immense wealth of oriental figures and linguistic variations, carefully, prayerfully, and distinctly, like the prophet of olden time pronounces God's Word after Him. If he fails to do this, he fails fundamentally. If he has done this well, he is God's messenger, bringing to those who come to him the words of eternal life.

Chicago.

NTELLECTUAL DEVELOPMENT

By D. D. CULLER.

Sunday-school work is many-sided, and this is one worth much, and little regarded for many reasons that should not prevail

The effort of educators is to so environ life that it may enjoy its highest perfection. Unfortunately, however, our many creeds will not permit unity in sustaining Christianity as a prominent element in the environment of the public school. For this reason the Sabbath school becomes the more necessary. Each church must now sustain the Sabbath school work or omit from the education of its young one of the vital factors of the perfect life.

Aside from the fact that the young should have the facts and truths of the Bible taught them, there still remains the fact that many do not get in their youth the intellectual training they would like to have. For these the Sabbath school affords an excellent opportunity to continue the search for fact and truth. For these the Sabbath-school hour is one of intellectual as well as moral and spiritual advancement.

While I would in no way undervalue the great moral and spiritual uplift of the Sabbath-school lesson, and while I would by no means subordinate these to any other, yet I cannot but feel that the mere opportunity to improve the mind is well worthy serious consideration. Some have no time to go away to school, their school days are over, but right in their own home Sabbath school, under a good teacher, and aided by good helps, they may acquire much information on subjects like history, biography, geography, philosophy, and civil law, as well as moral and spiritual law.

For the development of life unto perfection in civil citizenship, no study in the curriculum surpasses history or biography. The Bible is full of both. Some of the best history and biography, too, that can be had anywhere. A liberal education in this line, then, may be had by giving proper attention to these subjects as they come up in the Sabbath-school lesson. In the public school great care is taken that sufficient time is given to the study of the lives of the great American generals and statesmen, believing the procedure certain of favorable results in the production of loyal citizens. Why not make the same use of the ancient Hebrew worthies, kings, statesmen, generals and prophets?

Besides history and biography we find much of the deepest and best philosophy in the Bible. It is the kind that makes the simple wise. There are discussed the problems of the life that now is and the problems of the life that is to come. For subject matter the Bible is inexhaustible.

The item of time should not be omitted. In a lifetime one hour in each

week counts up in opportunities for intellectual development. It is equal to more than three and one-half years of regular school work in a lifetime of fifty years. At the end of fifty-five, say, one who has been regular at Sabbath school can know that he has had a course in Hebrew history, philosophy, ethics, biography, geography, and religion extending over at least three and one-half years. The mental development thus to be had is worth striving for, even though it may be the least of the advantages to be had of the Sabbath school.

Mt. Morris, Ill.

A UNIQUE CHILDREN'S HOME

By MRS. ELLA ALBAUGH HYDE.

Some parents grieve when they must give up their children who go to the field; what would be the sacrifice if they were called upon to leave their little children behind and go!

We often hear or read of some man and his wife going to the foreign fields as missionaries, and we are impressed with their Christian zeal and fortitude in thus willingly depriving themselves of the comforts of civilization, and subjecting themselves to the hardships and dangers that must be encountered by the missionaries to foreign lands.

But we often forget the very hardest thing in the life of a missionary, and that is the necessity of leaving their children here while they go away for years at a time. And it is a necessity although a great many people are only beginning to realize it as such.

There are many reasons why children cannot be properly reared in the foreign field. First of all, they cannot stand the climate for very long at a time, and again the moral atmosphere is very much against the development of pure and noble Christian character in a child, for be the home life ever so pure, and the home ideals the very highest, when the environments are so corrupt, and the very air seems tainted with vice, a child is sure to absorb more of the bad than the good.

Again, we all admit that the more highly educated one is the more capabilities he has for good, therefore it is absolutely impossible to properly educate a child in an uncivilized country. The officers in the English army who are stationed in England's foreign possessions do not attempt to rear their families there, and almost every vessel making the trip from certain points in the Orient has aboard children being sent to England to be educated.

Ready for Coasting at the Home.

There are many reasons why parents object to leaving their children in the care of friends or relatives. Children are often made to feel that they are an unwelcome addition to a household and if left in a family whose sympathies are not with the missionaries the children are often imbued with the idea that their

Just a Feast of Melon at the Home.

parents do not have the proper amount of affection for them, and as a result they become alienated from them and a breach of this kind is never healed.

Again, something may occur and the family in which the child or children are staying may be broken up; then the the children must be shifted from place to place, or the parents must come home to care for them and this entails a great deal of additional expense upon the mission board, and years must be spent again in new workers in the field getting familiar enough with their work to take their place.

Then is it not essential that some provision should be made for the children of those who go forth to tell the glad tidings of peace on earth, good will toward all men? There are already located in different parts of this country, homes for the children of missionaries of other denominations than the Brethren. One of those which has been established for some years and which is proving a perfect success from every standpoint is located in Morgan Park, Ill., and is in care of the Woman's Baptist Foreign Missionary Society of the West.

I have lived for some time just across the street from this home and have been very much impressed with the manner in which it is conducted and with the sympathetic feeling and love existing among its inmates.

During last winter there were twenty-three children in the home, ranging in age from three and one-half to seventeen years. Seven years, however, is the age limit, but exceptions are made in the case of missionaries to Africa, as children, especially smaller children, cannot survive in the African climate. Then, too, there is seldom an opportunity of sending the children home, as so few people take the trip. Only the children of Baptist missionaries are taken into the home as it is always filled to overflowing.

The home is in charge of Mrs. Ella T. Dodge and she is a woman peculiarly fitted for the position. She has made child nature a study and the children realize at once that in "Auntie" (as they always address her) they have found a second mother. Some one has aptly said of this establishment, "It is a home, with a small 'h,' as it is in no way institutional, but is conducted like any well-regulated home."

The children are not dressed in uniform, nor are there any set rules or regulations. Obedience, of course, is required; but it is an unwritten law that no child is ever corrected in the presence of the others, and one child never knows the nature of a punishment another child receives. The children are taught to be helpful to one another and to the ones in charge of the home, and their parents are invariably very much surprised to find them able to do so many things and do them so willingly. For example, one dear little girl of twelve years is learning to sew beautifully, and has a book almost filled with recipes of her favorite cakes, puddings, desserts, etc., and is planning many delightful surprises for her mother when she returns.

But there is a great deal of play, too, for these little ones. The cuts show the children ready for a coasting party, and having a watermelon feast on the lawn. They have some royal good times and

are just as free as a child in its own home.

I have seldom heard them quarrel, and there seems to be a sympathetic bond among them. Every child old enough to write, writes and receives a letter from its parents once a week. Almost all the foreign mail is received on Monday and the postman is eagerly watched for, and they are usually rewarded with the longed-for letter.

The tenderest regard is instilled in their hearts for the absent parents and there is always the home-coming to be looked forward to.

One little boy of twelve years, in praying for his parents, said that maybe other people did not know why his papa and mama went away to heathen lands, but that he knew, and they knew, and God knew.

The latest arrivals at the home are two little boys aged three and one-half and six years. Their parents are in Africa and are toiling most nobly among the natives there. But soon after coming to the home, the younger child came unexpectedly upon a negro workman in the hall. The child was almost convulsed with fear and ran screaming from the room. After soothing the child it was explained to him that these were the people his parents had gone to teach. He is overcoming this fear and will now talk to the colored laundress and tell her that his papa and mama are helping the black people to be good.

This home is not a charitable institution. The mission board pays the current expenses, employs the needed help, and pays the missionaries a salary based upon the size of their family. From out this salary must come the money for board and clothing for their children. This expense is made as low as possible and varies somewhat. The children are all given a high school education and through the kindness of the Chicago University the boys are given a scholarship in the boys' academy, located in Morgan Park. If for any special reason they wish to remain in the home after this they can do so.

Those who have once been in the home never miss an opportunity of visiting it afterwards. Children have gone out from the home and engaged in different lines of business, and they are left to make their own choice of a life work. Visitors are welcome

When there are more homes similar to this one, established by different denominations, there will be a great deal more sunshine in the lives of these—His little ones.

Morgan Park, Ill.

The Tuskegee, Ala., Normal and Industrial Institute.—No. 4.

By H. C. EARLY.

No one can read this series of articles and especially this one, without being deeply impressed with the great good being done in the habits of life and principles of virtue which are being instilled into our swarthy sons and daughters of the South

Discipline.—It is reasonable, though sufficiently rigid to protect the interests of both the student and the institution. Things required of each student: To have a Bible; habits of rest and recreation; to get permission in order to leave the grounds of the Institute, the girls to be accompanied by a lady teacher; regular bathing and habits of scrupulous cleanliness; diligence in study; the girls to meet the Dean of the Woman's Department each Friday afternoon, and the boys to meet the Commandant every Saturday evening for talks on health, conduct, virtue, etc.; to write to their parents at least once a week. Things

Standing, left to right. P. C. Parks, Supt. of Farm, G. W. Carver, Director of Agricultural Department, J. N. Calloway, Land Extension Agt., J. H. Palmer, Registrar, C. H. Gibson, Resident Auditor, E. J. Penney, Chaplain.

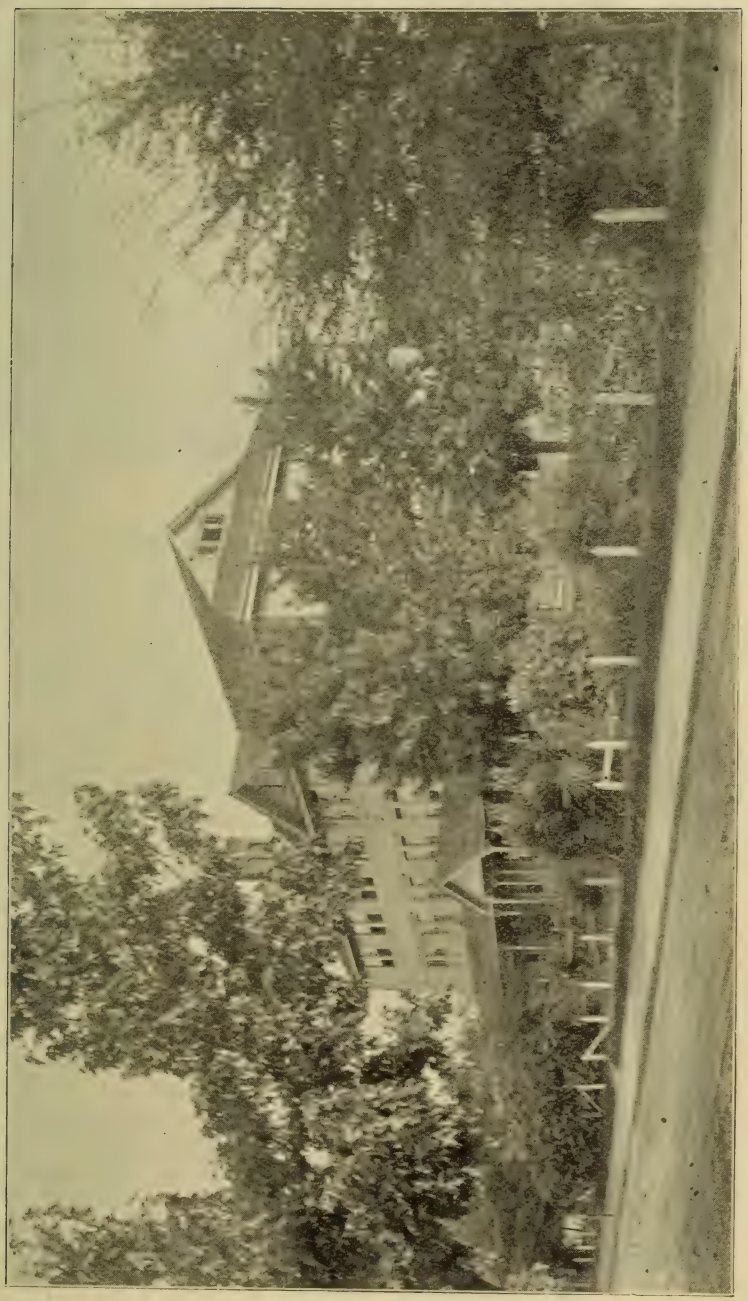
Sitting, left to right. L. G. Wheeler, Business Agt., R. R. Taylor, Director Mechanical Industries, J. H. Washington, General Supt. Industries, Warren Logan, Treasurer, Booker T. Washington, Principal, Miss J. E. Clark, Dean Woman's Dept., Mrs. Booker T. Washington, Director Industries for Girls, Emmet J. Scott, Sec. to Principal.

forbidden to each student: The use of tobacco and intoxicating drinks; dice-playing and card-playing; low, profane or vulgar language; fire-arms (all such to be turned over to the Commandant of Cadets); to abstain from any political mass-meeting or convention.

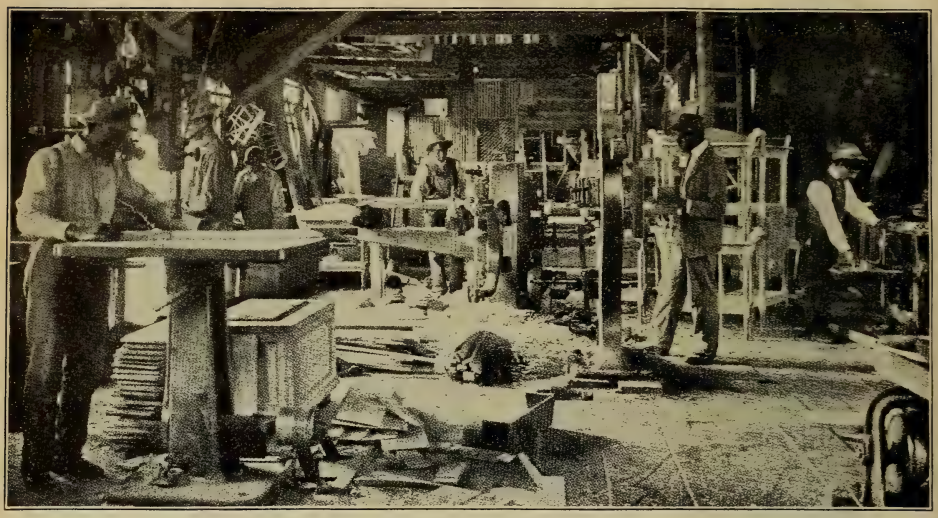
These regulations are in substance what is to be found in other first-class institutions of learning. They are just a little closer on matters of health and virtuous conduct, especially with the girls. These points are the most closely guarded, which is most commendable in the management of the institution. The wisdom of such training appears when the social condition of the ordinary negro girl of the South is considered.

I wish to add in this connection that the behavior of the Tuskegee students, so far as a visitor can judge, is most excellent. The citizens of Tuskegee speak of their conduct in the most favorable manner. The records made by those that have gone out from the institution prove that they know how to behave. These students have such reputation for good conduct and usefulness that of the 525 young men leaving the school at the close of the year for vacation, practically all of them had been engaged. One firm in Mississippi employed twenty-five students for the summer and sent their railroad fare.

Cleanliness in the students is maintained to a nicety. This is true of the condition in which the buildings are kept also. The students are dressed neatly and plainly in clothing made by students and with searching cleanliness. That odor, or smell, so common to the negro, is conspicuous for its absence. Regular



Phelps Hall Bible Training School. Tuskegee Institute, Alabama.



Woodworking in Carpenter Shop.

bathing of the entire body, with general habits of cleanliness, have removed it entirely.

Expenses and Sources of Income.—A school of 1,500 students, with 150 teachers and officers, must involve enormous expense. The industrial training adds greatly to the financial burdens of the institution. There is no education so expensive as industrial education. At the same time there is none so profitable. This is doubly true in the case of the colored boy and girl. This system of training is slowly working out the problem of the colored race.

Effort is made to keep down expenses. The Institute must grow in efficiency and equipment. The poor colored boy and girl are the students. Expenses must not go beyond what they can pay and the gifts of the friends of the work. These points gauge expenses. As the school grows, its expenses must grow correspondingly. Increase of expenses in any institution under good management is, therefore, the most favorable indication of its growth and power.

The Institute has not been wholly successful in its effort to keep its expenses within its income. Over $213,000 was received last year for all purposes except additions to the permanent plant. Nearly $94,000 was received for additions to and permanent improvements of the plant. In all over $317,000, and that did not fully meet expenses.

The Institute is self-supporting to the extent of about one-half. It depends upon its rich friends for the other half. Dr. Washington is chiefly depended upon to raise over $100,000 yearly in donations. He presents the work of the institution to the wealthiest people in the United States and other countries through personal interviews, the press and lectures, and what is being done at Tuskegee so appeals to their hearts and consciences that the money is given.

I might explain here that the reason industrial education is so expensive is the fact that the untrained labor of the boys in the shops and on the farm is of not much value. Especially is this true in the shops. And most of the boys work in the shops rather than on the farm, for nearly every boy wants a trade. It is also true in industrial institutions that as their industries multiply their expenses increase in greater proportion. Thirty-seven industries are maintained at Tuskegee.

Commencement Exercises, May 25,

Where the Students Print the School Paper.

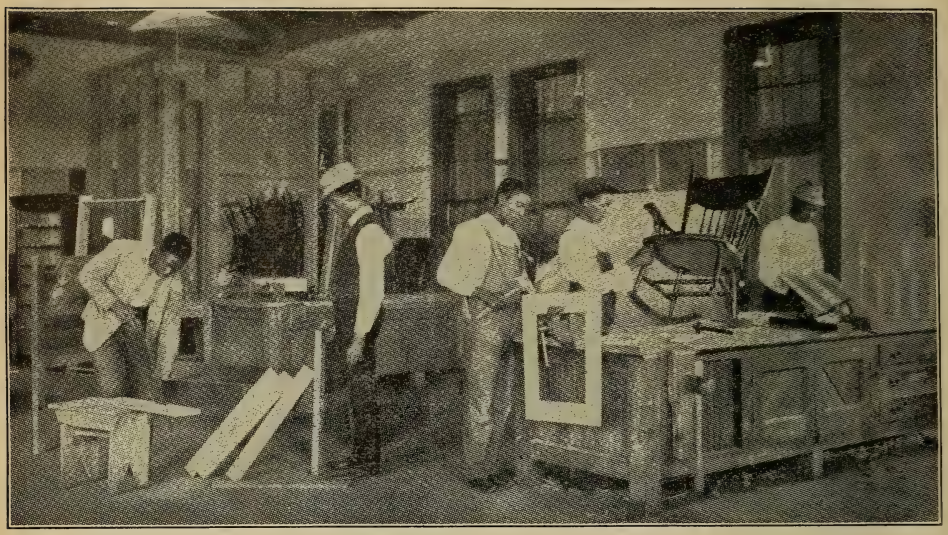
1905.—The program was most fitting to the character of the institution. It was rendered, of course, in the chapel. Dr. Washington was master of ceremonies.

Of all the ninety-eight buildings belonging to the school property, the chapel is one of the most magnificent. Its position in the large group of buildings at once commands attention. It was planned in all of its specifications by the Institute Director in Architectural and Mechanical Drawing, and most of it was built by student labor. Its figure is that of the Greek cross; its extreme dimensions are 154x106 feet; its seating capacity is 2,400; the pulpit platform seats 150. The choir stand, directly behind the pulpit platform, at an elevation of some feet, will seat about the same number. The white visitors occupied the pulpit platform, with Dr. Washington and two distinguished colored ministers. Not a white face was to be seen in other parts of the chapel. Not a white man's voice was to be heard, though some of the most distinguished white men were present. It was all negro throughout. Enough people were present to fill the chapel over and over.

A fine scene and exhibition of order was witnessed when the students in a body marched to the chapel, headed by two or three brass bands playing the most stirring music. It was splendid.

The program consisted of music and orations, followed by the commencement address by a colored minister, C. T. Walker, D. D., Augusta, Ga. The plantation, the economy of slave labor, the domestic life, the evolution of the negro farmer, etc., were the subjects of the orations. None of the speakers wandered far from the central idea in the training of the institution, which is, Be a good citizen, get land, own your home and live a happy, useful life. The addresses showed excellent thought and also good literary finish, and they were delivered in the most graceful manner. These boys and girls, and some of them were as black as you ever saw, mounted the stage at the call of their names in the presence of an audience of three thousand people and having in it some of the most distinguished white men, and spoke like masters. It was remarkable. It shows the inherent possibilities of the negro and his capacity for development.

But of all that I saw and heard at Tuskegee nothing impressed me like the music. I shall never forget it.



Making Furniture.

The choir embraces one hundred and fifty voices. They are all carefully trained. The leader is a little mulatto-colored woman, over thirty years old, I should say. She has the "biggest ways" of any little woman I ever saw, yet modest to a finish. She commands equal to an army general.

Training added to the natural instincts of the negro for music gives the finest music in the world. Imagine, if you can, the effect of one hundred and fifty trained negro voices, under a masterful leader, and all these reinforced at certain periods by twenty-five hundred more negro voices. It is the most wonderful musical effect in history. Do I know what I am saying?

I sat on the pulpit platform just in front of the choir platform and probably five feet lower, and music in perfect harmony and sweetest melody poured down over us in torrents, like as the voice of many waters in wildest power yet under complete control. When "Reign, Massa Jesus" was sung, my soul leaped beyond the confines of earth. All the whites were completely swept away. I said, "Praise God for the Tuskegee Normal and Industrial Institute."

THE WATERLOO BUILDING

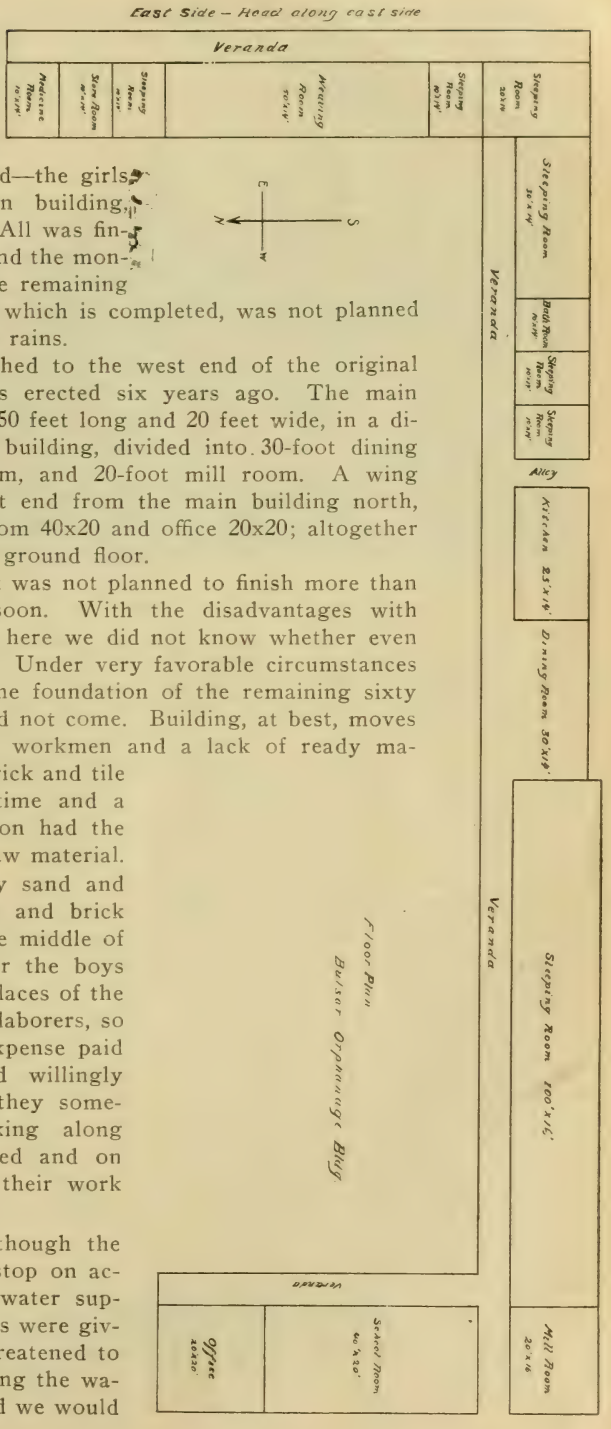
By ELIZA B. MILLER.

Would you know the secret of Waterloo's liberality? She has means, but not more than others. Wherein then does it lie? In the fact that two of her daughters and one of her sons are working on India soil.

Many of the readers of the Visitor remember that early in this year the Waterloo church (city and country) pledged* $1,200 for the erection of a Girls' Orphanage at Bulsar, where more than a hundred orphan girls are being trained for fields of usefulness in the Christian church in India.

The money was received on Saturday,

*The amount was pledged, payable in two annual payments. The building being needed, the committee advanced the money at once.



March 13, and the following week workmen were set to work at digging the foundation for the new building. On the 17th day of June—just 13 weeks after the money was received—the girls were moved into the main building, which had been completed. All was finished as had been planned—and the monsoon had not yet come. The remaining sixty feet, the foundation of which is completed, was not planned to be finished until after the rains.

The new building is attached to the west end of the original orphanage building that was erected six years ago. The main part of the new addition is 150 feet long and 20 feet wide, in a direct line west with the old building, divided into 30-foot dining room, 100-foot sleeping room, and 20-foot mill room. A wing 60x24 extends from the west end from the main building north, which is to contain schoolroom 40x20 and office 20x20; altogether an area of 3,990 square feet ground floor.

When we began building it was not planned to finish more than the main part before monsoon. With the disadvantages with which building is carried on here we did not know whether even that much could be finished. Under very favorable circumstances it was completed and also the foundation of the remaining sixty feet put in. And the rain had not come. Building, at best, moves slowly, because of unskilled workmen and a lack of ready material. Fortunately for us, brick and tile were ready at the needed time and a large corps of carpenters soon had the woodwork hewn out of the raw material.

Willing workmen, to carry sand and lime and mortar and stones and brick were in readiness. About the middle of April came vacation time for the boys and girls and they took the places of the coolie women and other day laborers, so helping to lower the daily expense paid to workmen. They worked willingly and well, but like children they sometimes became tired. Working along with them kept them spurred and on the whole we feel they did their work well.

For a time it looked as though the mason work would have to stop on account of a shortage in the water supply. Wells and tanks about us were giving out and our well, too, threatened to fail. For many days at evening the water had all been drawn out and we would

The Waterloo Addition Under Construction.

wonder where there would be water for the next day's work, but each succeeding day found a sufficient supply in the well for the day's need.

Saturday, June 17, the girls took their cots from under the mulberry trees, where they had been living for three months, into the new places prepared for them. It was a happy day you may be sure, both for them and for those who have the care of them. They were all safely and comfortably housed, and the rain had not come.

We owe a debt of gratitude to the Waterloo church for her interest manifested in behalf of the "little ones" here. She has shown her good works in the erection of this monument of a living faith. May it be a testimony to the heathen that will "provoke them to love and to good works" among their own people, and may it teach the native church the blessed truth that "it is more blessed to give than to receive." May the Waterloo church be blessed and may she continue to be a blessing in days to come as she has been in the days that have gone by. May each one who has given of his goods be blessed a hundredfold.

May the Lord extend His work through His children. May they be awake to the needs of the hour. May each one feel the need of pushing forward as in Isa. 4:2, 3: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left."

Bulsar, India.

EDITORIAL COMMENT

AN APPRECIATION.

A couple of months ago Sister Cora Cripe was united in marriage to Bro. O. G. Brubaker, a medical student in Chicago, who will within the year complete his course. As marrying usually changes the duties and labors of a woman, Sister Cora has resigned her duties in the mission in Chicago. She continues her work in the Sunday school. Because of her untiring labors for the past nine and a half years, under the supervision of the General Missionary and Tract Committee and the Chicago mission, it seems best that some things be said now concerning the work which, by the grace of God, she has been permitted to do.

March 19, 1877, Sister Cora began life near Pyrmont, Indiana. When but six her parents moved to Cerrogordo, Ill., where, in 1894, she graduated from the Cerrogordo high school. On Dec. 20, 1895, she left her home and took up work in the Chicago Mission as assistant to Sisters Boone and Howe. Her first taste of mission service was from the dingy, cold little cottage back of the church at 183 Hastings St., and though the experiences were sometimes severe and trying, yet those days hold a most precious memory with her even to-day. After a year in the heart of the Ghetto, a mission that was soon abandoned, finally Sister Cora, with her colaborers, settled at 660 S. Ashland Ave., where her home continued till the day she was married.

From this place she has gone forth nearly every day to help some one,—visiting the sick, the wretched and dying, and thus she has labored for God and humanity in a very quiet and unassuming way. Often has she been called to the bedside of the dead and dying and helped them over the last short space of time in this world. Often has she rolled up her sleeves and scrubbed and cleaned up the sick room, knowing that little could be done for the patient until such preliminary yet necessary work was out of the way.

From the very beginning of her work in Chicago she had charge of one of the classes in the industrial department so often made mention of in the past. Her class started out with ten and now numbers over one hundred. How did she gain these? By often meeting the mothers in their homes, reading the Scriptures and kneeling with them in prayer.

Sisiter Cora has had her share of dark days, discouraging hours. She has shed her share of tears. Many of these were because of her own nature, which she sought to overcome and make more submissive to the will of her Master. But a great many of these hours and tears were because of the work she was engaged in. Ah, he or she who takes up the work of the Master, must not expect to find the easy road and the joyous hours all the time. Joys come from struggle, and smiles in mission work are the richest and most frequent, too, shining through tears,—tears for the kingdom, weeping because "they would not." "They,"the ones for whom she labored, —"they" the ones in the Brotherhood who should have been more deeply interested than they were.

Sister Cora's heart is in the Chicago work just as much as ever. She retains her class and gives it her very life yet. However, she no longer lives at the mission, and cannot be classed as a regular worker in the Chicago Mission force.

May her oncoming years be crowned with still greater successes for the Master as she supplements the consecrated efforts of her husband, whose heart is set on healing both body and soul as he administers to the sick. G. B. R.

PERSONAL SACRIFICE.

Under the title, "A Unique Children's Home," is portrayed a kind of sacrifice that overshadows completely the gifts of entire estates or parts thereof or anything of its character. In fact it is one thing very commendable and noble when a parent gives up a grown child for the mission field, and says, "Go, flesh of my flesh and blood of my blood. I love you dearly, but I give you up for the work of Christ." But it is still another and higher order of sacrifice, methinks, to see the father and mother, in the vigor of their manhood and womanhood, when all the affections are the strongest, leave their darling little ones in the care of another, that they might tell the story of the Gospel to the heathen. They love not their children less than others,—no, never dream of such a thought. But the great love with which Christ has loved us all so fills their lives that they give up all personal love that others might have the Gospel. They verily exemplify the teaching of Christ, "He that loveth son or daughter more than me is not worthy of me." Matt. 10: 37.

Could not some one else go in the place of such parents? Perhaps so. But as results are all measured in heaven by sacrifice made here on earth, the others would not be as effectual workers for Christ.

But is this the proper way to take care of one's own children? That all depends upon the individual. If he has risen to that point of service and sacrifice that he is willing to do all things within his power to proclaim the Gospel, if he has grown in faith till he can trust God fully for all his needs, then it is the proper way for him to go and leave his children behind for better training than the field affords. He can prove God in this as well as in other things and there is no reason why the Lord will not abundantly care for His children, as He is doing through the home described.

If, however, the parent says, "I can't do this thing, I would worry myself to death, I am not called to do this," then by all means do not undertake it. But in your lack of faith, your unwillingness to sacrifice, never be found guilty of condemning the brother or sister who shows this exceedingly excellent spirit of loyalty to Christ and His command.

The church does well in what she does. Praise God for it all. This is viewing it from man's side and the past training of the church. But when she casts off her past notions of sacrifice and attachments to the world, and realizes she is indeed a pilgrim and stranger here below, and takes on the spirit and sacrifice of the Master who is an example in all things for every individual follower, a new meaning and impetus will be given to the world-wide proclamation, "Go ye into all the world."

OUR ILLUSTRATIONS.

It has been quite gratifying that so many schools and classes were in a position to send us photographs with which to illustrate this number of the Visitor. They are all very good and will add greatly to the interest of this number. There are a number of pictures which are coming and will be too late for this issue. But their effort is not lost. In connection with the Sunday-school lesson these pictures can appear from time to time, and will add greatly to the interest of the mission work in the Sunday school. Furthermore, should any school at any time in the future secure a photograph and is willing to have it used in the Visitor, send it in and in due time it will appear. The photograph itself will not be injured and will be returned as soon as the plate is made.

DISTRIBUTION.

As was announced in the last issue, this number is for free distribution in the various Sunday schools. Had each school in the Brotherhood ordered fifteen

copies the demand could not have been supplied, because of limitations in the postal laws. It is encouraging that a number of schools have shown sufficient interest in Sunday-school work and missions to order some as high as two hundred or more copies. The question that now stares the Editor in the face is how to interest those who have not ordered, so that hereafter they, too, will be ready to avail themselves of such an issue of Sunday-school argument as this is. Should any one have a plan, do not be slow in suggesting it.

UNITED IN PRAYER.

The workers in India have agreed that each Wednesday evening at 7:30 they will at their several stations engage in prayer for a revival in the church. Some of them are hoping that among the members of the church in America are many who will at the same time join in the same service. The difference in time between the two places is about ten hours, so that those in this country in "central time" would have to stop their work at about nine in the morning to actually be engaged in prayer at the same time. Those in "eastern time" an hour later, while those west an hour or two hours earlier, according to the time from Chicago.

Whether it is so necessary that the same hour exactly is observed, the church will do well if she unites in crying unto the Lord daily for the progress of the Gospel in all the world. Progress is made only on her knees. Too large a percentage, it is feared, are not on their knees in humble, fervent prayer.

PROGRESS IN CHICAGO.

Sunday, Sept. 10, marked the beginning of a new era in the mission work of Chicago. The regular services were held at the church on the west side at 183 Hastings St., but there was also preaching at the church on 466 Van Buren Street, another quarter of the city. Further, the house recently purchased by several brethren on the south side was dedicated by two memorable services. In the morning the sermon was by Bro. A. C. Wieand, of Chicago, and in the evening by Bro. E. M. Cobb, of Elgin, Ill.

Thus is the work growing in all its parts. These two new points of preaching are the direct results of the Sunday-school extension work which has been so ably carried on in Chicago.

REPORTS FROM THE STATE SECRETARIES.

The Sunday-school committee earnestly desires the reports of the year's work from the respective State secretaries at as early a date as possible. Don't be last in making your report. It is not only a very annoying thing, but shows poor interest in the work. Then, did you know how trying it is when the Committee is ready to get out the report and one or two have not sent in their State reports and so the Committee must wait, you would not for a minute delay your report. In this, as well as other things, make the business of the kingdom first and foremost.

MANUAL ON TEACHERS' MEETINGS.

Every active Sunday-school superintendent and teacher, if not others, should be very much interested to know that a manual on teachers' meetings will be ready for distribution by Dec. 1. It is being prepared by Bro. H. P. Alaugh, of Chicago, and while advanced pages have not been submitted, to know its merit, surely, coming from one having had the experience and success that the author has had, it should prove to be very helpful to all Sunday-school workers.

THE ANNUAL MEETING SUNDAY SCHOOL COMMITTEE.

In reading the interesting articles appearing in this number of the Visitor, the reader must not forget that the idea of having a special issue in behalf of the Sunday schools of the Brotherhood, originated in the minds of the Annual Meeting Sunday-school committee. When they found such an issue was at their command, they brought together the material, and to them should be given the credit for what the reader enjoys in this number.

The Visitor is glad that it can bear to its many readers such a message as this one is. It stands to help develop the missionary idea in the hearts of every Sunday-school scholar just as fast as this can be done.

A RAILROAD MAN'S VIEW

By GEO. L. M'DONAUGH.

There is no better way of "Going" than by staying long enough at the place to live in the truth that has been proclaimed

The writer was congratulating a brother on an article he had written in the Gospel Messenger on mission work and colonization and received the reply, "Yes, I have been congratulated by a number of railroad men." It was not the words, so much as the tone in which they were spoken, which caused the writer to THINK, and now he proposes to give the readers of the Visitor some of the results of that "think."

Is it possible that the general impression is that, being a railroad man, he cannot honestly express his thoughts or approval of such articles as a Christian man, without being misjudged and having it said, "Oh, yes! you are a railroad man," or in other words, he approves of it because of selfish motives.

Nearly two thousand years ago the carpenter's Son sent out representatives to work in the mission fields, and He chose them from very lowly walks of life, such as fishermen, tent-makers, etc.

Later on there was colonization work done, not voluntarily, but compulsory, by Roman soldiers, who planted a colony in Rome, and later we find Paul addressing an epistle to this colony. In the 12th chapter of that epistle we find where he says in substance, If you are a preacher, preach; if you are a teacher, teach, etc., and also counsels them to not think too highly of themselves, but to so think as to think soberly.

The writer feels confident that, if there had been railroads in those days, Paul would have included in his admonitions, If you are a railroad man, talk railroad, if, by that means, you can do missionary work by colonization, and thus spread the Gospel.

Coming up to later years, we find that Alexander Mack, in establishing a colony at Germantown, Pa., came over to this country in a sailing vessel, and later on, the Brethren with ox-carts and covered wagons for conveyances, left Pennsylvania, Maryland, Virginia and colonized Ohio, Indiana and Illinois. Later, continuing the same work and utilizing the same conveyances with the addition of the railroads, they have colonized and built up churches in the country still west of that. The writer, a railroad man, thanks God that he was permitted to assist in the work of finding homes for the Brethren in Kansas, Oklahoma, Texas, Nebraska, Colorado, Idaho, Washington, Oregon and California.

Not only have these Brethren bettered their condition temporarily but they have grown spiritually, and are building up

congregations, establishing churches, reclaiming isolated members and securing many new ones.

In fact, the method, if history is to be relied upon, is in harmony with Him who plans all things for His children. By permission of the Editor, let all the upwards of 20,000 readers of the Visitor join in singing the following, "My Father Planned it All."

No. 4. My Father Planned it All.

H. H. PIERSON. COPYRIGHT, 1902, BY E. O. EXCELL. WORDS AND MUSIC. CHAS. H. GABRIEL.

1. What though the way be lone - ly, And dark the shad - ows fall;
2. The sun may shine to - mor - row, The shad - ows break and flee;
3. He guides my halt - ing foot - steps A - long the wea - ry way,
4. A day of light and glad - ness, On which no shade will fall;

I know where ere it lead - eth, My Fa - ther planned it all. . . .
'Twill be the way He choo - ses,—The Fa - ther's plan for me. . . .
For well He knows the path - way Will lead to end - less day. . .
'Tis this at last a - waits me—My Fa - ther planned it all. . . .

CHORUS.

I sing thro' shade and sun - shine, And trust, what e'er be - fall;

His way is best— it leads to rest; My Fa - ther planned it all.

From "International Praise," used by permission of E. O. Excell, Publisher, Fine Arts Bldg., Chicago, Ill. Single copies, 35 cents.

MISSIONS IN THE SUNDAY SCHOOL

The Editor gratefully acknowledges the brotherly help which came to him in time of greatest need, through Bro. S. A. Long, of Dayton, Ohio, who of his own volition and without any knowledge of the need, prepared and sent in the following comments on the Sunday-school lessons for October.

Oct. 1, Daniel and Belshazzar.
Daniel 5: 17-30.

"The face of the Lord is against them that do evil." (Golden Text.) Certainly! Not arbitrarily set against them but naturally against them. By the very order of things His face is against the evildoer just as heat is against cold or light opposed to darkness.

There is no power in all the universe good or bad (if evil has positive power), that is not against the evildoer. To do evil is to challenge destruction from every existing force. Why? Simply because it puts us out of harmony with God and consequently out of harmony with all forces or systems of power.

Just as the whole body responds to cast a cinder from the eye or every physical organ rallies to throw a poison out of the system, so the powers that be are naturally opposed to the sinner. He is a foreign substance, a poison and must be removed.

Just as the government guards against dangerous inhabitants, so the combined forces of the universe are under marching orders to charge upon and destroy the evildoer for in the divine, universal government he is a foreigner, an anarchist. There can be no security or liberty save in loyal citizenship.

The sinner is different in nature from God and to be thus different from Him is to have His face against us. This is not true simply because God has said so but because of the very nature of things and would be true if He had never spoken to man. No act is evil because God has spoken against it but God has spoken against it because it is evil. When God says, "The soul that sinneth, it shall die," He is not in wrath uttering a judgment but in mercy revealing a law.

Here, then, is His first love for us that by a revelation of Himself He has made it possible for us, knowing good from evil, to avoid what would otherwise be certain destruction.

In view of this, for a man to think he can do evil and yet avert the consequences is to at once defy His power, question His revelation and spurn His first love.

Oct. 8, Daniel in the Lion's Den.
Daniel 6: 10-23.

"The angel of the Lord encampeth round about them that fear Him, and delivereth them." (Golden Text.)

Security, liberty, life! Splendid sequence that this text should follow that of last Sabbath! There was death, here is life. There was the danger signal, here is the bugle note of victory. There saved by revelation, here nourished and protected.

To comprehend these two texts is to grasp the full relationship of man to God.

In last lesson we saw man with everything against him. All powers were between him and God pushing him down. Here we see him facing God and all powers pushing him up. There is absolutely nothing against the Christian. Only in the measure of man's evildoing can there be a single force which does not shove him Godward.

It is a kind Father who warns us against doing evil, but it is a God of love who teaches us how to become active forces for good. The whole burden of the old law was to check man in his evildoing. He was not yet taught to do good; he was simply kept from the wrong; but with the coming of Christ, this vision of love, there came the possibility of doing good. Marvelous progress! But how many Old Testament brethren still live! Find not your chief

satisfaction in avoiding evil but in doing good.

Here then is the fullness of God's love revealed in that, having saved us from death, He yet energizes for life and finding us weak He encampeth round about to fill us with His power.

Oct. 15, Returning from Captivity. Ezra 1: 1-11.

"The Lord hath done great things for us, whereof we are glad." (Golden Text.)

Really, now, are we glad? How glad? If not glad, why not? In this beautiful text, this splendid gush of the psalmist's thanksgiving, some of us must face a serious judgment.

In view of the great things which He has done for us who can stand unblushing before his own ingratitude? What does it mean that I can fail to sing praises? How is it that my heart does not overflow with thanksgiving? If my joy and gladness are not spontaneous something is wrong. To be thankful simply from a sense of duty is not enough. We should find it impossible to repress our gladness. But do we? Why not?

Ah, this brings us face to face with our naked, poverty-stricken souls! We are but starving spiritual parasites when we might have been happy children.

When the death angel hovers threatening over our loved ones and then suddenly disappears, do we need anyone to tell us that we ought to be glad? When we have passed any great threatening danger, are we thankful merely from a sense of duty? When with early spring the birds sing and flowers bloom, do we wait until the chorister starts a song to feel happy?

Under these conditions we could not fail to be glad, thankful and happy. Thus it should ever be in the Christian life. But too often it is not. The trouble is in what we are not. We deceive ourselves into thinking we are all right. We go to sleep in our half-starved condition. Drink deep of the river of life, eat freely of the Bread of Life.

Rest not satisfied in the fact that you do no evil, but consume your last energy in doing good (see last lesson), and then when you really have some spiritual vitality you will rejoice in the Lord as naturally as the sun shines, the birds sing or the flowers bloom. The trouble is in what we are not.

Oct. 22, Rebuilding the Temple. Ezra 3: 10 to 4: 5.

"The temple of God is holy, which temple ye are." (Golden Text.)

Me, a temple! You can judge very accurately what kind of people live in a house by carefully noticing what kind of a home it would make. We have all seen houses that no decent person would live in. God never lives in a temple that would dishonor Him. Do you feel empty? Perhaps you are not inhabited?

The only legitimate reason for your having a strong, useful body is that it may be a place where God may be seen and manifested to men. Quit thanking the Lord for food simply because you are hungry. Praise Him because you see in it the building material to reconstruct His temple.

This is not a lesson in Bible history but a lesson in life. Our bodies are the temple that is continually being destroyed and needs rebuilding. How beautiful it was at first! How terribly it has been wasted and destroyed. We rejoice at its repair but weep at remembrance of what it once was.

When God in His inimitable love spares us the guilt of sin He does not reverse the whole machinery of nature and allow us to escape the results of sin in bodily suffering and decay. What man or woman of thirty years or more does not shed bitter tears at memory of what this temple once was? But how it has been weakened and soiled by self-indulgence! When the walls of physical energy have once crumbled they may be

rebuilt. But who does not mourn at their imperfection?

Then up come the heathen helpers to offer their services. Alcohol, tobacco, highly-seasoned foods, drugs, patent medicines, all these offer to help rebuild our temples. They may seem at first to help. They seem to add power and vigor, but beware of such alliance. We are not rebuilding a temple for the temple's sake, but for the Lord's sake.

The cause of Christianity is suffering much to-day because we lack energy and we lack energy because, through abuse of our bodies, we have wasted our strength.

Save the virgin walls if you can, but if once overthrown rebuild. And let not the Samaritan help. He will betray you.

Oct. 29, Power Through God's Spirit. Zech. 4: 1-14.

"Not by might, nor by power, but my Spirit, saith the Lord." (Golden Text.)

Spirit is power for it is life. You can't get the Spirit by being mighty or powerful, but you can be mighty and powerful by being spiritual.

You may have natural gifts or talents or education or culture which give you some power, but be not deceived. God has no use for these alone. They are valuable only as instruments in the hands of the Spirit.

Unless filled with an insatiable, self-consuming desire to do good; unless the honor and glory of God is more dear to me than father, mother, sister, brother, husband, wife, loved one or even life itself I have not the Holy Desire, the Spirit of Power.

We lack power because we lack desire. Man acts only when he wants something and the vigor of his action depends upon the intensity of his desires. To want the good and want it for itself and with a desire that reckons everything else worthless, this, this is the secret of power.

What a man really cares for is a splendid index of what he is, and the intensity of his want must measure his vitality. Given an insatiable desire for the good, and you have the Holy Desire, the Spirit of Power. So long as we are seriously interested in other things we must see in them the quality and strength of our lives. The farmer who is more seriously interested in the size of his hogs than he is in the honor and glory of his God can claim only the nature and strength of a hog, he need not expect the Spirit of power.

Are you weak? You have the nature and power of the things you really care for. Nature grants you this. No man can deny it.

A VIRGINIA ESTATE SETTLED.

Eld. M. J. Good, deceased, of New Market, Va., by his last will and testament left $3,500 of his estate to certain beneficiaries. Among the number were Bridgewater College, $1,000, and the General Missionary and Tract Committee, $500. The estate, however, equaled but 79.55 per cent of the amount willed and this has been distributed among the heirs and the two beneficiaries above mentioned on that basis. Brother J. Frank Good, son of the deceased elder, did not as much as charge the lawful commission which he was entitled to in order to settle up the estate. He certainly is to be commended for his generosity. His action is in strong contrast with some cases which the Committee has met in which members of the church have tried to keep the due share willed the church from reaching the place intended by the deceased relative. It is for this cause the Committee favors a transfer of property during the lifetime of the testator, for then he knows it goes just where he desires. If need be, an annuity can be arranged for and as a rule the testator receives as large or larger income than he would did he continue to hold the property. But in this case the will was good and the estate was carried out according to the wishes of him who labored so long and well for the church.

JUST SUPPOSE.

Suppose you were a little girl,
And your home was in Japan;
Suppose the third of March had come,
And your name was Ume San,
Why, then would come the Feast of Dolls,
And O, how glad you'd be!
For on that day the dolls come out
Their girl mammas to see.

The honorable father's hand
Unlocks the store-house door,
And from it brings a hundred dolls,—
Perhaps there may be more—
Then in the best room of the house
On shelves of lovely red,
They're placed in order—one by one—
I'd like to see the spread!

RECITATION: "JOHNNY AND THE MONEY."

Johnny gave a cent to missions,
One whole cent—how large it seemed!
Johnnie felt himself a giver,
As upon the plate it gleamed.

One bright cent from Johnny's pocket,
Where a nickel and a dime
And three other duller pennies
Were reposing at the time.

"I should like to go for missions,"
Said the nickel, looking glum;
"But I know too well I'm booked for
Cigarettes or chewing gum!"

"I would love to help the heathen,"
Cried the dime; "but, then, you see,
Johnnie wants a new dime novel
That he's going to buy with me."

"Well, we wish," the three cents murmured,
"Johnny would have let us go;
But for marbles, cakes, or taffy
We'll be quickly spent we know."

So they sighed and wished; but Johnny
Wrapped in generous self-content,
Felt himself a Christian truly,
Since he'd freely given a cent.

FRED'S MISSIONARY COW.

Please listen, for I wish to tell
To all, about my Kittie Nell,—
My mooley cow is she.
The day when I was ten years old,
My dear old Uncle Willis told
That Kittie was for me.

"Moo, moo, moo, moo, how do you do?"
Says Kittie Nell.
Then dingle, dingle, goes her bell.
And "moo, moo, moo, how do you do?"
I say each morn
When I feed her with grain or corn.

Good care I take of Kittie Nell,
And for each quart of milk I sell
I have seven cents you see.
One quart of milk does grandma take,
Two other quarts has Mrs. Blake,
Three pints has Auntie Lee.

One quart I give to Mrs. Moore,
Because she's very, very poor,—
The rest my mamma takes.
And all this money that I earn
Into my mission box I turn,
And quite a sum it makes.

—Alice May Douglas.

"THEY CRIED OUT FOR FEAR."

(Matt. 14: 26.)

Lord Jesus, I would not fear Thee
Could I see Thee walking the sea;
'Tis light on the boisterous billows
When I know Thee coming to me.

Lord Jesus, the wind is heavy,
The stars are gone out from the sky;
Over the voice of the tempest
Let me hear Thee say, "It is I."

Lord, I have toiled all the night long—
Thou hast reason, I know, for delay—
But 'tis the fourth watch, Lord Jesus,
O tarry no longer, I pray!

Open my eyes to behold Thee,
Let me know Thee coming to me.
I would not fear Thee, Lord Jesus,
Could I see Thee walking the sea.

—Mrs. J. H. Knowles.

THE LITTLE FRESH-AIR CHILDREN.

By Rebecca Bowman.

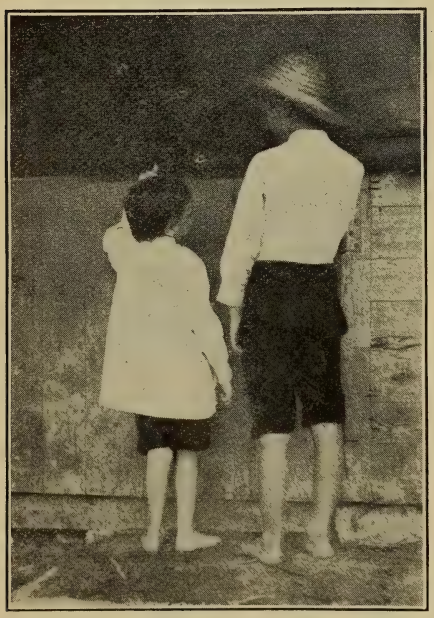
"Ye have the poor with you always, and whensoever ye will ye may do them good."

"Don't you know, those boys made fun of me," solemnly announced little Robert Faithful, as we came up on the porch together, on our return from Sunday school.

"Why, dear, you must have been mistaken," I replied, "those boys would not wish to 'make fun' of such a little boy as our Robert is, would they now?"

"Yes, they did," he insisted. "They called me 'Fresh-air kid' and laughed about it." And the pinched, pale face of this frail child of the tenement was overshadowed with pain, as he recalled his recent experience with the strange boys at the "Old Meetinghouse" in the quiet country.

And I began to ponder upon some things that appear strange. Why do we refuse help to the pitiful, suffering children of the crowded cities of our own States, and then on the other hand, contribute liberally of our means to the support of the children of China, India or Africa, as the case may be?



His brother of the tenement. "How long will you stay, Robert?" "I don't want to go back home, I love it here."

Garber's Church, "The Old Meeting-House" frequently referrel to in the "Life of John Kline.

Why do we make long(?) prayers for the "orphans, distressed and oppressed" and entreat God to bless them with the choicest of blessings, and then insist, (oh, the mockery of it all,) that "we cannot take such children into our home to be with our little ones, even for a short while, the risk and danger is too great. We will give of our money, Lord, but not our toil and pain and care, no Lord, not that, not that." And so the little sad ones, surrounded with sin and wretchedness, perish one by one, while the greatest blessing that could possibly come into their darkened, cheerless lives, and which lies in our power to bestow, is selfishly withheld from them. How unspeakably sad!

Why, do we really believe our children are better, and do we want to have more consideration shown them than is shown to the children of the missionaries who must labor continually among conditions of sin and wretchedness and heathendom, all the year long? Do we?

Now then. Don't we begin to conclude that it would be a wonderfully heartening thing to those same missionaries if everybody will be willing to do the little Christlike things that come

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DISTRICT MISSION WORK.

For a long time it has been the conviction of the General Missionary and Tract Committee that more effectual work in the respective districts would be decidedly helpful to the districts and in the long run help the general work. But no plan suggested itself and so the districts have been moving each one after its own inclination and leading.

Recently an inquiry was sent to the secretaries of the several district boards on the matter of bringing their work more systematically before their respective constituents, and an effort made to unify the endeavors of the several boards. The plan suggested is that every four months each secretary make a report of the work done in his territory and a part of the Visitor be set apart for the publication of these reports. Also the problems which each meet, how to solve them, and a general interchange of method and helpful suggestions be given.

A majority of the secretaries replied promptly, saying they favored the move and would do their part willingly. The following are some of the thoughts expressed in regard to the project, and some other suggestions that it will be well to think about.

Chas. Hawbecker, of the Northern Illinois and Wisconsin Board, says: "I am impressed with the fact that district mission work is not being pressed as it should be or not as much is being accomplished as is our desire to see done. And there is not the coöperation desirable between districts and their work that there should and ought to be to be used as incentives to helpfulness. Several years ago I asked the foreman of Committee on Arrangements at Annual Meeting for the privilege of a meeting of the district boards at Annual Meeting. The request was granted. These meetings have never been as liberally responded to as was desirable, I suppose from a lack of proper efforts put forth. I am often desirous of knowing the methods others are using in carrying on this work in the respective districts that I may be helped."

Bro. G. A. Snider, of the board of Northwestern Ohio, gives the following reasons why he favors this symposium of reports from the districts in the Visitor:

"First, it would supply to the members of the districts such information as they ought to have. Second, the Visitor is eagerly read by all who are interested in missions. Third, our members of the districts do not have sufficient knowledge of the conditions of the field and the workings of the board to keep them alive and interested in the work. Our annual reports at district meetings must necessarily be short and members who need the information do not attend district and other missionary meetings. I think the plan a start in the right direction."

Peter Brower, of the board of Southern Iowa, says: "I am heartily in favor of the plan and it has been in my mind for some time. We want to keep in closer touch with each other and with the general board. I think also there should be a stronger effort made to have a representative from each district board

to meet at Annual Meeting and encourage and strengthen each other."

J. Harman Stover, secretary of the board of Oregon, Washington and Idaho, writes thus: "I fully concur in the suggestions made to report the work of the district triannually. I favor any move that will better systematize the mission effort of the whole church. Why could not every district board be brought to act in full accord with the general purposes and plans of the General Committee? This would, it is true, centralize power, but it would also mobilize forces. Our power lies in oneness of purpose; what we accomplish will be in proportion to how we are united in effort. Why could not a pro rata assessment for World-wide Missions be laid upon each district, collected by the district and sent in to the General Committee? Why could not each district recommend to the General Committee her best talent, her most consecrated young men and women, from whom the field could be supplied with efficient workers?"

The time was short and many of the districts were not prepared for the report for the four months ending Aug. 31, 1905. A number have written in, saying they would be ready to make a report by Jan. 1, 1906. These facts should be borne in mind in reading the following.

Arkansas.

California and Arizona.—C. W. Guthrie, Los Angeles, Cal. We are glad to report an encouraging continuation of our work in the district. While we have some discouraging features to encounter in our work at times (what district, or church either, is entirely free from those things?), yet we greatly rejoice that the work of the Lord will and does continue to prosper in our midst.

It is very evident that we should expect to get out of anything just in proportion to what we put in it. And if we do not put much into our work for Christ, how can we expect to get much out? We have many reasons to feel greatly encouraged in our district work, for not only have we a faithful band of workers who continue to prosecute the work with all their energy and strength, but we have been greatly encouraged and substantially benefited and aided by personal donations and Sunday-school collections. And we are glad to say right here that one of our Sunday schools of the district gives its entire collections to the work of the district, and we are sure that it will be abundantly blessed for it. This coming over and above the regular apportionments of the churches is all the more appreciated.

There seem to be two things very necessary in all our work of spreading the Gospel. First, CONSECRATED WORKERS; and second, CONSECRATED GIVERS. While we have no complaint to give in reference to either one of these in our district, yet we feel like Paul we ought to go on to perfection. And certainly the perfect way is not the ordinary way. When we have the PERFECT WAY incorporated into our giving, we will have no occasion of feeling bad because some one has asked us for money, but on the contrary we will be glad for an opportunity to give to the Lord that which belong to Him. In other words, I believe the PERFECT WAY is, ONE-TENTH for the Lord, more if you can.

The work at the Vernon Mission, which has been started only eight months, is indeed very encouraging. Not only can they report a regular attendance of over ninety in their Sunday school, but they have had three additions to the church by baptism.

The work at Channing Street Mission is moving along very encouragingly also. The new department which has been opened up for the boys, under the care of Bro. Snell, is increasing in attendance and interest. Some twenty boys are in regular attendance now every Thursday evening, and they are quite enthusiastic over their work.

Bro. J. W. Cline, who has charge of the preaching services this year, has been giving illustrated sermons on the

life of Christ, and of the Apostle Paul, which have been much appreciated as shown by the increased attendance. A number of our workers have thrown together and purchased a stereopticon, and donated it to the mission, and it is now being used in connection with the boys' work also.

The work in Santa Ana is also quite encouraging, with new members moving in.

342 N. Main St., Los Angeles, Cal.

Illinois, Northern.

Illinois, Southern.

Indiana, Northern.—R. W. Davenport, Goshen, Ind. L. H. Eby at Ft. Wayne all his time, Sister May Manners at South Bend one month, J. W. Kitson in Little St. Joseph church eight days and Bro. Shrock in Pokagon, Mich., four days includes all the work. I am not able just now to give a more complete report. Our greatest need is more workers.

Indiana, Middle.—J. H. Neff, Huntington, Ind. Our efforts have been directed to the following points: Kewanna, Blue Creek, Beaver Creek, Palestine and Beaver Dam churches. Also the cities of Fort Wayne, Logansport, Huntington and Portland.

Ministers engaged in the work were: W. W. Barnhart, J. H. Wright, W. J. Barnhart, W. S. Toney, L. H. Eby, J. D. Rife, D. W. Hostetler, J. W. Stoneburner, S. Leckrone, J. L. Hazlett, J. A. Miller, G. E. Swihart, and David Minnich.

For time they have received $222.75; for expenses, $76.26; a total of $299.

Spending this amount and only four converts as a visible result seems like a waste of money, but even if this were the only result and one soul is of more value than the whole world the money has been profitably invested. However, it is possible that an equal amount more judiciously expended could accomplish greater results. Therefore we would like to have suggestions from others as to how the most good can be accomplished with a given amount of money.

Indiana, Southern.—D. E. Bowman, Hagerstown, Ind. Our field, the Southern District of Indiana, comprises about two-thirds of the State,—more than sixty counties, of which many have no Brethren. In all this territory we now have but two missions regularly supported, Muncie and Indianapolis. There are five or six other places which were established as mission points fifteen and twenty years ago. Some of these had at one time thirty and forty members, while to-day there are none who claim membership. The district has spent hundreds of dollars sending ministers to these places. Now in their last visits to those places they all report about the same, that the interest is dying, giving as reasons that the preaching services in time are too far apart and that each place needs a resident minister or shepherd for the flock.

Our proposed remedy is, if we had the money, to place an evangelist in the field and have him devote his entire time. If we had more earnest, consecrated workers we think the money would be forthcoming.

Iowa, Northern, and Minnesota.

Iowa, Middle.

Iowa, Southern.—Peter Brower, South English, Iowa. C. E. Wolf at South Ottumwa, J. P. Bailey at New Market, J. D. Brower, Peter Brower, C. M. Brower and H. C. N. Coffman at Middle Creek is the regular and irregular force which has labored in the last four months in our field. But there is much information which I would like to give not at my command now, but hope to have it for next report.

Our receipts have been as follows: English River church, $60; $58.99; the Sunday school, $7.75; C. B. Ruth, $5; South Keokuk, Sister Gabel, $5; Salem church, $27.50; South Keokuk, $14.90; Crooked Creek, Sister Rittenhouse, $1; money received on endowment: D. P. Bailey, $1.25; Simon Arnold, $1; E. G. Rodabaugh, $2.50; Susan Albaugh, 50 cents; Jerry Wolf, $1.25; Wm. K. Knee, $1.30; Jacob Royer, $1.25; J. M. Follis, $1.25; Wm. Black estate, $10.50.

Expenditures: C. E. Wolf, $160; brick walk, $40; board meeting, $6.18; Middle Creek church, C. M. Brower, $175; Peter Brower, $3.07; New Market church, J. N. Bailey, $17.60.

Our great apparent need is consecration. If our membership would be more consecrated, feeling the force of the words, "The earth is the Lord's and the fullness thereof," and that we are only stewards, to make proper use of what is entrusted into our care, the treasury of the Lord would be full to overflowing, and many of our membership would lay themselves on the altar and say, "Here am I, send me."

Our greatest problem is how to increase our ministerial force. It seems that our ministers are getting old, and younger ones are not chosen to the ministry as they should be and in fact the younger members are not developing for the ministry as they should, but are preparing themselves for worldly occupations.

What is the remedy?

"The harvest truly is great but the laborers are few: pray ye therefore the Lord of the harvest," says our blessed Master, in tones that should come very forcibly to every one of His children. And if we pray we are sure that we will work to that end. The fields are white to-day ready for the reapers, and much of the grain will not be garnered into the Master's garner for want of laborers. Let us work and pray, while time and opportunity is granted unto us, the night cometh when no man can work.

Kansas, Northeastern.—S. J. Heckman, Michigan Valley, Kans. I am not able to give you a complete report yet. We do not have any regular evangelist in the field. Bro. I. H. Crist, at Kansas City, is the only one doing any regular work at present. I shall have a more complete report next time.

Kansas, Northwestern, and Colorado.—Chas. Sloniker, Burroak, Kans. Our district evangelist, T. E. George, has visited various churches, spending two months preaching 31 sermons and making 40 visits, and traveling 640 miles in a private conveyance. Martha Miller, located at Denver, Colo., made 114 visits, handed out 199 tracts, 69 Gospel Messengers and attended 98 services, besides spending a number of days with the sick. The number of accessions through these efforts is five. The total expense, $172.

Our greatest apparent need is more consecrated ministers and our biggest problem is a plan to locate ministers at isolated places.

Kansas, Southeastern.

Kansas, Southwestern.

Maryland, Eastern.

Maryland, Middle.

Maryland, Western.

Michigan.

Missouri, Northern.

Missouri, Middle.—C. A. Lentz, Leeton, Mo. This report includes five months, ending Sept. 1. Moses Cruea in Jackson county 42 days and in Saline county 13 days; D. L. Mohler in Jackson county 4 days and L. B. Ihrig in Hickory county 9 days. In all, these brethren visited 57 homes, traveled by rail 672 miles and private conveyance 129 miles. Total expense to board $86.10. Four accessions. Our greatest need is money.

Missouri, Southern.

Nebraska.

North Dakota, Northern Minnesota and Assiniboia, Canada.—J. C. Seibert, Cando, N. Dak. Levi Snell spent two months at Oberon and Turtle Mountain; Paul Mohler eight weeks at Kenmare and Bowbells, besides time in Turtle Mountain church; C. H. Brown spent six weeks in Rock Lake church and D. M. Mohler three weeks at Salem church. Our board has lately been reorganized as follows: Pres. J. C. Seibert, Cando; Vice Pres., D. M. Shorb, Surrey; Sec., Geo. C. Long, Zion; Treas., Wm. Messler, Zion. The other member is D. F. Landis, Williston,—all North Dakota. I will have a better report the next time.

Ohio, Northeastern.

Ohio, Northwestern.—G. A. Snider,

Fostoria, Ohio. This report covers five months ending Sept. 1. The following have been engaged the five months in active work: Ira S. Long, Fostoria, B. F. Snyder, Bellefontaine; David Byerly, Lima, and J. L. Guthrie, Nevada. The total number of homes which these brethren visited during their labors is 194 (not all reported), and a number of tracts have been distributed. There are six Messengers circulated at the regular expense of the mission. The distance traveled by rail by these workers is 1,000 miles and by private conveyance 445 miles. Total expense (not all reported), $230.62.

The following have contributed to the district mission fund: April 21, by collection, $2; J. M. Miller, for Sugar Creek church, $40; Rose Gardner, $10. June 2, Logan church, by J. I. Kaylor, $25; July 19, Wyandot church, J. L. Guthrie, $26.16; Eagle Creek church, N. R. Freed, $57.72; Ed. Kintner, money borrowed, $30; Lick Creek church, J. M. Jordon, $25.57; Gen. Miss. & Tract Com., $200. Total, $415.45.

Our greatest need is more of the right kind of workers. We have a number of points we would like to work if we had the material.

One of the problems we have and on which I would like suggestions, is how to distribute properly our ministerial force. Some of our churches have as high as five ministers and a number have none.

This board is helping other points in a small way, not mentioned here.

Ohio, Southern.—H. C. Royer, Union City, Ind. E. B. Bagwell at Rush Creek, almost entire time, S. Z. Smith, Sidney, entire time; John T. Moll, Constance, Ky., regular appointments, S. Snell at Charleston and D. Leatherman at Gunnersville over Sundays, and a few others at other points make up our working force. These visited 73 homes and the entire expenditure is about $215. Our receipts have been: Mrs. Grayham, 75 cents; Frankfort church, $3; collection for a brother at district meeting dinner table, $38.93; Covington church, $12.25; Ludlow church, $76.35. Our greatest need is more missionary zeal.

Oklahoma and Indian Territory.

Oregon, Idaho and Washington.—J. Harman Stover, Tekoa, Wash. The best I can do now is a report for twelve months ending June 1, 1905. During this year J. U. G. Stiverson and wife labored at Weiser, Idaho, G. C. Carl and wife at Newberg, Oregon, and S. E. Decker and wife in southern Oregon. These visited 319 homes and the accessions were 54. The distance traveled by rail, 7,384 miles; by private conveyance, 1,435 miles. Total expense, $1,158.35. This includes their living for the year. We aim to collect $1.20 per member from the district. Our greatest need is, first, greater consecration; second, more churchhouses. We should like suggestions on how best to open up a new field.

Pennsylvania, Eastern.—I. W. Taylor, New Holland, Pa. J. K. Pfautz held meetings at Pricetown and Oct. 1 another evangelist will be located. We are glad to report four accessions. I hope to have a fuller report the next time.

Pennsylvania, Southern.

Pennsylvania, Middle.

Pennsylvania, Western.

Tennessee and North Carolina.

Texas.—Geo. Marchand, Manvel, Texas. Our field is immensely wide and we have given our workers the liberty to work where they find opportunity or they are called. The regular southerner of Texas is hard to reach with the Gospel as we understand it. They can hardly believe the negro has a soul like the white man. I shall be better prepared to make a report January 1.

Virginia, First District.—D. N. Eller, Daleville, Va. Bro. Chas. Yearout is our district evangelist and Bro. D. Price Hylton is located at Littlesburg, W. Va. The approximate expense for time and traveling expenses is $125. Our greatest need is more consecrated workers and the problem is how to proceed to locate the men we have. Our field is

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FROM THE FIELD.

Manchester College Notes (Indiana), by James Morris, who reported last year, shows wide-awake activity.

Vacation is passed, and with it many souls have been ushered into eternity. Among them are many who know not God in the pardon of their sins. When the summons comes the opportunities for preparation have fled. When we were in company with our fellows we should have helped them to improve their many opportunities and get nearer to their blessed Master. If we have failed in this, we have surely failed as missionaries. A real missionary is a missionary wherever he is and he will be constantly helping people to be happier and more Christlike; he will practice during the week what he preaches on Sunday; he will be bubbling over with love for souls. A lady gave as her reason for not attending church services, that she knew how some of the leading church workers lived. She said that her husband was a drayman and that he would take case after case of beer into their cellars and in a few days the cases of empty bottles back to the saloon. Then on Sundays these same people would get up and give a long talk on the evils of the saloon. She said that she couldn't get any benefit from the preaching from such people. Am I driving any one from church services? Are you keeping any one away by your living during the week?

A great many of the former students returned this year and brought with them some new ones. There are still some vacant places in our Missionary Reading Circle, one which is made so by Sister Stauffer. We wish her God-speed in her work. The Circle has continued throughout the vacation. On Tuesday evening, Sept. 5, the members of the Circle met and selected another book and also elected officers for another year. The book selected was "India; a Problem." We have again Bro. U. R. Young as our leader. Miss Mary Wine, of Mt. Morris College, paid us a visit and while here she did not forget the prayer meeting, our Missionary Reading Circle and Christian Workers' meeting.

The first meeting of the Volunteer Band was held Sept. 12. Five of the six members that were here last year are back again for work.

We are glad to note the increase in attendance in the Bible Department this year. The former students are continuing their work and new students are beginning the work. There are now some in each of the three years' work. We trust that there are some who will become missionaries. While we are praying for the missionaries that are in the field, let us not forget to pray as Christ commands us: "Pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest."

Bro. E. R. Yundt, who has Spent the past three Years in Civil Service in the Philippines, Gives an Interesting Talk at Lordsburg, Cal., so reported by Mrs. Grace Hileman Miller:

Bro. E. R. Yundt (son of Elder Simon E. Yundt), who has just returned from the Philippine Islands, where he spent the past three years in civil service, gave us a "talk' in the church at 8:45 last evening on the "Religion of the Filipino." He reviewed it from its beginning with the Spanish priests (friars)

down to the present day, and concluded by telling how our own church might open up work in that needy field. Before being in a position to convert the Filipino (or any other foreigner) the missionary must learn his language and customs and become acquainted with him in general. No one has a better opportunity to do this than those employed by the United States government to do educational work. Therefore the prospective Filipino missionary may follow no wiser plan than that of securing a position under the government in the educational field and when he has served his term, take up religious work. One fact must be borne in mind, however, and that is, you cannot teach anything along the line of religion in the public schools. There is just enough antagonism (more especially between the Roman Catholic and Roman Catholic independent [of the pope] churches) to prevent your doing so.

We appreciated the foregoing suggestions and thought the Visitor readers would too.

Florence Baker Pittenger, of Dahanu, India, Relates Progress made, as well as Blessings Received:

We are just as busy as we can be. We study, study, study. It is interesting as the language opens up to us. We are learning a little every day. Praise the Lord, by His help some day we shall be able to go about with loosened tongues. My greatest desire now is to be able to converse freely with the people, and thus get into their life more fully. There is so much to be done we are all anxious for the time to come when we shall be able to do more.

The monsoons are on. We were fully convinced of the facts one night. We were peacefully sleeping, when the rain came pouring into our room and before we had time to do much thinking our bed was thoroughly soaked. These are some of the varieties that come into the lives of missionaries. It is said that "variety is the spice of life."

Can you imagine how anxious we all were for the Annual Meeting news? Even though no workers are to be sent out this year, we feel that the great work will go on. There is so much to be done and so many ways to do good, certainly there is no room for any of God's children to be idle. I suppose there is no mission point where the work could not be advanced if there were more funds.

The Lord has been very good to us ever since we came. Our daily prayer is that we may be used of Him to bring many of these benighted souls to Him. There are always those who seek the Truth. Our former teacher is convinced of the reality of the religion of Jesus Christ. He wrote us a letter telling that as soon as he thinks he can withstand the persecution that will come to him if he openly professes Christianity, he will quench his thirst by accepting Jesus as his Savior. Oh that the Holy Spirit may come into his life and make him strong to do what he feels is his duty!

July 20.

Mary N. Quinter, of Anklesvar, India, Gives very Interesting Glimpses into the Life of the Orphan Boys:

We have been having heavy rains and the wind is whistling like November. Every one is now busy in the fields from daylight till dark on the days between the rains. The country around us here looks much more like the home country. The fields are larger than about Bulsar and are planted mostly in cotton. There is little rice raised in this part of the country. There is not enough rain for it. There are usually only about thirty-five or forty inches here, while at Bulsar there are from eighty to one hundred inches. Our garden is just being planted, and you would laugh to see the boys at it. One end of it has been planted in "murches" or red peppers. The natives are so fond of them and the boys always put them in their vegetable when it is cooked. If their food is not "teku" or hot with peppers and spices they do not like it. And so there is al-

ways a crop raised here. The most of the year the vegetables used by the boys are taken from the garden here. They have some sort of a vegetable every evening. They are very fond of onions and have them every day or two either cooked or raw. They are given food twice a day,—at noon and in the evening. Every day at noon they have "kitchurdy" which is rice and "dahl," a kind of pulse, cooked together. In the evening they have bread and some kind of vegetable. They usually eat the vegetable and keep the bread to eat in the morning. Do you think that's hard? Most of the natives around us eat but once a day and are glad for that.

There are five of the boys who do the cooking for them all, and the cooks are little fellows. I do like to see them at it, especially the bread-making. There is a new force in the cook house now and they do not all know just how to do it, and so sometimes the food is not just right. But our boys are generous and the older ones have said to me several times, "Mamma, they will learn and then it will be all right." The boys who do the cooking can only be in school in the evening, and Samuel has made it a rule that if a boy is bright enough and is willing to work hard enough to pass the fourth book, which is the third standard,—the government schools—while he is on the cooking force, that he shall be allowed after that to go to school in the day. And so each year after the examination a new force usually goes on the cooking if the others pass. This time all passed but one, and so only the lower grade boys do the cooking. However, one of the older boys who knows the work well and was at the head of the force before is helping the new ones, and teaching them when he is not in school. He is one of the bigger boys, but had not the chance to learn that some of them had and so has just been promoted from the work force. He is a kind-hearted fellow and always good to the little ones. We have some good boys—indeed, the most of them are so, and I love them more every day. I do believe we shall have some good men from them to help us by and by. But most of our boys are small and must grow awhile.

I wish you could see some of our boys' rooms. They are trying to keep them nicely. A prize has been offered to the boys keeping their room in the best order for three months. The other day a box of paper came from Bombay for the school. Samuel took the lid and made a shelf in it and told me to give it to some of the boys who had none. I did, and they were as glad to get it as I shall be to get my typewriter. They took it over and put it up, then called me over to see it. They had put their books in it,—their Bibles, hymn books and schoolbooks,—all the books they have, and had tacked some strips of colored paper on the corners and put some little pictures around it. These they had cut from advertising pages of papers we had given them to cover their books. A tiny looking-glass was hung from the middle of the top of the box, and they have a treasure. It made me almost want to cry to see it and to see how hard they had tried with the little they had to make something pretty. They are so fond of pictures. I have three of the picture rolls of the Sunday-school lessons, old ones, in my room here and they are never tired looking at them. As we are teaching the Bible stories in the daily Bible classes, they often come in use and emphasize the lesson. More of them could be used and if you know of a Sunday school which has some to dispose of we should be glad to get them.* Old ones are as good as new ones.

[Any school wishing to send a supply can do so by sending each roll separately at the rate of one cent for every two ounces.—Ed.]

Enoch H. Eby, of Jalalpor, India, Waxes Warm as he Discusses the Importance of Home Missions and a more Effectual Ministry:

We have gleaned with much interest the news of Annual Meeting and we

shall be glad for the report. I am glad you see the prospects as you do with regard to the present indications of the future development of the missionary work. I trust the Lord will raise up all the workers the church can use, both at home and abroad. I was never blind to the home field and its opportunities, but from this distance the possibilities of pioneer work, city missions and the uplifting of the colored race in America appear to me with greater significance, and in larger proportions. How eager we are to see a wise distribution of forces and the home field well occupied and worked. And how anxiously we watch the movements of the church in the homeland; for we are members of the body and dependent upon the spiritual health and vigor of the body for our power in service. Spirit forces know no space limitations and distance does not remove us from the need of coöperation, and sympathetic fellowship. This is forced upon us the more powerfully when we see the vital relation between the Welsh prayers and the revival in the Khassia Hills, as described in the pamphlet sent you last week by Bro. Long. How can the fingers move if the body gives no impulse? The head may have given the command and may have started the impulse, but if it is not transmitted the members are helpless. I cannot tell you how keenly we feel this and how we are yearning and praying for the church to open her heart to the Spirit's power, and without dictating how the Spirit shall conduct Himself among us, just wait in quiet reverence and humility and let Him do His glorious work. It is marvelous, it is mysterious! We cannot explain, and yet we are forced to believe. And I am coming to love with all my heart the simple faith that takes God at His word and believes the invisible and counts on the unseen.

I cannot help believing that there is a sturdy genuineness of character, an honesty and integrity of purpose a loyalty to God and the Book as understood, that is capable of marvelous results for God. But why are we not growing? Why is the church so old and has so few children? The active, spiritual element is striving against terrible odds somewhere. There is sin in the camp. Self and not Christ is lord. We are praying that the problem of the ministry may speedily be solved to the glory of God.

Whatever plan which promises to help us out of our present condition must deal with the educational element and provide for the proper training of the young ministry. This is not a side issue, but a main proposition. The newly-elected, or prospective minister must at least be given a chance to get ready. As to the efficiency of our present force, I believe we have a problem quite as important and as needy of prompt attention as the one of planning for the perpetuation and increase in numbers of our ministry.

No church can be missionary without a truly and sincerely missionary ministry. Herein lies the weakness. Many of our ministers and elders have no care for the cause so dear to the heart of our Master. Something must be done to reach them. The Visitor would surely convert many of them, but those who need it will not have it.

If any light is to come I believe it must be almost thrust into their faces. I wish that a few of the best mission books of the Reading Circle or others not in the Circle course as yet might be put into the Gish Fund for the benefit of our ministers. Most of us are now more than supplied with doctrinal books. How glad we would be to have rceived some good, rousing missionary biography or study of some mission field. Surely a cause so near the heart of the church and Christianity deserves every possible advantage in making its way to the ministry, whose influence controls the spirit of the church. I hope the Board may be led of the Spirit to thus thrust into the hands of all our ministers this much-needed information on the subject of the evangelization of the world.

ACKNOWLEDGMENTS

All things come to Thee, O Lord,
And of Thine own have we given Thee.

Offerings are asked to sustain missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their services free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of General Missionary and Tract Committee, Elgin, Illinois.

The General Missionary and Tract Committee acknowledges receipt of the following donations for the month of August, 1905:

WORLD-WIDE MISSION.

Indiana—$240.95.

Northern District, Congregations.
West Goshen, $25.40; Springfield, $18.83; Elkhart Valley, $15.18; Walnut, $25.51, ... 84 92
Sunday School.
Camp Creek, ... 5 17
Individuals.
D. Bollinger, Middlebury, $25.00; Mary A. Johnson, North Liberty, $10.00, ... 35 00
Middle District, Congregations.
Spring Creek, $13.00; Eel River, $34.80; Tyrone, $5.00; Pipe Creek, $7.25, ... 60 05
Individuals.
A Sister, Middlefork, $1.70; Ida Rank, Ft. Wayne, $5.00, ... 6 70
Southern District, Congregation.
Pyrmont, ... 37 11
Individuals.
Susan Metzger, Mulberry, $2.00; S. Bock and Wife, Dayton, $10.00, 12 00

Ohio—$97.55.

Congregations.
Wooster, $27.42; Maple Grove, $36.21; Black River, $10.19, ... 73 82
Northwestern Dist., Individual.
Daniel Bock, Old Fort, $10.00; Mrs. Flora A. Roberts, Hamler, $3.00, ... 13 00
Southern District, Congregation.
Chippewa, ... 4 73
Individuals.
E. A. Wisecup, Peebles, $1.00; A. L. Klepinger and Wife, Dayton, $5.00, ... 6 00

California—$94.50.

Individuals.
S. Snyder, Glendora, $31.33; Lydia Snyder, Glendora, $62.67; Geo. H. Bashore, Los Angeles, 50 cents, ... 94 50

Illinois—$86.65.

Northern District, Congregation.
Waddams Grove, ... 11 40
Individuals.
W. R. Sweedler, Elwood, 25 cents; Catharine Studebaker, Lena, $68.00; A Sister, Leaf River, $3.00; Jno. F. Langan, Chicago, $4.00, ... 75 25

Pennsylvania—$31.92.

Eastern District, Congregation.
Ridgely, ... 13 00
Individual.
B. F. Waltz, Lancaster, ... 1 00
Middle District, Congregation.
Spring Run, ... 7 39
Individuals.
Nancy Madison, Birmingham. $2.00; A Friend of Missions, $1.00, 3 00
Western District, Individuals.
U. D. Brancher, Somerset, 50 cents; D. H. Walker, Somerset, 50 cents; A. Christner, Connelsville, $1.00, ... 2 00
Southern District, Congregation.
Artemas, ... 5 53

Iowa—$14.50.

Southern District.
W. H. Black Estate, ... 13 50
Middle District, Individual.
M. D. Lichty, Iowa City, ... 1 00

Kansas—$8.70.

Southeastern Dist., Individual.
W. B. Keith, Rosalia, ... 5 00
Northeastern District.
Christian Workers of Ozawkie,.. 3 70

Maryland—$7.29.

Middle District, Congregation.
Welsh Run, ... 6 04
Individual.
W. H. Swan, Grave Run, ... 1 25

Virginia—$6.00.

Second District, Individuals.
Maggie Bowman, Oakton, $1.00; Julia F. Bristnott, Boone Mill, 75 cents; Elizabeth F. Miller, Weyers Cave, $1.00, ... 2 75
First District, Congregation.
Bethlehem, ... 3 25

West Virginia—$5.00.

Second District, Individual.
J. F. Ross, Simpson, ... 5 00

Missouri—$3.25.

Middle District, Individual.
Lulu C. Mohler, Leeton, ... 2 50
Southern District, Individual.
Emma Wyland, Carthage, ... 75

North Dakota—$3.00.

Congregation.
Berthold, ... 3 00

Oklahoma—$2.02.

Individual.
Lillie Brubaker, Cordell, $1.00; N. B. Nelson, Hastings, $1.02, ... 2 02

Washington—$1.50.

Individuals.
A Sister, North Yakima, $1.00; D. A. Click, Tekoa, 50 cents, ... 1 50

Nebraska—44 cents.

Sunday School.
Beatrice, ... 44

Total for month of August, ...$ 603 27
Previously reported, ... 1901 14

Total for year so far, ...$2504 41

BROOKLYN MEETINGHOUSE.

Pennsylvania—$151.55.

Eastern District, Congregations.
Spring Grove, $8.15; Mingo, $15.50; Ephrata, $33.50; Coventry, $10.62, ... 67 77
Sunday Schools.
Ridgely, $17.63; Maiden Creek, $5.79, ... 23 42
Individual.
John M. Gibble, ... 5 00
Southern District, Congregations.
Hanover, $21.06; Codorus, $22.00, 43 06
Individual.
Daniel Shelly, Lemaster, ... 5 00
Middle District, Congregation.
Yellowcreek, ... 4 05
Individual.
Mrs. Nannie J. Kelley, ... 3 25

Maryland—$23.82.

Middle District, Congregation.
Hagerstown, ... 23 82

Idaho—$18.38.

Individuals.
Nannie Johnson, $5.00; Charles Thomas, $3.78; C. I. Fike, $1.40; Murrel Johnson, $1.00; Two Little Boys, $2.20; Warren Hultz, $1.00; Mattie I. Buck, $4.00, ... 18 38

Illinois—$9.00.

Northern District, Individuals.
Catharine Studebaker, Lena. $4.00; A Sister, Elgin, $5.00, ... 9 00

Iowa—$6.00.

Southern District, Individuals.
A Sister, Ollie, $5.00; M. D. Lichty, Iowa City, $1.00, ... 6 00

Ohio—$1.00.

Northeastern District, Individual.
Mrs. Ellen Fender, Baltic, ... 1 00

Total for month of August, ..$ 209 75
Previously reported, ... 1671 11

Total for the year so far, ...$1880 86

INDIA ORPHANAGE.

Pennsylvania—$68.00.

Eastern District.
For His Glory, Penna., ... 16 00
Sunday School.
Midway, ... 16 00
Western District, Sunday School.
Morrellville, ... 9 00
Individual.
Mr. and Mrs. D. F. Shumaker, Meyersdale, ... 16 00
Middle District, Individuals.
Eld. Michael Claar, McKees Gap, $1.00; CX, Avis, $2.00, ... 3 00
Missionary and Temperance Association, New Enterprise, Pa., ... 8 00

Indiana—$24.00.

Northern District, Individuals.
Albert and Wilbur Kindy, Elkhart, ... 16 00
Middle District.
Summittville Home Mission, ... 8 00

Kansas—$18.45.

Southwestern Dist., Sunday School.
Slate Creek, ... 2 45
Individuals.
Mr. and Mrs. R. J. Shirk, $4.00; Mr. and Mrs. B. F. Stutzman, $8.00, ... 12 00
Southeastern District.
Missionary Society of Ft. Scott, 4 00

West Virginia—$20.00.

Second District, Individual.
J. Edwin Keller, Upper Potomac, 20 00

Maryland—$16.00.

Eastern District, Sunday School.
Meadow Branch, ... 16 00

Missouri—$13.00.

Northern District, Sunday School.
Shelby County, ... 6 00
Southern District, Individual.
H. M. G., Cabool, ... 7 00

Virginia—$5.00.

Second District, Individual.
I. H. Dillon, Floyd, ... 5 00

Oklahoma—$1.00.

Individuals.
Ola, Cora, Chas. and Lee Nickles, Thomas, ... 1 00

Total for month of August, ...$ 165 45
Previously reported, ... 1671 11

Total for the year so far, ...$1836 56

INDIA MISSION.

Pennsylvania—$13.25.

Western Dist., Congregation.
Manor, ... 2 50
Sisters' Sewing Society, ... 10 00
Middle District, Individuals.
Sarah Anderson, Huntingdon, 50 cents; A Friend of Missions, Altoona, 25 cents, ... 75

Ohio—$4.60.

Northwestern Dist., Individuals.
Mrs. D. Berkebile, Delta, $1.00; Lester Lindower, Alvada, 60 cents, 1 60
Southern District, Individual.
Bertha E. Bryant, ... 3 00

Indiana—$13.00.

Middle District, Congregation.
Bear Creek, ... 9 00
Individual.
A Friend, ... 4 00

Virginia—$5.25.

Second District, Individual.
I. H. Dillon, Floyd, ... 5 00
First District, Congregation.
Bethlehem, ... 25

Missouri—$6.00.

Southern District, Individual.
H. M. G., Cabool, ... 6 00

Kansas—$5.00.

Southwestern Dist., Individual.
Mary Meador, Nickerson, ... 5 00

North Dakota—$1.00.
Individual.
Mary A. Reimer, Denbigh, ... 1 00

Idaho—50 cents.
Individual.
Sarah A. Stiverson, Weiser, ... 50

Total for month of August, ...$ 48 60
Previously reported, ... 405 88

Total for the year so far, ...$ 454 48

PALESTINE MEETINGHOUSE.

Ohio—$16.00.
Northeastern Dist., Congregation.
West Nimishillen, ... 16 00

Iowa—$1.00.
Middle District, Individual.
M. D. Lichty, Iowa City, ... 1 00

Total for month of August, ...$ 17 00
Previously reported, ... 69 48
Total for the year so far, ...$ 86 48

CHURCH EXTENSION FUND.

South Dakota—$5.00.
Individual.
D. I. Stover, Roubaix, ... 5 00

Total for month of August, ..$ 5 00
Previously reported, ... 18 05

Total for the year so far, ...$ 23 05

BROOKLYN MEETINGHOUSE FUND FOR AUGUST.

California.—Mrs. Hattie E. Churchell, $4.

Kansas.—D. Burger, $1.13: Susie Jacques, 20 cents.

Indiana.—Mary E. Strauser, $1.00; Mary A. Johnson, $10.00; E. A. Squires, $1.00.

Illinois.—Mt. Morris Brother, $1.00; Peter Royer, $10.00; Barbara Gish, $100.00; Lanark Sisters' Aid Society, $10.00.

Iowa—J. Bechtelheimer, $2.00; Mary J. Walker, $5.00.

Pennsylvania.—Emanuel Guyer and Wife, $5.00; Samuel Witter, $5.00; A Friend, J. W. F., $5.00; Annie Beetman, $1.00; Walnut Grove Sewing Society, $10.00; J. P. Harley, $2.00; Adda Mohler, $1.00; Sisters' Mission Society, $5.00; Jac. Richard, $5.20; Judson Steinbarger, $5.00; Samuel and Clara Steinbarger, $5.00.

North Dakota.—A Brother, $10.00.

Ohio.—Wm. Young, $5.00; Jno. R. Wise, $5.00; East Nimishillen church, $6.10; Simon Hershman, $1.00; Upper Twincreek church, $7.00.

Virginia.—Barren Ridge church, $7.57.

Maryland.—Fred F. Summer, $1.00; Benj. F. Summer, $1.00; B. F. Foltz, $2.00; D. A. Sneckenberger, $1.00; Elmer S. Rowland, $1.00; Barbara Stauffer, $5.00; Florence Schwinger, $1.00; Middletown Valley church, $22.00; A Sister, $1.00; Eld. D. R. Beard, $2.00; Ida A. Bonsack, $4.00; Broadfording Christian Workers, $2.00.

Texas.—J. A. Witmore, $5.00.

Total for August, $284.00.

J. Kurtz Miller, Sec.
5901 3rd Ave., Brooklyn, N. Y.

CORRECTION.

In August Visitor $4 credited to the Sunfield Sunday school should have been placed under India Orphanage instead of China's Millions.

DISTRICT MISSIONS.

(Concluded from page 625.)

large, there are many calls, and the workers are few. How may the great work be done? I hope to be able to give a fuller report the next time.

Virginia, Second District.
West Virginia, First District.
West Virginia, Second District.

THE LITTLE FRESH-AIR CHILDREN.

(Continued from page 624.)

our way time and time again? Not giving alone of the means the Lord has so graciously blessed us with, but giving that which is far the highest and most acceptable gift of all—ourselves.

Harrisonburg, Va.

A few years ago the pupils of a certain Japanese high school mobbed the home of two English missionary women, breaking their windows and shying stones at the ladies themselves. A few weeks ago a B. F. Bible Society agent visited that high school, was courteously treated, sold Bibles and Testaments to the students, and his biggest Bible to the school library. Something deeper than mere curiosity as to Western knowledge underlies such a change of sentiment in an out-of-the-way town in Japan.

Rejoice! Be glad! Be cheerful—of a meek countenance, of a smiling face! Be of good courage—never somber, sad or gloomy! Let the joy of the Lord be your strength. Bubble up and run over with joy; let it well up from a great heart of love like a reservoir of God from which you and everyone else can draw inexhaustible supplies. Make everybody happy, be full of exultant joy. Your business is to bless; your mission is to bind up the broken-hearted, to lift up the fallen, to inspire and encourage the despondent and fainting, to make everyone to be glad and to rejoice.—The King's Messenger.

Statistical Sunday School Report of the Brethren Church from the Close of 1900 to the Beginning of 1905.

Districts	Secretaries and Addresses	No of Churchhouses	No of Preaching Places	No of Sunday Schools	Total Enrollment	Average Attendance.	No of Teachers	Amount of money raised within the year	Amount of Money given for Missionary and Benevolent Purposes	Schools Continuing entire year	S S having Teachers' Meetings	No S S Converted dur year	S. S having Home Department
1. Arkansas, First District,	**B. E. Kesler, Leachville, Arkansas,**	**4**	**6**	**5**	**157**	**115**	**16**	**$ 28.12**	**$ 1.00**	**4**	**5**		...
		4	8	6	310	160	21	43 50	.....	5	3		...
		3	15	10	494	...	36	58 33	5 00	5	14		...
		2	8	6	200	...	24	41 50	5 10	5	21		...
2. California and Arizona,	**W. M. Platt, Charter Oak, Calif.,**	**14**	**18**	**14**	**1,177**	**906**	**82**	**919.58**	**577.61**	**14**	**67**	**5**	**2**
		14	19	15	1,129	776	75	780 45	485 81	12	29	4	2
		10	19	15	857	632	69	515 22	127 03	14	8	4	....
		9	16	12	715	486	63	334 01	133 11	12	42	4	...
3. Illinois, Northern,	**Noah Blough, Mt. Carroll, Ill.,**	**23**	**33**	**29**	**2,596**	**1,672**	**161**	**2,068.99**	**1,080.22**	**28**	**75**	**9**	**10**
		29	43	30	2,328	1,499	156	1,882 02	1,121 71	26	103	10	7
		29	40	27	2,084	1,456	148	1,716 36	1,119 85	24	72	5	4
		30	44	30	2,116		168	1,448 30	774 01	25	74	7	..
4. Illinois, Southern,	**Chas. C. Gibson, Chatham, Ill.,**	**39**	**47**	**40**	**1,685**	**1,000**	**134**	**405.24**	**239.53**	**15**	**70**	**1**	**2**
	J M Masterson, Chatham, Ill.	28	35	25	1,429	856	117	631 76	336 37	20	67	2	1
	J J. Scroghum, Fairfield, Ill.	25	29	21	1,123	783	99	518 35	246 96	16	50	2	1
		41	61	34	1,770	1,300	180	482 82	116 60	23	34	.	.
5. India, First District,	**Jesse B. Emmert, Bulsar, India,**	...	.	**8**	**559**	**461**	**42**	**99.83½**	**62.82**	**4**	**72**	**3**	.
		.	.	4	493	417	38	35 00	35 00	4	128	3	1
6. Indiana, Northern,	**Christian Metzler, Wakarusa, Ind.,**	**63**	**72**	**47**	**2,910**	**1,954**	**274**	**1,064.99**	**258.37**	**32**	**84**	**7**	**1**
	Irvin S Burns, Wakarusa, Ind.	64	76	52	3,295	2,337	299	1,334 00	247 42	37	113	6	2
		57	71	55	3,168	2,135	175	1,032 15	106 54	34	74	4	2
		45	57	44	2,331	1,781	231	754 93	184 83	37	67	4	1
7. Indiana, Middle,	**Frank Fisher, Mexico, Ind.,**	**40**	**50**	**39**	**2,732**	**1,787**	**222**	**982.32**	**345.59**	**29**	**81**	**4**	.
		44	54	43	2,553	1,889	205	1,071 46	297 55	25	154	8	...
		44	54	43	2,553	1,889	205	1,086 22	225 83	27	98	5	1
		36	46	32	2,197	1,169	185	625 67	146 95	29	53	4	.
8. Indiana, Southern,	**E. N. Goshorn, Ladoga, Ind.,**	**36**	**37**	**32**	**1,190**	**1,190**		**866.99**	**340.91**	**18**	**53**	**8**	**5**
	Howard H Kelm, Ladoga, Ind.	22	30	22	1,150	839	113	613 68	174 06	16	59	6	3
		21	23	20	999	800	79	390 18	107 73	10	19	1	
		22	27	19	1,029	683	85	386 03	69 50	9		7	
9. Iowa, Middle,	**Mrs. S. B. Miller, 1060 Third Ave., Cedar Rapids, Iowa,**	**19**	**23**	**17**	**869**	**739**	**86**	**676.90**	**366.72**	**14**	**62**	...	**2**
	H R Taylor,	19	26	19	900	817	98	812 02	396 49	13	33	1	2
		29	45	33	884	685	87	568 30	220 42	14	16	1	1
		20	23	13	115	322	50	219 61	68 03	9	20	.	
10. Iowa, Southern,	**H. C. Wenger, South English, Iowa,**	**12**	**15**	**11**	**580**	**438**	**51**	**362.56**	**165.81**	**9**	**23**	**1**	.
	Anna V. Ramsey, Keota, Iowa,	12	15	12	644	430	55	313 71	135 46	11	15	1	
		10	19	10	441	340	47	236 26	92 98	10	9	.	
		11	17	12	651	465	57	276 98	105 41	10	1	5	1
11. Kansas, Northeastern,	**Viola Cline, 340 North Twelfth Street, Kansas City, Kansas,**	**22**	**34**	**27**	**1 013**	**969**	**120**	**642.53**	**249.49**	**22**	**29**	**1**	**2**
	F A. Eisenbise, Morrill, Kansas,	20	39	25	1,069	886	111	771 02	286 02	19	47	..	2
		15	26	18	811	591	79	397 50	181 00	14	17	...	.
		21	40	24	999		104	.. ...	.	10	24	1	1
12. Kansas, Northwestern,	**Frank Coler, Norton, Kansas,**	**10**	**17**	**13**	**400**	**381**	**43**	**318.95**	**206.38**	**6**	**17**	**1**	**1**
	A W Ross, Sterling, Colorado,	8	13	12	613	408	51	87 67	57 95	9	26	2	1
	H D Blocker, Burroak, Kansas,	9	17	9	525	385	45	191 00	26 13	8	17	2	1
		10	24	14	781	529	68	270 31	15 77	9	25	...	...
13. Kansas, Southeastern,	**E. F. Sherfy, Westphalia, Kansas,**	**10**	**22**	**10**	**646**	**442**	**57**	**247.57**	**90.25**	**8**	**16**		
	D P Neher, Girard, Kansas,	9	22	10	635	449	63	241 84	110 27	9	22		
		10	21	12	612	415	57	231 33	64 35	9	22		
14. Kansas, Southwestern,	**S. J. Miller, McPherson, Kansas,**	**12**	**28**	**20**	**1,156**	**865**	**92**	**711.86**	**339.62**	**17**	**69**	**3**	**1**
	C E Arnold, McPherson, Kansas,	12	28	14	1 080	769	81	729 73	334 12	12	64	2	1
		15	29	12	995	737	68	503 79	108 60		59		
		13	29	17	1,065	771	81	543 25	190 80	14	22	.	
15. Maryland, Eastern,	**W. P. Englar, Uniontown, Maryland,**	**23**	**34**	**25**	**2,398**	**1,227**	**161**	**494.43**	**138.81**	**12**	**38**	**4**	**2**
		22	40	28	2,385	1,198	160	784 01	268 76	..	90	2	1
		24	36	24	2 513	1 244	151	714 46	83 71	14	21	2	.
		21	34	20	1,912	1,037	134	384 60	44 28	6	30	1	.
16. Maryland, Middle,	**Caleb Long, Boonsboro, Maryland,**	**16**	**25**	**10**	**934**	**463**	**80**	**307.94**	**46.55**	**4**	**20**		.
		20	24	12	872	635	88	355 17	71 31	8	30	2	
		21	31	13	1,068	624	102	380 62	78 03	6	22	2	
		17	24	12	922	584	98	294 27	22 65	4	20	2	.
17. Maryland, Western,	**James W. Beeghly, Hoyes, Maryland,**	**11**	**22**	**7**	**267**	**174**	**14**	**16.44**	**11.49**	**1**	**17**		
		10	17	8	392	262	26	47 45	7 81	1	17	.	..
		9	16	8	316	160	27	42 59	12 00	2	7	..	....
18. Michigan,	**J. J. England, Woodland, Michigan,**	**15**	**20**	**11**	**426**	**403**	**53**	**308.04**	**138.23**	**11**	**9**		
		12	29	21	775	590	65	427 77	129 21	21	50	3	
		12	10	10	706	528	50						
		10	17	14	704	520	60						
19. Missouri, Northern,	**E. Mohler, Plattsburg, Missouri,**	**16**	**22**	**17**	**717**	**480**	**64**	**317.31**	**140.02**	**8**	**78**		
	J H Shirky,	10	15	13	618	356	45	298 77	164 28	7	15	2	
		15	21	14		307	48	206 26	62 17	6	21	2	.
		13	22	14	504	326	48	260 67	118 00	7	12	1	
20. Missouri, Middle,	**Ada Kircher, Harrisonville, Missouri,**	**11**	**17**	**11**	**517**	**362**	**50**	**103.13**	**48.32**	**7**	**13**		
	Samuel Bollinger,	10	18	11	309	275	45	98 10	43 70	7	17	2	
		11	17	11	355	300	43	49 45	19 00	9	14	.	
		12	28	12	462		52	25 52	4 95	7	8		
21. Missouri, Southern,	**C. E. Holmes, Reeds, Missouri,**	**5**	**14**	**7**	**199**	**166**	**25**	**41.04**	**4.65**	**5**	**12**	**2**	
	R F Bowman, Carthage Missouri,	4	13	6	169	119	19	33 90	3 00	3	2	1	.
	Noah Oren, Carthage, Missouri,	6	18	7	211	164	26	65 29		5	6	.	.
22. Nebraska,	**H. A. Frantz, Pirth, Nebraska,**	**24**	**38**	**33**	**1,097**	**768**	**107**	**576.52**	**142 44**	**18**	**69**	**4**	
		15	30	24	1,058	723	100	520 03	2[illegible] 03	19	25	3	
		19	29	23	888	67[illegible]	81	360 04	80 [illegible]	15	48	8	
		19	41	25	1 157	856	108	404 65	[illegible] 96	19	52	5	
23. N. Carolina & Florida,	**H. J. Woodie, Beldon, North Carolina,**	**5**	**11**	**5**	**153**	**123**	**14**			**1**	**6**		
		2	3	1	60	35	5	12 15		1		.	
24. North Dakota and Canada,	**J. M. Myers, Cando, North Dakota,**	**17**	**37**	**28**	**1,371**	**928**	**101**	**483 54**	**136.35**	**13**	**89**	**2**	
	Clara Alstadt Blocker, Haven S Dak,	14	40	26	1,194	840	109	474 38	121 16	15	81	1	
		10	34	26	1,152	826	95	407 70	120 06	13	55		1
		7	43	21	1 031	776	83	335 58	54 87	9	42	1	
25. N. Iowa, S. Minnesota and S. Dakota,	**Phoebe Foft, Pierson, Iowa,**	**22**	**26**	**27**	**1,484**	**1.152**	**120**	**999 07**	**560.30**	**22**	**56**	**10**	**1**
	Nellie Beaver, Nora Springs, Iowa,	26	36	31	1 241	1 053	113	1 026 70	508 19	23	69	7	.
		18	32	24	1 138	1 023	121	861 [illegible]	105 66	21	41	6	1
		17	32	25		737	92	606 44	301 90	20	44	3	1
26. Ohio, Northeastern,	**S. M. Friend, Lodi, Ohio,**	**35**	**39**	**30**	**1,725**	**1,156**	**152**	**786.45**	**433.63**	**25**	**66**	**5**	**3**
	E M Caller, Wellersville Ohio,	35	41	29	1 688	1,102	158	717 80	524 10	25	51	3	
		32	37	27	1 181	797	111	366 45	167 12	16	78	3	
		33	39	30	1 867	1 347	158	520 17	156 21	18	46	2	
27. Ohio, Northwestern,	**Mary L. Cook, Tiffin, Ohio,**	**35**	**44**	**33**	**1,633**	**1,186**	**155**	**1,061.94**	**488 81**	**27**	**60**	**3**	**2**
	David Byerly, Lima Ohio	27	36	27	1,552	984	137	1 063 15	655 73	23	81	1	1
		36	.	30	1 213	884	129	676 23	237 20	18	57	3	
		57	44	34	1 361	899	137	5 4 62	121 61	19	56	4	
28. Ohio, Southern,	**R. H. Nicodemus, Potsdam, Ohio,**	**61**	**62**	**54**	**3,518**	**2,857**	**349**	**2,599.36**	**1,102.59**	**48**	**188**	**23**	**2**
	Levi Minnich, Greenville, Ohio,	59	66	54	4 487	2,858	332	2 [illegible] 46	906 65	41	170	22	1
		61	69	54	3,932	2,679	307	1 726 00	636 23	39	95	24	1
		62	73	64	3 773	2,764	331	1,587 60	387 49	36	84	19	
29. Oklahoma and Indian Territory,	**Lydia Cripe, Mounds, Indian Territory,**	**8**	**28**	**12**	**453**	**358**	**51**	**160.78**	**59.67**	**11**	**24**		**1**
	A J Smith, Perry, Okla,	7	29	10	405	320	45	165 92	26 94	10	14		
		5	18	7	359	249	32	104 49	9 20	7	35	2	1
		4	16	7	344	214	26	58 44		4	14	2	1
30. Oregon, Washington and Idaho,	**J. A. Eby, Sunnyside, Washington,**	**13**	**42**	**17**	**816**	**663**	**74**	**352.14**	**91.50**	**12**	**10**	**5**	
		8	22	9	330	320	42	185 18	10 56	8	38	2	.
		11	32	15	573	431	51	218 66	31 55	11	34	1	
		13	40	14		404	58	258 33	31 86	9	22	2	
31. Pennsylvania, Eastern,	**E. M. Wenger, Fredericksburg, Pa.,**	**99**	**129**	**62**	**5,386**	**3,576**	**476**	**3,351.00**	**461.00**	**26**	**195**	**19**	**4**
		86	117	60	4 961	4 [illegible] 88	464	3 286 00	426 00	17	147	12	3
		74	122	53	4 7[illegible]6	3 032	416	2 199 93	294 92	11	150	19	1
		66	93	42	4,093	2 135	362	1 889 73	191 15	15	113	9	1
32. Pennsylvania, Middle,	**M. C. Swigart, McVeytown, Pa.,**	**48**	**63**	**44**	**3,484**	**2,154**	**276**	**2,014 98**	**753.94**	**24**	**155**	**11**	**4**
	I C Vanbyke, Huntingdon, Pa.,	48	60	41	3 350	2 021	271	1,779 82	681 10	25	114	13	2
	J B Emmert, Huntingdon, Pa.,	47	63	41	3 250	2 054	268	1 598 50	491 86	20	84	9	2
		47	64	43	3,457	2,102	277	1,163 80	216 67	18	100	9	
33. Pennsylvania, Southern,	**Wm. A. Anthony, Shady Grove, Pa.,**	**68**	**105**	**36**	**1,420**	**905**	**133**	**965.54**	**398.82**	**9**	**19**	**5**	**3**
		51	143	45	1 714	1 [illegible]	177	2 [illegible] 35	361 90	11	67	3	3
		45	75	20	1,92[illegible]	1 249	168	1,1 [illegible] 35	78 51	10	48		.
					9[illegible]	610	122	49 53	10 [illegible]	7	31	3	
34. Pennsylvania, Western,	**L. J. Lehman, Johnstown, Pa.,**	**67**	**88**	**57**	**4,109**	**2,268**	**273**	**1,525.87**	**399 42**	**27**	**263**	**6**	**1**
	H A Stahl, Glade, Pa,	67	81	55	3 496	2 131	248	1,6[illegible] 17	495 43	24	84	5	..
		59	72	53	2 9[illegible]	2 587	218	9[illegible] 45	288 34	22	86		.
		64	80	55	3,100	1,785	218	729 93	161 72	12	115	2	.
35. Tennessee,	**C. A. Bowman, Knoxville, Tennessee,**	**9**	**29**	**9**	**399**	**240**	**27**	**116 57**	**62.70**	**7**	**26**		
	J P Bowman, Jonesboro, Tennessee,	5	11	5	276	1[illegible]	16	28 42	9 01	2	3		
		5	6	5	313	195	20	17 23	3 50	1	4	1	
		6		8	561	282	30	60 09	26 00	5	28	1	
36. Texas and Louisiana,	**A. J. Wine, Ft. Worth, Texas,**	**4**	**9**	**3**	**177**	**119**	**11**	**81.96**	**18 50**	**3**	**5**		**1**
		4	8	3	210	129	14	70 36	24 00	.	5		
		4	11	3	145	129	13	84 52	13 10	3	7		1
		4	11	3	173	129	13	86 70	46 95	3	11		1
37. Virginia, First District,	**J. H. Murray, Roanoke, Virginia,**	**33**	**86**	**22**	**1,145**	**841**	**84**	**439.20**	**152.84**	**5**	**72**	**1**	
		31	73	19	1 213	751	73	424 27	2[illegible] 18	7	33	3	
		29	86	19	1 044	673	68	226 84	80 11	5	51	2	
					1 286	708	87	210 22	46 06	5	33	1	
38. Virginia, Second Dist.	**S. L. Flory, Stuarts Draft, Virginia,**	**89**	**145**	**80**	**5,277**	**3,097**	**330**	**1,259 41**	**552.57**	**13**	**168**	**9**	**1**
	J W Wampler, Edom, Virginia,	93	152	81	5 009	2 908	338	1 141 88	406 77	15	233	3	2
		88	139	82	4 983	3 029	342	885 61	247 41	8	213	2	
		69	109	61	3 668	2,250	279	681 58	207 83	6	101	3	.
39. West Virginia, First District,	**J. B. Leatherman, Burlington, W. Va.,**	**21**	**81**	**39**	**1,834**	**1,255**	**140**	**282 07**	**116.64**	**4**	**61**	**1**	**2**
	G S Arnold, Burlington, W Va.,	18	74	36	1,634	1,116	132	248 28	72 70	6	77	1	1
		19	67	42	1 335	908	111	17[illegible] 56	42 02	4	38	3	
		17	55	18	797	658	61	13[illegible] 44	26 73	4	23	3	
40. West Virginia, Second District,	**J. P. Bosley, Fallsmill, W. Va.,**	**14**	**17**	**14**	**289**	**202**	**23**	**59.68**	**6.29**		**2**		
	J F Ross Simpson, W Va,	3	8	3	140	95	12	18 00	10 00		2		
		5	6	5	105	70	12	44 00	7 00				
	Totals,	**1904 1,073**	**1,635**	**1,005**	**59,216**	**40,042**	**4,723**	**828,100.84½**	**$10,790.30**	**563**	**2,442**	**153**	**53**
		1903 977	1 616	951	57,587	38 187	4 716	28 832 91	10 490 80	5[illegible]	[illegible] 458	136	36
		1902 942	1 463	916	53 327	36 119	4 268	21 269 30	6 282 99	4[illegible]	[illegible] 444	118	24
		1901 817	1 426	801	46 620	28 983	4,119	16 433 86	4,245 04	459	1,371	105	7

It affords us great pleasure to submit the above statistical report of the Sunday schools of the Brethren church which is summarized from the reports received from the State District Sunday-school Secretaries The first row of figures for each State District gives the report for 1904 the second row for 1903 the third row for 1902 and the fourth row for 1901

In 1900 only nineteen State Districts gave a report of their Sunday schools In 1899 twenty-two districts We do not have these reports in our possession Prior to this time no effort was made to secure a statistical report of our Sunday schools

While there are yet great possibilities of our Sunday schools undeveloped yet when we note the progress that has been made, and the Sunday-school sentiment that has been developed within the past ten or fifteen years we must take an optimistic view of the future outlook of our Sunday-school movement Especial attention is called to the gradual increase in the number of our schools, in the amount of money raised for missionary and benevolent purposes and in the number of converts for Christ from the ranks of the Sunday-school pupils The Sunday schools of several State Districts as well as some local schools are now supporting one or more missionaries in India

The results of their efforts in introducing the Sunday-school movement as a part of their work is also a special feature of our report May the good work of spreading the kingdom through the Sunday schools both at home and in foreign lands continue to grow and each year exceed that of the previous year Much valuable time and the mailing of about 20 000 letters have been necessary to secure the above report It is hoped that it may prove both interesting and instructive to our Sunday-school workers District Sunday-school Secretaries, Sunday-school Superintendents and all others who have in any way contributed to its final completion have our sincere thanks

LEVI MINNICH,
Gen S-S Sec from May, 1901, to June 1905

Greenville, Ohio.

Prayer.

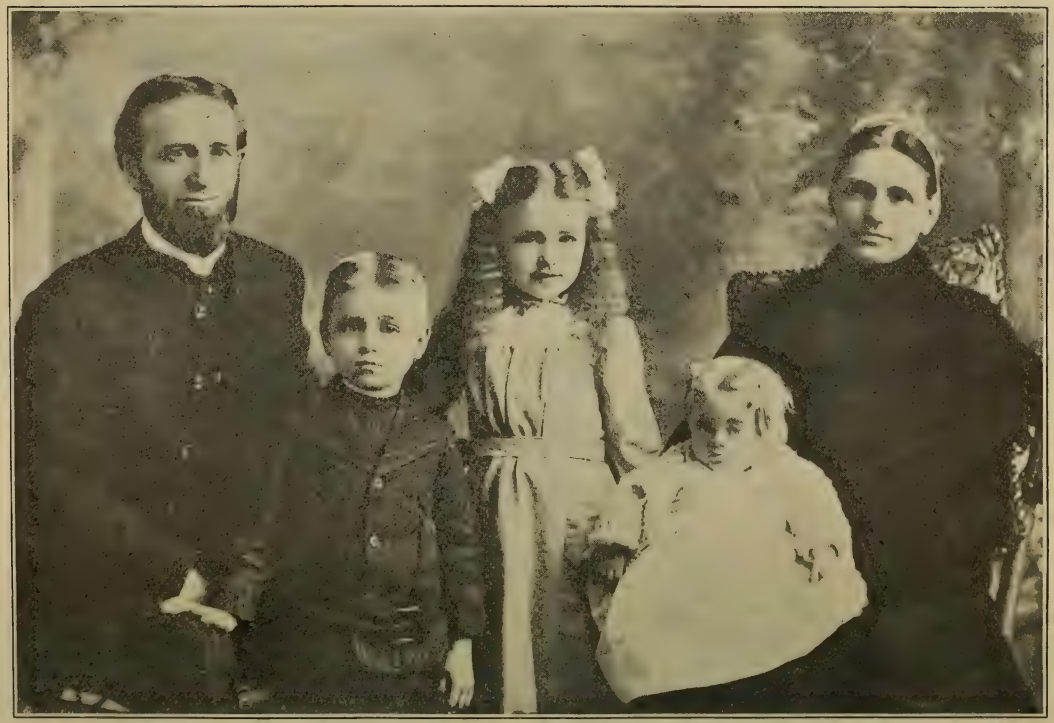
Prayer is a cloud that hangs
Above the parching plain
Freighted with love it falls in showers
Of unbought unsought rain
Pray for thy friend! Upon him shall distill
Those showers of grace God sendeth when he will.

Prayer is a flowering tree,
Fed from an unseen root.
It cannot fail where'er it be
To bring forth ripened fruit.
Thine be a tree which many blossoms fill
Those showers of grace God sendeth when he will.

Prayer is the setting sun.
Lost in the glowing west;
So sinks our prayer in the great deep
Of the All-Father's breast.
But it shall rise beyond the eastern hill
A sun of strength to do his mighty will.

New York Evangelist.

Bessie Boyce



J. K. Paul Mary D. L. Louisa.
Eld. J. Kurtz Miller and Family, "Our Brooklyn Missionaries."

The Missionary Visitor.

Vol. VII. NOVEMBER, 1905. No. 11.

A TWO-SIDED QUESTION

By the Editor.

There are few propositions in the world that do not have two sides. If one reads and lets his thought follow the words and arguments of the following pages, in behalf of building a church home in Brooklyn, he will perhaps fail to see the other side to this call for help. For the one side is strongly set forth as may be seen in the following points established:

1. The growth of the Brooklyn mission.

It has not been marvelous or startling, it is true. Newspapers have not written it up in flaming headlines. And it is also true that the real work of the Lord rarely gets such notice. On the other hand, Christ likens the progress of His kingdom to leaven in the meal, which permeates the whole lump without any manifestation at all save a steady increase.

2. Its growth has been along right lines.

Note the testimony of those who have been there, and here will be found a mission right in the heart of our country's metropolis, standing bravely for what the Bible teaches, and carrying it out. Here is a band of believers whose brethren are willing to be known as brethren, and whose sisters stand up not for the adornment of the outward but the inward,—who seek not the praise of men, but power with the Father and the angels. And why? Simply because at the head of the mission workers is a leader who has settled convictions on these points. There is not one line or fiber of the make-up of the elder of this church composed of this all-too-prevalent weakening sentiment: "The Brethren church with her principles cannot succeed in the city," "The Brethren are adapted to country life, but not for the city," and so on.

These words are not written to exalt the workers in Brooklyn, but as a gentle reproof to a host of good-meaning elders, ministers and laity all over the fraternity, who lack conviction, and have their faces more toward the world and the things of the world than they have them towards the crucified Christ. The secret of such power lies in the conviction. A minister may talk right, preach forcibly, and all that; but if his very being is not along the line of his speech, the Devil knows and communicates the unbelief in his own words to others outside of the church, and the minister's power is weakened accordingly. Why is it that some ministers are confronted everywhere with people saying, "Yes, I will join your church if you will allow me this, that and the other"? Largely because down deep in the silent chambers of the heart of that minister, or in the church where he is laboring if he is away from home, the very sentiment that these concessions should be allowed is lurking.

Men of convictions have plenty of opposition, but rarely if ever have approaches of compromise. Yet compromise is the great net into which Satan is catching too many of those who think they are serving the Lord.

3. God is placing His seal upon it.

This is seen in the numbers gathered in and their substantial character. You say seventy is not much. Seventy is a great deal considering facilities. Remember their present quarters have not always been theirs. Through less favored ones they have come up. What could they do with a membership of 150? They are full to overflowing; they are gathering the young into the fold; they need more room to afford facilities for properly instructing and inspiring those who come and many more who can be gotten into the mission.

The sentiment of having a home for the missionaries is a very good one from a human standpoint, and we are all human. God knows we cling close enough to our humanity. And may this human need appeal mightily to every one touched in that manner. But there is a higher and nobler sentiment that every loyal member of the church should entertain most heartily and that is the salvation of the "whosoever will" in Greater New York. Earthly comforts are always to be appreciated; but heavenly ones are always to be prized above all others. There are but few of the great Brotherhood who ever expect to go to Brooklyn, see the missionaries off and enjoy the hospitality of the self-sacrificing ones there. Perhaps your hearts will not be touched by this plea for help. If not, then, dear brother and sister, let your hearts be opened to the plea from heaven that God sent His Son, and His Son came for the people of New York as well as for you. Let the fact that the principles dear to you in your quiet country life are being maintained in the city, stir you to help. Let the cry of souls going to eternal loss quicken you to such liberality that the church need not wait till January, 1907, before she can dedicate this house to the worship of God and the means of saving many in Jesus' name.

The Other Side.

1. It's the inhuman one. You would not think of doing without a meeting-house at home, you did give perhaps $50 or $100 for the home church two, five or ten years ago, and have done little or nothing since to build meetinghouses. Fifty dollars will help wonderfully to give someone else the same facility to worship and labor which you enjoy. Not to give it when you can, if you will, is inhuman. You would not like such treatment from others.

2. It's the unchristian one. Christ died for the world. He put forth His strongest efforts in the city—Jerusalem. The Spirit did His first great work in the city —Jerusalem. Paul was a city missionary. Where sin is rampant and the enemy is working hardest is where Christ is most needed, and to be Christ-like,—Christian, is to help NOW in Brooklyn.

3. It's the unfaithful one. If you say city missions can't succeed, you walk by sight and not by faith; you rely upon your own judgment and not upon the commands and promises of God. You call forth God's pity because of your lack of faith, and not His blessing because of your heroic faith.

4. It's the condemning one. When Jesus said, "Go," "Witness," and so on, He had Brooklyn as much in mind as India, Africa, or the outskirts of your own home congregation. "Go" where there is an opening, where there is a call, where there is a need, and "I am with you even unto the ends of the earth." Brooklyn is included; its need is apparent. Not to help is to answer in the judgment for disobedience.

It may sound like a strange question to-day, but it is asked you with as much force and significance as in the days of old, "Who is on the Lord's side?" Choose ye this day the Lord's work and help the Brooklyn mission to their much-needed mission home.

A BRIEF HISTORY OF THE BROOKLYN MISSION

By Alice J. Boone.

About Nov. 1, 1896, a message came to me at the Chicago Mission from the General Mission Board, asking me to go to Brooklyn and open a mission.

However, in 1892, Bro. Sven Jesperson, and a few others, who were baptized in Denmark and some in Sweden, came to America, and made Brooklyn their home. When the panic of 1893-94 struck Greater New York, this little band of poor brethren came to want, and made an appeal to Bro. D. L. Miller for financial aid. Bro. T. T. Myers, of Philadelphia, was instructed by the Mission Board to investigate matters and supply their need. This Bro. Myers did. Soon after this Bro. Engler, from Denmark, died, and Bro. Myers was called to officiate at his funeral. Also, near this time, there was the first applicant for baptism from Brooklyn.

On Feb. 23, 1897, Bro. T. T. Myers accompanied me to Brooklyn to start me in the mission work at that place. Rooms for a mission were secured at 168 Fifty-second St., at $17 a month. After furnishing the mission with Bibles and song books, and all other necessary furniture for a mission home, I had but $2.75 left. A stranger in a strange city, but the Lord was with His servant. By March 7 we were ready to begin the first services. On April 2, Bro. T. T. Myers came again, and we organized the first Brethren Sunday school in Brooklyn. Supt., Alice J. Boone; assistant, W. H. Utz; secretary, Carl Engler; treasurer, Mrs. Carl Diedrickson. Our work grew, but not without much prayer on our part and much hard work. We had many never-to-be-forgotten experiences, as all city missionaries have.

July 10, 1897, the Mission Board sent Bro. Christian Hope, of sainted memory, to assist in the mission work. He left by Oct. 28, but whilst here was a good counselor, and the good he did is written in heaven. He baptized two sisters.

We held our first love feast in September, 1897. Thirteen communed. Bro. J. G. Royer, of Mt. Morris, Ill., officiated.

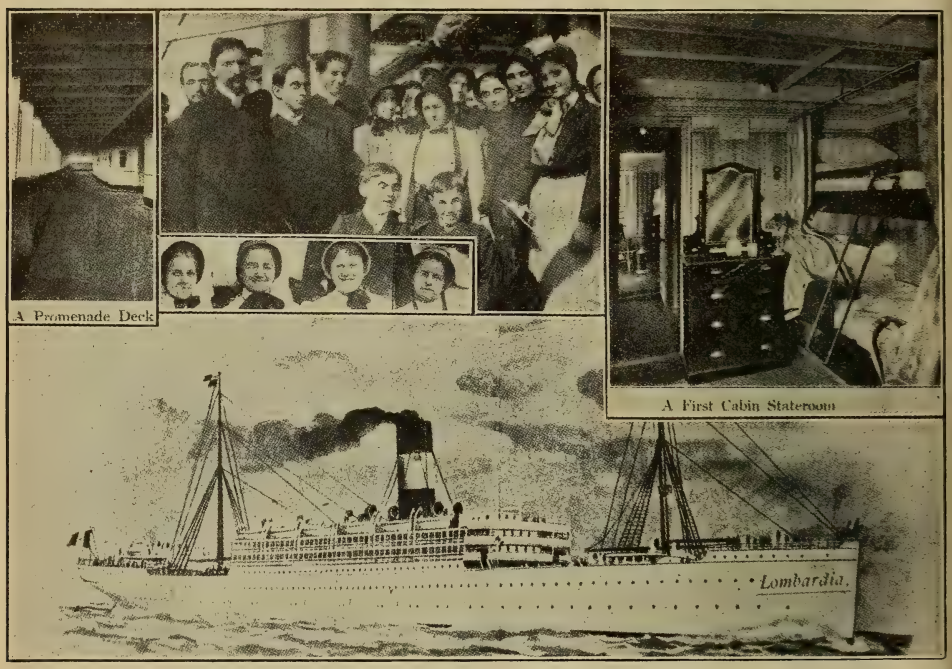
Finally, on Oct. 4, 1899, ten Brooklyn members met in the mission and were organized, by the General Mission Board, into "The First Brethren Church" of Brooklyn, N. Y. Bro. J. E. Ulery and wife, and Sister Elizabeth Grater became my successors in the work in 1899. On account of the failing health of Bro. Ulery, he resigned, September, 1901, and the General Mission Board appointed Eld. J. Kurtz Miller and wife to succeed Bro. Ulery's in the Brooklyn work. Bro. Miller took charge of the work Nov. 24, 1901, and at his request the Board appointed Sister Elizabeth Howe, in 1902, to assist as a Brooklyn worker. The Lord has greatly blessed the consecrated efforts of all the different workers in the past eight years, and as a result the Brooklyn Mission today, after a hard struggle of eight years, is one of the most promising missions under the General Board in the home field. All this in eight years. An active working mission church, with about seventy members. Two Sunday schools with an enrollment of towards 300. A lot, 66 by 100 feet, is bought and paid for, and the proposed new churchhouse and mission home is not many years in the future. The work is much in need of it at once; however, so far, all the workers in Brooklyn have learned to abide the Lord's own time. But may not the Lord's work often be hindered by you not giving your prayers and your gifts to support, so that the best possible work may be done?

Such, in brief, is the early history, and the history briefly told up-to-date, of this prosperous Brooklyn Mission.

Let all who, in any way, have rendered aid in the Brooklyn work rejoice with us, that the Lord has owned and blessed your gifts of love. Souls have been saved, and the Master's cause built up in a great, wicked city.

May the Brooklyn Brethren Church ever shine as a lighthouse to the many thousands of benighted souls, who flow like a mighty river into Greater New York City.

Kearney, Nebr.



A Promenade Deck

A First Cabin Stateroom

The Boat that Carried the Missionaries of 1903.

NEW YORK AS A GATEWAY TO THE WORLD

By W. M. Howe.

God has favored every land, but probably none so much as this "land of the free," this "home of the brave." There are riches in every country and ships from all the nations carry them to us, and bear again of our wealth to the lands that are far away.

Uncle Sam has several doors, through which he comes and goes at will to the open doors of other nations. There is the Boston door and one at Baltimore. One is at New Orleans, and there are others. At San Francisco is found, they say, "The Golden Gate." But this country's one big gate to the world is at this city of Greater New York.

More than a dozen steamship lines come and go to points in Europe alone. Here also are lines to South America and to other countries; and, to say the least, connections are made from here to all parts of the world.

In one week in March 20,000 immigrants arrived at this port. It is be-

lieved that during the present year a million foreigners will pass through New York to this and other sections of this great country.

Preëminently is this the Brethren's gateway to the four corners of the earth. Probably nine-tenths of our people live in the northeast quarter of the United States. Our outlet, naturally, is this great metropolis.

From this point not only our first missionary, Bro. Hope, came and went, but from here has gone, whether to Norway, Sweden or Denmark, to France, India, Switzerland or Asia Minor, every other missionary that the church has sent.

From time to time some of our brethren and sisters set sail from this harbor on tours of observation, or of study, or on an errand of love to visit the busy missionaries.

All these must tarry in this city for a day or two or more, both going and returning, to await their baggage and see to it, to make necessary purchases, sometimes to await the departure of a delayed steamer or the coming of promised friends.

These brethren and sisters find it so warm and homelike to spend these days at the Brooklyn Mission, where services are regularly held, where necessary conferences may be conducted, and where often on these occasions a love feast is held. Then the bread of communion as well as the bread of life is broken and the cup of blessing, too, is passed, to the great joy of those that must sail as well as to those who stay behind.

But the mission accommodations are not desirable for several reasons, nor can they be much improved upon until we have the joy of moving into the new quarters yet to be provided by the consecrated souls who are now subscribing the necessary funds for the new Brooklyn meetinghouse and mission home.

More and more will brethren for one reason or another take a trip abroad. More and more are the churches responding to the Macedonian call. Soon scores of our congregations will have their representatives in the foreign field. No wonder that many feel a deep interest in this station by the way, where all must tarry and where all will want to rest the days they wait. For these reasons all should be interested in the Brooklyn work and in the proposed meetinghouse and mission home. Why not? Let everybody show that interest by sending in such funds or pledges as the Lord may direct and soon will the good news go from us, "Well done! Praise the Lord! It is enough! Cease your giving here!"

Brooklyn, N. Y.

"I am nine years old, weigh one hundred pounds and love the Brethren Mission."

[Such is the gist of a statement made by the remarkable boy whose picture is given above. He has attended the Brooklyn Mission faithfully for about six years and is always ahead of children of his age. He is a splendid musician. Though poor in this world's goods, he is rich in talent and the next generation will have occasion to rejoice that this lad lived and the mission helped to train him.]

GREATER NEW YORK AS A MISSION FIELD

By W. M. Howe.

1. New York was big a few years ago, when it was confined to the island of Manhattan, embracing about a score of square miles. But twice have its borders been extended, and it now includes besides the borough of Manhattan, the boroughs of Richmond, Queens, Bronx and Brooklyn, covering about 320 square miles. Here is an abundance of room for several missionaries and indeed for several stations.

2. Here is also an abundance of people. In the State of New York there are about 8,000,000 inhabitants at the present time, more than half of whom are now found in this city.

London gained 958,863 in about seventeen hundred years. New York gained 929,783 in ten years, 1890-1900.

One district has 735 people to the acre.

There are blocks in another district that have 1,200 people to the acre.

These crowds have comparatively few who stand among them as representatives of Christ.

3. In this city were found, June 1, 1904:

Armenians (Apostolic Church),	900
Greek Orthodox Church,	1,500
Russian Orthodox Church,	1,500
Jewish,	725,000
Roman Catholics,	1,300,000
Protestant Communicants,	331,698
Additional Protestant Attendants,	497,547
Churchless Protestants,	1,087,762

Of course, these churchless souls are considered Christless, as surely being neither members nor attendants of any church.

In one section of the city Protestantism is on the decline to such a degree that if it continues as at present it will be extinct in less than twenty years.

"There is no greater home mission field in the world in the same territory."

4. New York is cosmopolitan. Here are people practically from every nation on the face of the earth. Only twenty per cent of the population are pure American descent. More than thirty-six foreign daily newspapers are published in New York.

The Jews have gathered here to the number of 725,000, one person out of every four in Manhattan being a Hebrew. Did Jerusalem ever have so many Jews in it at one time?

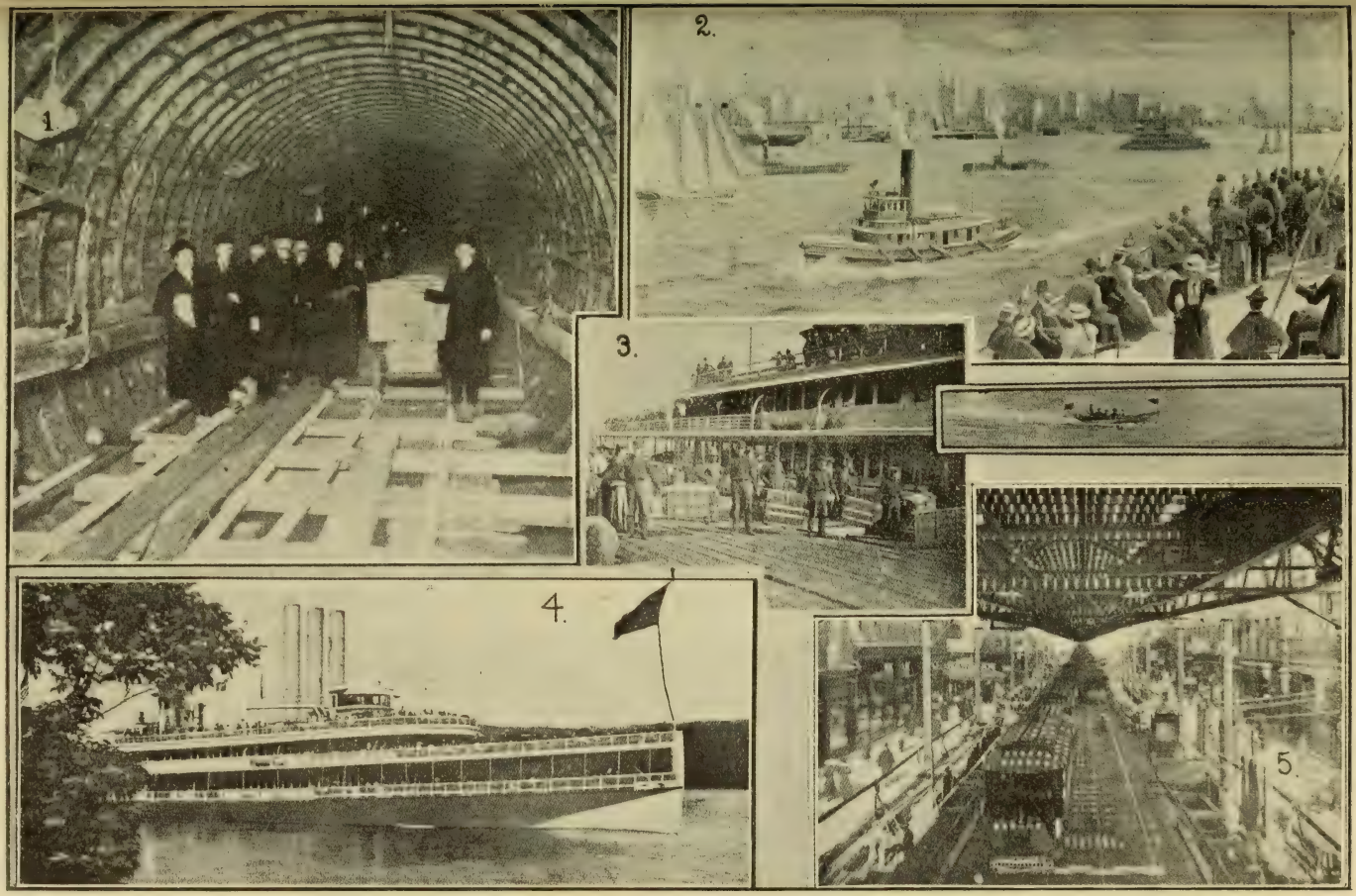
Here are more Italians than any city in Italy now contains. No wonder New York has its "Little Italy" as well as its "Chinatown" and "Hell's Kitchen."

Here are about 300,000 Russians and about 800,000 Germans. Other countries are represented in such numbers that "the foreign-descent population of New York is greater than the entire population of Chicago. The greatest foreign mission field in the world in the same area is here." These people must be Christianized or we may be heathenized.

Christ's command, "Go ye into all the world," etc., may be obeyed in an important sense without going out of New York. The missionary may speak what tongue he will, it will not come amiss in this great city.

5. Only four per cent of the citizens of Manhattan own their homes. There are other evidences of poverty and many evidences of sin. We are profoundly convinced, however, that it is not because there are too many people here. It is rather because there is One lacking. In so many hearts and homes Christ is not to be found. There is need of consecrated hearts to tell the multitudes of Him that they might ask Him to come in. Then they will not spend their money for that which is not bread.

6. Brooklyn, the city of churches! Every city should be eminently a city of churches. Greater New York is rather a city of saloons, theaters and gambling



1. This Subway is to be built up 4th Avenue, and will pass the Brethren Church within about 200 feet.

2. A Daily Scene on the New York Bay, just Three Blocks from the Brethren Mission.

3. Loading Baggage for Our Missionaries when they sailed last fall for India from New York City.

4. Since Brooklyn is built on Long Island, the Way to Reach the Brethren Mission is by One of These Boats from Jersey City, and get off at 39th Street Ferry.

5. Busy 3rd Avenue, on which the Mission is located. The "L" is shown overhead.

dens. There are more saloons open on Sunday than there are churches in the city. Yet some of the churches close their doors completely during July and August,—the Sunday school even taking a vacation.

Brooklyn has entirely too many saloons, but not near enough churches. A MEETINGHOUSE FOR THE BRETHREN IS GREATLY NEEDED JUST NOW. Funds for it are being solicited and the money is coming in. Every brother and sister who cannot be a worker in this city, which is as great in its needs as in any other way, should much desire a substantial interest in the new meetinghouse and mission home soon to be erected. Let the silver and the gold flow towards Brooklyn until the good work is on a proper footing.

Brooklyn, N. Y.

WHAT OUR BROTHERHOOD NEEDS IN BROOKLYN

Bro. M. G. Brumbaugh says: "In erecting a church in Brooklyn, let us, as a Brotherhood, build for the future. This church will be the gateway of all our outgoing missionaries, to Europe, Asia, and the Islands of the Sea. Hence it is of great importance that these travelers of the Cross should have accommodations in a Brethren's church home, built in connection with the proposed meetinghouse. Let us put up a building dignified enough in all its apartments to be worthy the cause of Christ, for both the needs of the home and foreign work."

Eld. Frank P. Cassel, Lansdale, Pa., writes: "I have made several visits to the Brooklyn Mission, at times when the dear missionaries sailed for India. The present rented mission quarters were much too small to accommodate the missionaries and the many brethren and sisters who came to spend the last few days with the missionaries and see them sail. Now, in building a meetinghouse at this important point, we, as a Brotherhood, need more than a place of worship. We need a commodious building for every department of the mission work in Brooklyn and also to meet the needs of our outgoing and incoming missionaries from the foreign field. Therefore, in my judgment, the Brotherhood, through the General Mission Board, should build, own and control this Brooklyn church and Mission home. Funds are needed to build. We, as a Brotherhood, have the means. Let each one give his encouragement and individual aid to this important call."

Eld. A. C. Wieand, who spent two years in the Brooklyn church, says: "If our Brotherhood knew the Brooklyn work as we know it, they would at once, reach into their pockets and give every needed dollar, to build a church and all other needed accommodations in Brooklyn. The members who have been gathered into the fold, are earnest, faithful and self-sacrificing. They deserve something better than a store room to worship in, which is located on two car lines, and much of the service is spoiled by the noise of the cars. Then, again, when the missionaries sail, there should be ample accommodations." [Bro. Wieand has seen some of the crowding and piling up there is, at these times, in the small rented quarters occupied by our Brooklyn workers.] "The experience of entertaining for three days and nights a dozen missionaries for the foreign field and also providing for the comfort of fifty or more visitors who come in at this time, is no small thing. Well, I guess you would say, as about all who come to Brooklyn say, 'We, as a Brotherhood, need a church and missionary

headquarters, with ample room, of our own at this important seaport.' With but a few exceptions, all who have been to Brooklyn on these occasions have given liberally towards a building of this kind. When the last missionaries sailed, those who came to see the missionaries off, gave and subscribed about $500."

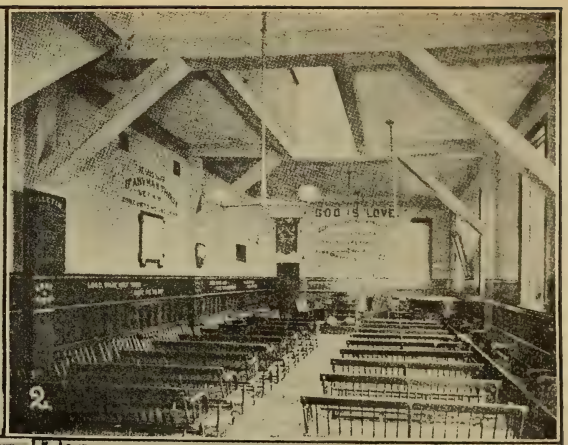
Bro. D. L. Miller says: "The Brooklyn church and church home (or parsonage) should be built large enough for present and future needs. It should be built so that it will be a credit to the brethren and sisters who are so kindly giving the needed money. It should be a building that God will be pleased with, and I shall be of all men best satisfied. Keep clear of anything that might savor of extravagance, but build a good, substantial, well-constructed building with all needed conveniences. And since Brooklyn or Greater New York, is the gateway of the continent, let the church home, or parsonage, have several rooms added for the outgoing and incoming missionaries. I am most happy to hear of the continued success of the work in Brooklyn. A number of thanksgiving offerings would be greatly appreciated for the Brooklyn needs at this time."

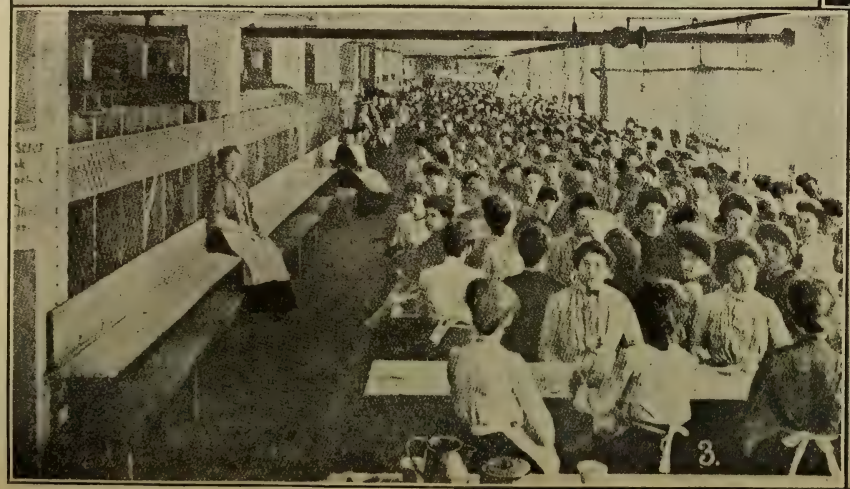
Lydia E. Taylor, Waterloo, Iowa, writes: "What household does not delight to entertain and shelter its real friends? Who, that can afford it, will not provide a guest-room or two for this purpose? What tired visitor does not appreciate such a quiet retreat? Should not our great, rich Brotherhood provide a few guest-rooms in connection with the proposed Brooklyn church? She certainly can afford it. Look back twenty-five years in mission work, and 'What hath God wrought?' Look ahead twenty-five years, with our increasing efforts under God's blessing and the Spirit's power,—and what will not be done? In the next twenty-five years how many dear missionaries will sail each year for the foreign field? Turn to Mal. 3:10 and read. It is easily figured out. Just as many will go as we give gifts to support. And when they do go, should we not have ample room in connection with the Brooklyn church for their two or three days' stay in Greater New York? The very small, rented quarters in Brooklyn have already in the past proved a parting benediction to all the missionaries who have sailed for India, France and Switzerland, Denmark and Sweden, Smyrna, etc. What of the future?"

Wilbur B. Stover, of India, says: "It strikes me as being a bit selfish for me to say a favorable word, with reference to building accommodations in connection with the Brooklyn meetinghouse for outgoing and incoming missionaries. But I must say that we did appreciate having a home for a few days at the Brethren's Mission in Brooklyn, both when we landed in the homeland, and when we returned again to Brooklyn to come to this great field in India. If there is any good our little stay did the earnest band of Brooklyn members, I am glad. The Lord hasten the day when we, as a Brotherhood, will have in Brooklyn a churchhouse that will meet all the demands of that point."

Bro. E. H. Eby, of India, says: "Our four months' labor in Brooklyn, a year ago was sufficient to give us an impression of the splendid field of opportunity in the part of the city where the Mission is located. The past achievements, the present attainments, the future possibilities, all stand as convincing arguments for all the encouragement and help that a permanent home will afford. If our Mission does not reach the people in that part of the city, they will not be reached. I thank God for the young manhood and womanhood which is being directed and trained for Jesus Christ by the Brooklyn Mission, and I pray that its usefulness may be increased manifold."

Bro. and Sister J. M. Pittenger, of India, write: "We rejoice that the prospects for a church and mission home for Brooklyn are growing brighter each day. We have great faith that the Lord will prosper His work both in Brooklyn and





1. Boys' Meeting, Mr. Hadley in the Background.
2. Interior of McAuley Water Street Mission.
3. Dinner Hour in a Brooklyn Factory. The Star Shows Where Mission Workers Stand and Preach.
4. Open-Air Meeting on Wall St., New York City.

in the foreign field, and as He does this, more workers will be called to pass through Brooklyn to the foreign field. Hence we are glad for all the Lord is doing through His people for the work at Brooklyn and the work at large, in the way of providing the much-needed mission home in connection with a church in Brooklyn."

Brother and Sister Adam Ebey, of India, say: "As a Brotherhood, we need more than a mere meetinghouse in Brooklyn. We rejoice to hear that there is so much sentiment in the Brotherhood to build a mission home in connection with the church. This is right. Should we, as missionaries, spend the last few days we are obliged to stay in New York City, at hotels among strangers and not among those of like precious faith? This the Brotherhood will gladly make possible if they only have a chance."

Bro. and Sister McCann, of India, say: "We believe it is well to spend the last few days in the homeland with those of like precious faith, instead of at hotels among strangers. These last days should be spent in fasting and prayer so as to be better fitted for service. Where could we have a more fitting place for this than in our mission home in connection with the proposed new church in Brooklyn? If our church could be built so as to give these opportunities, we feel it would be a great blessing."

Sister Mary N. Quinter, of India, writes: "I am glad to say 'Amen' to the proposition of having a mission home in connection with the Brooklyn church. The memory of the days spent in the small rented quarters in Brooklyn, before sailing for India, will be long remembered. The association with the members of the Brooklyn church, and the many who came from Pennsylvania and other States to see us sail, were precious hours in the Brooklyn Mission. I believe that much good comes from such mingling together. Why should not the Brotherhood own her own commodious quarters for all the needs of mission work at this important Mission station? Dear friends, you who have comfortable homes, remember the Golden Rule, and help to provide a comfortable mission home and church of the Brethren in Brooklyn."

Sadie J. Miller, of India, says: "That the Brooklyn church should be built with ample accommodations for the local work and also for the needs of foreign work, should not be questioned. Little tenement rooms, dark and stuffy, are not what our missionaries deserve by any means. Can we not place in their lives flowers of a better fragrance? Think of the self-sacrificing efforts Bro. and Sister J. Kurtz Miller and Sister Howe have put forth in the past four years to make the Brooklyn work a success! They are not complaining the least, after having had to live these four years in dark, dingy rooms, but do we not want to respect them for their patient silence in this matter? May our whole Brotherhood become interested and not rest until ample accommodations are provided for the needs of the work in Brooklyn."

Brother I. S. Long says: "I am glad we could spend a few days with the workers in Brooklyn. The Mission is a success and for this reason the whole Brotherhood should rise up and for Jesus' sake build a church and all other needed accommodations at this important mission station."

Eliza B. Miller, Bulsar, India: "That the Brooklyn work is in need of a permanent churchhouse is an evident fact to all who visit Brooklyn. The work has been blessed of the Lord, and small rented quarters do not meet the demands of the mission. We are glad to learn that the Brotherhood is desiring to have fellowship in the good work so well begun, and are offering their prayers and gifts. This is right.

There is not a missionary in the foreign field, who will not be glad, when a Brethren church can be dedicated in Greater New York. When we return to the homeland it will surely be a pleasure to find a commodious churchhouse of

our own and those of like precious faith to welcome us."

Bro. A. W. Ross, of India: "From our experience draw your own conclusion, whether the Brotherhood should build clean and commodious quarters, in connection with the proposed Brooklyn meetinghouse. We arrived at the Brooklyn Mission somewhat later than the other missionaries, and the many friends who came to see the missionaries sail, hence Bro Miller was obliged to do the next best possible thing for us, since 'first come, first served.' We were taken to a nearby flat, which was the best to be had, but before we retired, Sister Ross had some misgivings and began a search, when, lo and behold! we found—well, you know. We didn't sleep much, and after a long, long time the morning came. This is the rest we had after a hard strain of travel from the south, to reach Brooklyn. We lay no blame upon Bro. Miller's; they did the best they could. Their own quarters had eight to twelve persons in some rooms, and four in a bed. Brooklyn does need a church of our own. That is a fact. But as to whether we, as a Brotherhood, need clean, commodious quarters in connection with the church for the rest and comfort of tired-out missionaries, you may judge. The cost will be a small thing to add to the proposed new church commodious quarters ample for all the needs of the mission work. Will you help to foot the bill? Make your Thanksgiving offering to this end."

REASONS WHY WE SHOULD HAVE A MEETINGHOUSE IN BROOKLYN

By Louisa M. Miller.

1. The Lord is working here.

How many members did we have in Greater New York eight years ago? Perhaps one. How many do we now have since the Mission opened up? About 70. Although the records show that about 100 have been received into the Brooklyn church already in its brief history, some of these have gone to other parts of the Brotherhood, others have died faithful in the Lord, and a few have gone back to the world, but an earnest working force remains. Our membership is larger now than at any one time in the history of the Mission. God is here because He has much people in this city, and because He is working, we should work all the more.

2. Our rented store room is too small.

A store room is all right to sell merchandise in, but a poor place to do the best work for the Lord. We have been crowded to the walls. It is not possible to meet the pressing demands of the Lord's work in such small, ill-ventilated quarters.

3. There is room for us, as a Brethren church, in this city.

We have the Gospel. The Lord has many here who are "common people," and they hear the Word gladly. Recently we explained to an earnest seeker our principles, and he said, "I see you as a church STAND FOR SOMETHING." Indeed we do, and for this reason there is room for us here, for as this inquirer remarked, "Many churches to-day in this city don't seem to stand for much."

4. We must build to hold our field.

Our work seems too much on the "moving" order. The Mission had to move five times in seven years. And our Italian Mission had to move eight times in four years. Rents go up beyond our reach, and then we must go for cheaper quarters. All this greatly cripples our efforts. People ask us, "Are you going to stay?" A churchhouse would settle

that question. It would say of itself, "We are here to stay."

5. We are located at a great seaport.

We are at the gateway to the whole world. From this point all our missionaries have sailed who have gone to India, Switzerland, France, Asia Minor, Denmark and Sweden. For the most part all our missionaries will sail from this point in the years to come. They must stop with us from one to three days to arrange baggage, etc.

When our missionaries sailed in 1903, we gave 263 meals, and in 1904 we gave 360 meals to the missionaries and the many brethren and sisters who came to spend a few days in New York to see the dear ones leave the homeland for the foreign field. At any ordinary hotel it would cost $3 per day, but it was a saving of several hundred dollars to the Brotherhood to supply board and room at cost.

NOW, IS IT TOO MUCH TO ASK of you to help build this meeting-house and missionary churchhouse? Can you make a better investment for the Lord? Ask the Lord in prayer what He would have you do in this matter. Give liberally unto the Lord for this most noble cause, and He will not fail to bless thee.

Brooklyn, N. Y.

WHY HELP TO BUILD A CHURCH HOME IN BROOKLYN?

By Bro. and Sister Berkebile.

It seems to me no one could question the need of a church home in the city of Brooklyn. Surely no city in the United States is in greater need of a church home by our people than Brooklyn.

Here the great Atlantic steamers unload their thousands and thousands of souls and these, too, of many different nationalities.

Here is the place to do European mission work, for when these people come to America and unite with a peace-loving people they need not go to prison or to war. This makes European work very hard for our people, and our missionaries there know that they have a very difficult field. There are other things, too, which make work there hard. But I must leave that and say that if Italy as well as other countries come to America, then Brooklyn is the place to meet them when they come. We must go to India, for she does not come to us. Not much of China does, either, so we must go to them, but the Italians, the Germans, the Russians, the Swedes, the French, the Syrian, and many, many people come to America, and by staying in the homeland there is a wonderful opportunity for doing foreign work. This is one way of carrying the Gospel to these nations. When many of these are converted they will carry the true Gospel back to their homeland.

Then it seems to me as we look at this question we can not but feel that here is a wonderful opportunity for foreign mission work and home work too.

Those of you who think it is foolish to spend money and spare men and women for these people here who need us so much, just go to work now and you will be helping the place which, you always say, needs the money and men the church is sending away.

Think of these people coming into our land and how much good you can do if you take an interest in them and show them the true way.

We should have enough workers in Brooklyn that whenever a body of emi-

grants come in there may be some one to look after the helpless women and children, to find them a place to stay, to find them their friends or to help them in any way they need help.

Think of the hundreds of young women who come to our country and unused to the customs of a strange land, and helpless in the extreme, who are taken the advantage of and led to destruction!

We shall never forget the time we visited the woman's meeting among the Italians in Brooklyn. Oh, if you could have seen their faces light up as they were told about the ways of Jesus! I'm sure you would be very anxious to help this work if you could have been there. It made us feel like stopping right there and going to work and help.

None of you who have not been there

The Mission Now,—a Noisy Street Corner.

How glad they would be to see a dear kind face like our Sister Howe's and feel the pressure of a helping hand. A friend found at the entrance into the new land will never be forgotten. They will remember the plain, sweet-faced sisters who were their first friends in a strange land. Even if they get thousands of miles away they will not forget the plainly-garbed friend who had been a friend in need and a friend indeed.

Then look at the thousands of foreigners who live in the city, not counting the great number of the hard-working American people who need our Savior.

know just how much the Brooklyn missionaries have to do. The missionaries go there when they leave for India and they go there when they return. When they leave there are many who come to see them off and all of these usually go to the mission home.

The workers there do not have too much room when they are alone, and when they have much company, I wonder where the poor Brooklyn missionaries themselves sleep. They, of course, give the best to the visitors, and to be rushed with work as they are and to lose sleep, too, it would not be much wonder if they would have to take a rest

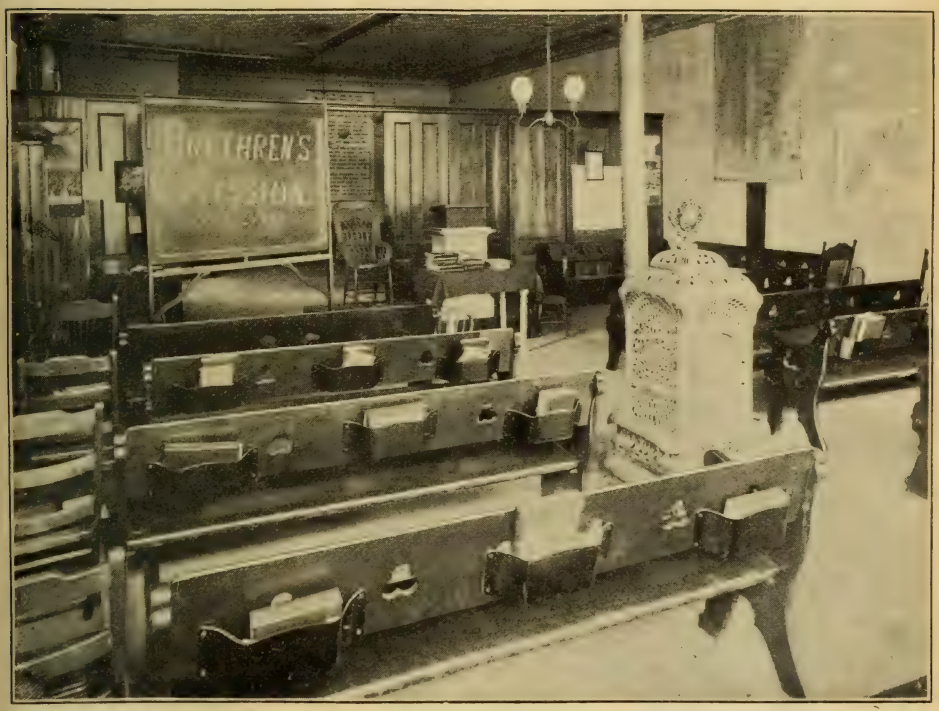
after it was all over. Of course, they would not complain and would not want us to write this, but why not look the matter squarely in the face and see it as it is?

Only the city missionary knows what the city missionary must do. If there is any one work in the mission field harder than another, that work is the work of our dear missionaries in the large cities at home. People often get the idea the city missionary has a very easy place and wonder what he really can find to do. Brethren and sisters, just leave your quiet homes for a week (yes, I know you have lots of work to do there), and go to Brooklyn or Chicago and follow the missionary around for a week, try to sleep amid the noise all night long, and imagine yourself with them, skimping and saving to make the money reach for the common necessary things of life.

I'm sure you will say it was one of the hardest week's work you ever did and you will look over that drove of cattle or hogs when you get home and resolve to sell one of the fattest ones and send the money to Brooklyn for the work there.

I wonder how many brethren in our church could spare the money from a good fat hog or cow for this work and how many sisters could spare the price of several rolls of butter and send it to help this work along. Brethren and sisters, just try it and see how soon we can have the much-needed money for this work.

Brother, why not take half of that three thousand dollars you intended to



Interior of the Mission at 5901 3rd Ave., Brooklyn, N. Y.
The stove was donated by J. J. Oller, of Waynesboro, Pa., and the furniture by Mary S. Geiger, of Philadelphia.

use for a house and build smaller and give the other half for the Lord's house in Brooklyn. Your wife would be happier in a smaller house and I'm sure you would enjoy life better. One thousand dollars spared from your house would go far in helping thousands of poor people in the city until they could find a place where they could help themselves.

Sister, just send that money you have put aside for a new carpet and make the old one do another year, and send the money where it will do so much good. I'm sure if you do, the old carpet will look brighter than it did before.

You may think it would be hard to leave one of your children come away over here. No, you would not want that at all. Then help the foreign work at home. We dare not say India does not need us, for but few of these come to America but the people of other countries do and let them be met as they put their foot on our shores.

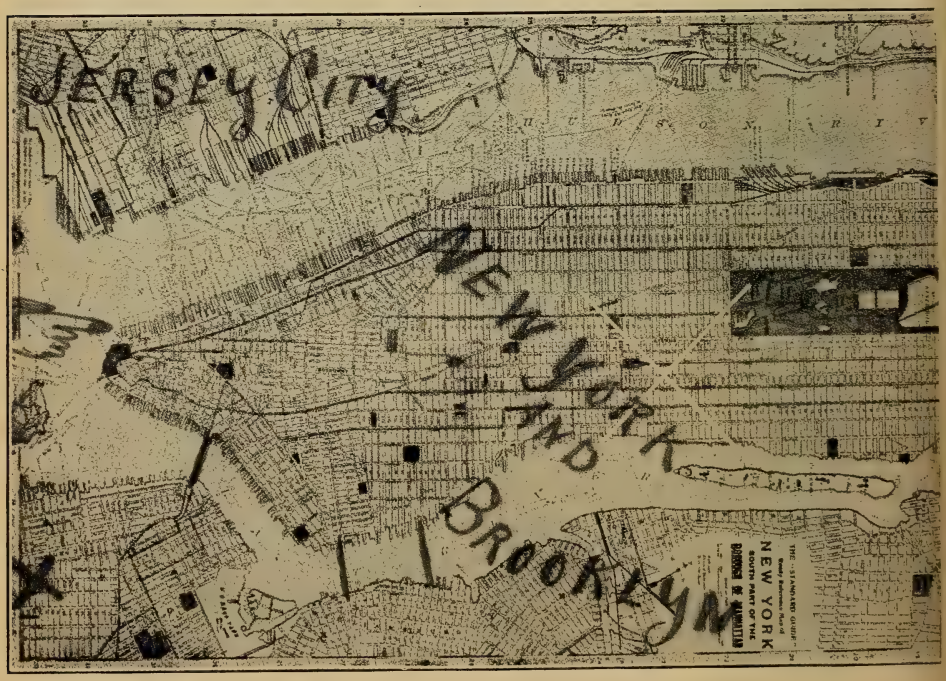
Take the Brooklyn work to heart. Make it your work. Pray for it and then help to answer your own prayers by giving of your money.

If our Brethren really knew the need there is for help in this city, I'm sure it would be only a very little while until all necessary money would be raised. They would give abundantly if they only knew.

I wish our pen could write this great need as it really is and that it could shine forth so brightly that you could not help giving for this work there.

May God bless our dear Brother and Sister Miller and Sister Howe and others as they toil for the Brooklyn work!

Dahanu, India.



The cross in lower left corner shows location of Brethren's Mission, 5901 3rd Ave., Brooklyn, N. Y. The hand further up points to the docks from which all our missionaries have so far sailed.

"THE BROOKLYN MISSION COMMENDS ITSELF"

(These brethren and sisters have visited the Mission.)

Sister A. W. Shelly, Mastersonville, Pa., says: "My trip to Brooklyn has converted me to missions. I wish every one who has any doubts about missions could go to Brooklyn and see for himself the eagerness on the part of the people to know the way of life. To see every sister, and especially the Italian sisters with their plain white coverings, according to 1 Cor. 11, was more than I expected. May the good work go on."

Eld. D. Elmer Miller, Cedar Rapids, Iowa, writes: "My dear wife and I count it a privilege to have visited the Brethren's Mission in Brooklyn two years ago. Much good work is being done by the wide-awake and faithful workers at this mission. One is scarcely inside the door until you feel at home, for from the least to the greatest, they called me "Brother Miller," whether they belonged to the church or not. This tie of friendship is commendable, and tells for lasting results. We noticed that every available room was used to accommodate the large Sunday school, and of all missions in the Brotherhood where they need a commodious meetinghouse, it is in Brooklyn."

Sister Lydia B. Gibble, Palmyra, Pa., says: "I have visited Brooklyn twice. The last time I assisted about nine weeks in the work. This was one of the happiest privileges of my life, for it was there that I got very close to the Master, and realizing the power of the Gospel, understood the meaning of free salvation as never before. We witnessed great demonstrations in the way of answered prayer. Surely the Lord is doing great things in Brooklyn. One young man, whom we saw baptized in the Atlantic Ocean, has since been called of the Lord to preach the Gospel. A few others are preparing to be missionaries of the Cross. Praise the Lord for the Brooklyn Mission!"

Eld. M. R. Murray, Parsons, Kans., writes: "On my way home from the Holy Land, I enjoyed spending a little time with the dear ones in the Brooklyn Mission. The Sunday school in the morning and the preaching service in the evening were two very precious services, long to be remembered, because of the earnest interest manifested by all present. The Mission is in good working order, and is well established in the Truth. Are you helping to build the much-needed meetinghouse there? Don't fail to have part in building this church. Since I am home, in Parsons, we have taken up several collections for Brooklyn, and hope to take up some more."

Sister Elizabeth Zortman, Elizabethtown, Pa., says: "The Brooklyn Mission has an extra place in my heart. I have visited the mission several times and wish to go again. It is one of the places where I would like to live, so as to be in touch with the splendid Bible teaching. Much attention is given by the Brooklyn workers to teach God's Word. Does not this account for the great hospitality and brotherly love which prevails amongst all who attend the Mission from the youngest to the oldest? Every one is taught to aim to live the 'whole Gospel.'"

Bro. C. W. Guthrie, Los Angeles, Cal., says: "I recall my visit to the Brooklyn Mission with great pleasure. A good work is being done by the consecrated workers. The field is a great one, and I am sure no one will ever rue it if they give liberally towards the building up of a Brethren church in one of the greatest cities in the world."

Eld. I. B. Trout, Lanark, Ill., says: "The Brooklyn Mission commends itself

Brooklyn Bridge, Looking Toward Brooklyn.

to the support of the entire Brethren church: 1. Because of the millions in Greater New York who need the Gospel. 2. Because the Lord is blessing the work, and thus showing His approval. Where God works we should work. 3. Because the Brooklyn workers are self-sacrificing and loyal to the church and to the Gospel. 4. Because this mission is peculiarly located. It is in our homeland, yet at the 'gateway' to the whole wide world. Let us give, and that at once, so that we may have a Brethren meetinghouse in that important mission point."

[Brother Trout has visited the Brooklyn Mission about three times.]

Sister Rose Miller, Broadfording, Md., writes: "I consider my visit to the Brooklyn Mission worth more than I can put into words to tell. So I simply say to you, by all means visit Brooklyn and see for yourself. The work is prospering nicely, and by all means we should pray that still more good may be done, and let us not only pray, but give money, that the much-needed meetinghouse may soon be built."

Sister Carrie A. Westergren, Washington, D. C., says: "The Brooklyn Mission is almost equal to a foreign mission field, since almost all nationalities land in Greater New York. Hence, this is an important point for the Brethren church to build a meetinghouse and make the work of the church permanent."

Bro. A. J. Culler, of Juniata College, Pa., after living in Brooklyn a few months, says: "Greater New York is not only America's gateway, but is fast becoming the world's metropolis. If we take a large view of the mission problem, if we believe in sending the Gospel to the ends of the earth, this seaport is an opportune place. The work already established in Brooklyn by the Brethren is of no mushroom growth, but from the beginning has grown steadily, and to-day they have a large Sunday school, a Spirit-filled prayer meeting, a Bible study course earnestly followed out, besides all the other regular church services. These activities bespeak a thoroughness in training that is commendable, and tells for much good. The proposed new meetinghouse is well located and of easy access from all parts of the city. Are you helping to build it? Send on your mite."

Bro. Widder, Harrisburg, Pa., (who runs from Pittsburg to New York as mail clerk) writes: "It was by coming in touch with the Brethren's Mission in Brooklyn that I have been stirred to the very depth of my soul. It was through this mission that I came in touch with men who knew their Bibles and had a message to men like myself. Oh! the richness of that Book. The Brooklyn Mission is doing a good work. Who will fill his hand this day and help support the work so nobly begun?"

Bro. S. S. Blough, our Pittsburg, Pa.,

New York Bay Where the Brooklyn Brethren do Some Baptizing.

missionary, says: "It was my happy privilege to visit the Brooklyn Mission two years ago and assist in services. From what I observed the Mission is a success. We now have a few members in Pittsburg who once worshiped at Brooklyn, and they speak very highly of what Brooklyn did for them spiritually."

A LIFE SKETCH OF LOTTIE PHILLIPS

By Elizabeth Howe.

"Mamma, I'm not like other girls," said Lottie Phillips one day to her mother. "I suppose it is because I was left alone so much."

Lottie Phillips was one of our mission girls. She was born July 19, 1888; born again June 20, 1901, and called home Jan. 7, 1904, at the age of almost fifteen and one-half years. When Lottie was but a child her mother was left a widow with three children, Lottie, a younger sister and an older brother. "I never expected to be left as I was," says Mrs. Phillips, "but when Mr. Phillips died I was obliged to go out working to support my little family." Lottie was the housekeeper. The neighbors say, "Oft could Lottie be seen on the street with her little charges after both had been carefully washed, combed and dressed clean. She was a veritable 'little mother' to those children." Frequently, Mrs. P. being detained by a long, hard day's work, came home overtaken by night, to find her trio of little ones patiently awaiting their mother. Says one that knew her well, "I used to see her on the street playing with other girls, but she never seemed to lose her quiet dignity, and I don't remember ever hearing her speak an unkind word."

Lottie was a beautiful and attractive child. As she grew older she was led to places of amusement by worldly associates. These did not satisfy her. Bro. Lewis B. Flohr, then of Brooklyn, but now of Vienna, Va., says, "My first recollections of Lottie are as a slender, lithe, dark-haired, dark-eyed girl of ten or eleven years, at play on 'the hill,' as the

Some of Brooklyn's Promising Young People.

children called it, near the mission. Though the superior qualities of the child were not then manifest, they were at once apparent after she entered my Sunday-school class. I believe I can safely say no one was ever more attentive in class or more receptive to the Word of God than she was. Soon she was transferred to a higher class. She did not want to leave my class, as it seemed there were more than ordinary attractions in the associations where she first came into vital contact with the Bread and Water of Life. To her the hearing of God's Word was like the home-coming of one that had been long away in a foreign land. Soon she made me glad and yet to wonder, when she met me just outside the mission with the announcement that she was to be baptized: 'Mamma did not want me to join at first, as she thought I was so young, but I left her have no rest, for I had none myself, until finally she said I might join the church.' And Lottie was at once received by baptism into the church."

Soon afterwards she was made Sunday-school secretary. A year later she was appointed teacher. Her spiritual growth was gradual but rapid. In her life were verified the words of Psa. 25: 14, "The secret of the Lord is with them that fear Him," for Lottie had a wonderful insight into the deeper truths of God's Word. Many passages of rich and deep spiritual teaching are marked in her Bible. In the two and a half years of her spiritual life she possessed a sweetness of Christian spirit, a depth

of spiritual discernment, a loving trust, a strength and beauty of character which many attain not in two-score years of half-hearted service. She loved her Bible. Some eminent divine has said, "Young Christians enjoy the fore part of the Bible and aged ones enjoy the latter part, as Revelation, which speaks much of the heavenly home," but Lottie lived all through her Bible from Genesis to Revelation. This is observed by the frequent markings throughout her Bible.

The last Sunday she lived she read John 14, and marked it. When Eld. J. Kurtz Miller and Eld. A. C. Wieand were called to anoint her, Lottie's Bible with this marked chapter was handed them. She had been anointed and wonderfully restored just one month previous to her death. Again her request was granted, but we believe she was one of the precious few whom the Lord does not leave here long and that this was his own good time to call her home.

She was especially fond of the book of Revelation, having studied it in our daily Bible classes. She loved much the study of the Holy Spirit, and the future destiny of the believer. Her favorite hymn (so marked in her hymnal) was, "In the Cross of Christ I glory." Others were: "It is well with my soul," "Some Sweet Day," and "Sometime We'll Understand."

In her last days of suffering she found much comfort in the words of Paul (Rom. 8: 18), "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." This text was one of the nearly two hundred which she had committed to memory. She had a system in memorizing and knew not only the words of the text, but the book, chapter and verse. She took great delight in reviewing her memory texts daily. She found them most helpful, too, in talking to persons about their soul's salvation. She was a good personal worker.

When Bro. J. Kurtz Miller came to Brooklyn Lottie had organized a Bible class which met in her home. At her suggestion, too, and permission of the church, the young members met in the mission room an hour Sunday afternoons for religious exercises and fellowship. When I came to Brooklyn, in June of 1902, she soon was my "right-hand" helper, assisting in children's meetings, the sewing school, street visiting and Bible readings in homes with mothers. Besides she had a number of private music pupils and was still a home-keeper.

When Lottie Phillips died a bright light here went out, but only to shine the brighter over there. She still lives in the hearts and memories of many that learned to love her. How prophetic were her last words to her mother, "Goodnight, mamma; I think I can sleep now." And how suggestive of the words of Paul (1 Thess. 4: 13), "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others, which have no hope." Her life was a benediction. Says one, "I never was so impressed by a life so young," the secret of which was the love of her Lord Jesus supremely; love for His service, and the absolute faithfulness to her Lord and Master. May the message of John 14: 21 come to us from Sister Lottie's life: "He that hath My commandments and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him."

Brooklyn, N. Y.

BROOKLYN BIBLE CLASSES.

Mrs. Bertha Lindsay.

These have been the life of the Brooklyn Mission from the start, until now. Four years ago when Bro. Miller took charge of this mission, he realized that to make this work grow we must feed upon the "Word of Life." He therefore gave special attention to the Bible class work, and has ever since made it

one of the leading forces in the Mission. The Bible classes for the most part at the present time are taught by Sister Elizabeth Howe.

I, as well as many others, esteem it a great privilege to attend the Monday evening class, and also the Tuesday and Wednesday afternoon classes at two o'clock. The Thursday class for mothers, from 1 to 3 P. M., is full of interest and instruction. We have finished the Gospel of Matthew. The teaching has been thorough, and I have a grasp of Matthew which will ever be helpful to me. How readily we can detect where a lesson, or chapter, or verse belongs when we have once had some systematic Bible study.

The second coming of our Lord has been a profitable study in one of our classes. We feel much strengthened in the Christian faith, and have a far greater interest than ever before in the return of Jesus to earth.

In the opening Bible work of this fall, we reviewed Matthew and Jeremiah, so as to refresh our former study and be the better prepared for the book of Daniel and Revelation, and all the proposed books which we hope to study. We look forward for a most profitable time this winter in the Brethren's Mission Bible classes. May many avail themselves of these golden opportunities, to become "workmen that need not be ashamed, rightly dividing the word of Truth."

Brooklyn, N. Y.

THE POWER OF EXAMPLE OR HOW A LIVE ELDER DID IT.

By D. W. Kurtz.

The "Lord's money" is in the hands of the Lord's people; but the burning question is how to get the Father's children to place it where the Lord can get the best returns from it.

Each elder is a leader among God's people, and the earnest desire of his heart should be to lead his flock to give the Lord's money to the Lord. How can he best do this? First, the elder himself should set the example of giving. If he gives, the people will follow. This does not mean that he must give large sums. Indeed, he may not be able to do so. But it does mean that he should give "as the Lord hath prospered him." He need not publish what he gives; in truth he should not let his "left hand know what his right hand doeth." But if the elder gives, the people will know it and will also gladly give. This is a divine odor which cannot be hid; it will disclose its presence and "fill the whole room."

A covetous elder makes a covetous people; but a generous elder makes a generous people. In the light of Eph. 5:2-5 there should not be a covetous elder or deacon or member in the church. Paul says, "Let not covetousness be even named among you as becometh saints." Again Paul says, "Covetousness is idolatry, and no idolater hath any inheritance in the kingdom of Christ." The ideal elder steers clear of covetousness, and by his noble example, leads his flock to become a generous people. Every need of the "home field" and the "foreign field" is clearly and earnestly set before God's people, and ample opportunity is given every member "to give as the Lord hath prospered him." This method brings lots of the "Lord's money" into the "Lord's treasury" for the "Lord's work."

I know of a church which gave nothing for missions. Four years ago the Lord anointed for them a new leader. This young elder was of the generous type and set the example of giving; and, as a result, the church sent to the Annual Meeting at Harrisburg, Pa., their first missionary offering. They have not failed since to send their yearly missionary offering to the Annual Meeting, and now they say that, by next year, at least $1.00 per member will be forthcoming for the Springfield, Ill., Conference. What a live elder can do with a once inactive church is here demonstrated.

But now a word to you as an elder, about Brooklyn. Recently an "Ideal Elder" preached a sermon on "Gospel giving" and at the close of the sermon set before his people the need of a meetinghouse in Brooklyn. He announced that an offering would be received for Brooklyn and an opportunity would be given during the entire month of November for every member to give something. He urged the people to have fellowship with him in giving towards this most noble cause. You can guess the result, can you not? We look for a big offering from that church. My brother, go and do likewise. Preach a sermon next Sabbath on "Giving." Put before your people the need—the URGENT NEED OF A CHURCHHOUSE IN BROOKLYN. Urge them to give generously and send your gift to Brooklyn, New York.

I came to Brooklyn, I saw the work and the need. I know the opportunity is here and the crisis is imminent. I am persuaded that you, dear elders, wield the power which alone can meet the issue. Make Thanksgiving a day worthy of its name and make it tell for Christ.

Hartville, Ohio.

A NIGHT AT THE BROOKLYN MISSION.

By David Emmert.

Sunday, Nov. 13, 1904, a great gale swept the Atlantic coast, delaying traffic, wrecking telegraph and telephone lines, and doing much damage to shipping. It happened that I left Philadelphia just as the storm broke in the afternoon of that day, and all the way to New York the mad tempest raged; yet we little realized the force of its fury. Our train was just one hour late when we pulled into Jersey City. A murky darkness had closed over all, and the white whips of the tempest hastened the rush of a mass of excited humanity toward the ferries.

I took a boat for Brooklyn and had not long to wait until the great engine

Nine Engines Fighting a Million-Dollar Fire on One of the Brooklyn Docks.

began to throb, a thing like the pulse-beat of life, and we drifted out into the darkness and the storm. All sorts of craft drifted across our path. Small, bright-colored lights, like jewels of emerald and ruby, hung from masts of dark-moving objects. Flashlights, darting across the water, revealed the fury of wave and tempest, and turned great boats into phantom ships and floating palaces. Along the farther shore lines of light flickered through the gloom. The tall buildings of New York (as we rounded the island) looked like broken obelisks above the tombs of giants. A dark span (the bridge) above the waters was clearly defined by many lines of light, suggesting eternity,—and then our boat heaved into her slip, and anxious passengers, like leaves in an autumn blast, swept through the gates and were gone.

Near me, in the bow of the boat on the way over, sat a young man of pleasing address. His broken English revealed his foreign birth. He was on his way to Panama, having been in this country only a year. He liked America in many ways, but was amazed at the "rush." "This country came quick up," he said. What seemed crude to him was due to newness to him, perchance. Then I wondered if passing years would quiet the restless American spirit or tone down the overwrought nerves of the present age. He was a stranger in a strange land, and when we parted he knew not where he should lodge for the night, nor for the days, until his ship should sail.

There is a satisfaction in having one's destination well defined, and the more so when storms break and billows roll and darkness wraps her folds about us. Then faith calms the troubled spirit and bids the soul rest in peace.

Even before I reached the Brooklyn Mission, the cars seemed to be running for my especial accommodation,—for I was the only passenger. It was yet before the hour of service; the gale had not abated, and I wondered who would venture out in such a storm. I even wondered where to go and what to do, when a friendly voice greeted me and invited me into an open door. It was a pleasant surprise to meet one whom I had not seen for twenty-five years, but whom memory held as an earnest pupil before the green grass about Juniata. The half hour spent at the fireside of Bro. Strayer warmed my body and warmed my soul. At the appointed hour we went over to the next door, to the Mission. Despite the storm, quite a company had gathered. A quarter hour was spent in singing, then a brief Bible lesson was had,—subject, "Giving and Receiving."

A number of short, earnest talks were given. An Italian brother found in his own life a striking illustration of the text. I heard his story with interest and wished ten thousand others could have listened. He said, "One evening, fourteen years ago, I sat with a company of men in a Chicago saloon playing cards. Two ladies came in. There was a signal given by one of the players for silence and the cards were grabbed up quick. I held my own, for I had a 'good hand.' I told my companions to hold on to theirs, for I wanted to finish the game. I clung to the cards with my hands under the table, impatient for the ladies to cease their singing and reading. When they left they invited all the men to their mission, so next night I went.

"I was told in the 'old country' that Protestants talked to the Devil every day. I wanted to see the Devil. They gave me a Bible. I took it because it looked nice on the outside; it was no more to me than a stone book. By and by I began to read it, and when I moved to Brooklyn, not long after, I found a good woman telling people about the Bible. So from Sister Boone I learned the way more perfectly and was baptized. Then I told one of my countrymen about the book, and he asked me to get one for him. I went over to New York and bought a Bible for fifty cents. I brought it to the man and he offered to pay. I said, 'No, no! Bible give to me. I not

pay; I give Bible to you. I receive freely, I give freely.'"

Then I thought how poor souls struggled out of the darkness into the light. When we were cradled in youth our lullabys were songs of the fuller life. Our homes were the crossing of the ways for holy men, and the Bible was an open book before us from our babyhood. Such as these may make many a crooked step and yet be far better than we.

Preaching service followed. Bro. Miller was aglow with a message of love. He presented it in his own kind and enthusiastic manner and when the benediction was pronounced little groups still lingered, for the storm had not abated. One bright, intelligent woman seemed deeply moved. I heard her say quietly to the minister, "I left my own church (in a fashionable quarter) and came down here through the storm with the prayer in my heart, 'I would see Jesus.' Your message has satisfied my soul." May we wonder or question? What may the harvest be?

The Brooklyn Mission has a mission, both to the church and to those not of our fold. May we learn the lesson aright and speed the day when self-sacrificing workers shall be housed and helped as they deserve to be.

Huntingdon, Pa.

THANKSGIVING DINNER.

By Mrs. J. Kurtz Miller.

Through the kindness of a few congregations in Pennsylvania, we have been able to give Thanksgiving dinners the past three years to some of the poor in Brooklyn.

For the past three years the Waynesboro church has been sending us a big barrel or two of good things to give to the poor on Thanksgiving Day. The Ephrata church sent us five barrels, and the Palmyra church sent one. A few things, such as potatoes, etc., were also sent from Maitland. In these barrels

Brooklyn Children Waiting Outside of the Mission for Their Thanksgiving Dinner.

were canned fruit, beans, prunes, rice, cornmeal, flour, celery, dried beef, ham, chicken, dried fruit of many kinds, and also cabbage. We appreciate such gifts very much, and if they are sent about two weeks before Thanksgiving, we can arrange things better at this end. Last year the bulk of the stuff sent us did not arrive until the day after Thanksgiving. Hence we did not have a public dinner in the Mission, as we hope to do this fall for the poor. So far we have had only one Thanksgiving dinner in the Mission, but had the poor come to us, and we filled their baskets and made it possible for them to have something good in their homes on Thanksgiving.

But if those who wish to have fellowship with us in this coming Thanksgiving will send in their gifts early enough, we will have it in the Mission and make it a public affair for the poor.

We hope to have a crowd of boys and girls who are needy, just like you see in this picture. We have children not two blocks from us who have never sat down to a table to eat as you do. They are so poor that they have no table. In fact, they eat by piecemeal at all hours of the day. They know nothing of the three-meal-a-day system (breakfast, dinner and supper), and when they do hap-

pen to get to a table in some good home, they actually don't know how to proceed to eat. We have had to teach some real large children, that we took as "Fresh-air" children to the country, how to use a knife, fork and spoon, and how to eat from a plate.

Brooklyn, N. Y.

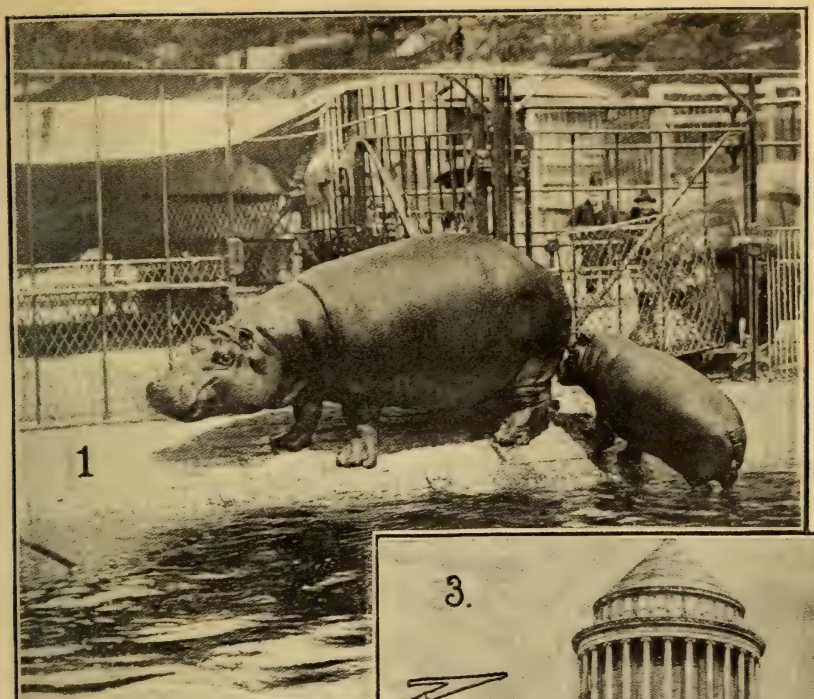
DOES THE LORD MEASURE OUR CHARACTERS BY THE USE WE MAKE OF OUR MONEY?

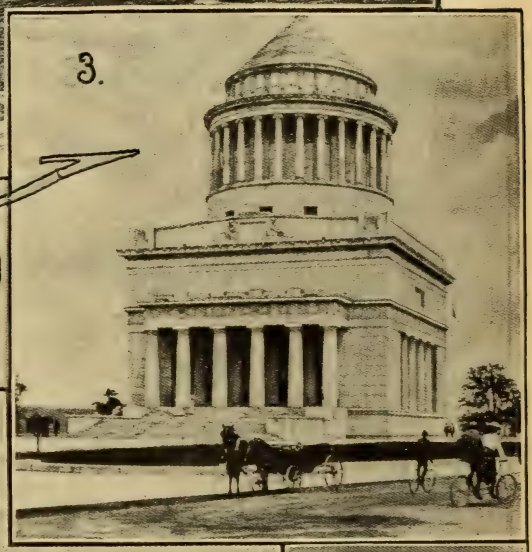
By J. K. Miller.

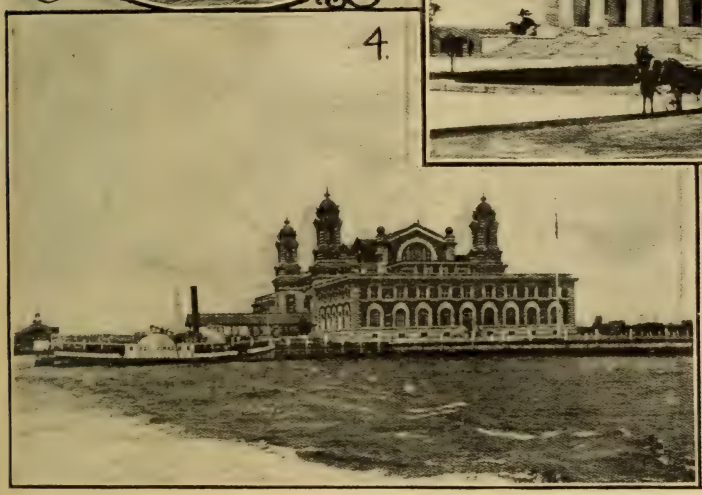
Our Lord in Luke 12: 13-21 said, "Take heed and beware of covetousness." Why? Because of the bad effect money has upon our characters when we make a wrong use of it. On the other hand, money may have a most blessed effect upon our characters if we allow the effect to make us generous-hearted. This is God's nature. He gives, and **gives** and GIVES, and with all His giving grows the richer. There is nothing narrow, or selfish, or close-fisted, in God's nature. The self-centered life and all that goes with it belongs to the world, the flesh and the devil.

Therefore hath the Spirit of God written through Paul in Hebrews 13: 5, "Let your conversation be without covetousness." A more recent translation makes it read, "Let your life be untainted by the love of money." But what does our daily conversation prove — Sunday included? Just make a note of it next Lord's Day. For a lot of company is sure to go along with Bro. A. and Sister B. from church for a good dinner. My! how the conversation does drift into worldliness and along money-making lines. The morning sermon was good, and the Lord's work is dear(?) to our hearts, but for some reason we fail to spend at least one day, and the Lord's Day at that, free of money-getting. Perhaps far too many of us are just "performing" religion. Hence the shallowness of the real, self-sacrificing Christ-life within us. Because of the much carnality within us, and because of the dangerous effect of money-getting, we, therefore, need to memorize Ephesians 5: 5, "No covetous man . . . hath any inheritance in the kingdom of Christ and of God." We need to get quiet before the Lord, and have Him teach us again and again, that, "He is daily measuring our characters by the use we make of our money." If we are self-centered and covetous "we have no inheritance in the kingdom of Christ." On the other hand, if we have been allowing money to have "that most blessed effect" described in 1 Timothy 6: 17-19, upon us, then we are truly laying "hold of eternal life."

But let us come back and take a fresh look at Luke 12: 16-20. Jesus gives us here the picture of a real, self-centered life. And note how our Lord measures up his character by the use this self-centered man makes of his money, and earthly goods. Suppose we prayerfully read Luke 12: 13-21 and see if this man did any worse than thousands of professed Christians are doing to-day. Mark that there is not one hint that he was lazy, or dishonest, or a thief. He was an honest, hard-working, energetic man, who had his heart set on money and he made money. Yes, lots of it. But wherein was his mistake? Not that he was a farmer, not that he reaped his fields and filled his barns, and cared for that which his barns would not hold. Nor was his mistake in pulling down his







1. A scene in a park. The mother is said to weigh over two tons, the father over three tons. Mission children never miss this part of the park.
2. View from the sky room where the Brethren Mission is conducted.
3. General Grant's tomb on the Hudson.
4. Ellis Island, within sight of Brethren's Mission. Here over 1,000,000 immigrants landed this past year.

old barns and building larger and better ones. But go through the parable again and underscore this man's personal pronouns, "I" and "my." He entirely lets the Lord out of all that he possesses, and rejoices in his own accomplishments. Did you ever build a house or barn or anything; and when it was finished, deep in your heart say, "That's all right; 'I' am pleased with 'my' plans and 'my' efforts. 'I' did a good job of it. That will stand to 'my' praise for years to come"? Did you ever figure out about how much you were worth in dollars and cents, and say deep in your heart, "Well, 'I' am getting on in the world. 'I' am making money. 'I' will plan larger and 'I' will push harder"? If you have, and left the Lord out, are you a bit better than the man in Luke 12: 13-21? Are you not living a self-centered life when you fail to take the Lord into your plans? If the Lord has blessed you with wisdom and strength to accumulate $10,000, more or less, and you have not thought that really one-tenth is the Lord's, are you a bit better than the man in our text? If you are rejoicing in the work of your own hands, your accomplishments, and letting the Lord out; are you one bit better than the man who did the same thing? Our Lord, in measuring his character, by his self-centered, selfish life, had to call him a "FOOL."

Now take a fresh look at verse 21 and note that Jesus teaches us to put "first things first," that is, live for God. Use money rightly. Overcome that self-centered disposition within, and become generous-hearted, open-handed towards every good work of the Lord. Thus you lay up treasures in heaven, and where your treasure is, there will your heart be also. That the "liberal soul is made fat" is a truth that God is only too anxious to make real in every saint's life, but because of so much selfishness within, His work of love is hindered. To prove this, just run back over the stubs of your checkbooks and see how many checks you really filled out for the Lord's work. Look at your earthly bank account, and then with your eye of faith look and see how much you have put in God's bank to your everlasting credit. God's figures don't lie! Neither your own poor Christian life. Will we not all wish that our credits were larger in God's bank some day? Now is the time to make our "first day of the week" deposits. For I trust we are surely "laying by on the first day of the week as the Lord hath prospered us."

Recently a wealthy brother, who could have given $100, and even much more, tried to put off the solicitor for that much-needed Lord's house in Brooklyn, New York, with one dollar. Some one kindly said to him, "Oh, my brother, don't you want to add a hundred dollars, instead of one, to your heavenly bank account?" Which bank account do we love most, the one here, or the one in heaven? Which one will we enjoy the most a hundred years from now, the one here or the one in heaven? It is answered by Paul, "Sow sparingly and you shall also reap sparingly. Sow bountifully and you shall also reap bountifully." This needs no further comment. If our investments are all, or for the most part, in the world, the results by and by, will be sad enough. But if we do remember the Lord and make investments for Him, by helping along every good work of the Lord, then, when our Lord comes to reckon with us, we will be of all people most happy and blessed. May this give us new inspiration to make our gifts larger, and not so few and far between. We have an obligation to pay. Let us pay it. Let us pray as we should pray, and give as we should give, and can give. Let us get out of that state of mere "performing" religion, and be the happy, loving, faithful children God would have us to be, glad to have fellowship with our Lord in carrying forth His most noble work of salvation to a sin-ruined race.

In a final word, Remember, it is the "self-centered life" that our Lord says is a failure. Are you living it? On the

The Brooklyn Church Lot, 66x100 Feet.

This 60-foot party wall to the left in the picture is also ours, so one wall of the new church is already built.

other hand, it is the "generous-hearted, open-handed life" for God that our Master says is the successful life, and will not fail to be richly rewarded in the "day of all days." Are you living it? Let us show it by our gifts for "world-wide" missions this coming Thanksgiving Day.

Brooklyn, N. Y.

THAT BROOKLYN MEETING-HOUSE.

By D. L. Miller.

Ought we to build a house of worship in Brooklyn? Answer: Ought we, blessed with abundance, our storehouses full, do our highest duty? Ought we to take care of and foster the work, so well begun and carry forward, in the city of churches? There can be but one answer to these questions. If we are to do our duty we must build the house. If we were as much interested in giving to the Lord, as we are in expecting and receiving from Him, the house would have been built long ago.

Over at Mombassa the converted heathen have built a large memorial church as an evidence of their gratitude for the coming of the religion of Jesus to them. It cost more than is asked for the church at Brooklyn. These gave not of their abundance but of their poverty, of their living.

Mombassa is the gateway to Equatorial Africa, Brooklyn to our own country. Our departing and returning missionaries need a stopping place. Going, it will be pleasant to carry with them precious memories of last hours spent in spiritual communion with those of like precious faith; and, returning, be greeted and welcomed to the homeland by warm, sympathetic hearts.

Ought we to build a church at Brooklyn? Better ask, Will the Lord hold us blameless if we do not build?

Bulsar, India.

HELP!

By I. N. H. Beahm.

The Brooklyn Mission is growing. The workers are busy and earnest. To establish primitive Christianity in a great city requires not only time and much prayer and very hard work, but also money. At this point of the history of the Brooklyn Mission, money will subserve a great purpose. Many noble hearts are responding. The work is being pushed with vigor, and yet many more may respond to advantage. They should respond. By the "grace of God" they will respond.

It was my privilege to attend a love feast at the Brooklyn Mission last spring. I was much impressed with the great advantage a permanent place of worship at that place would be, instead of small rented quarters. But a meetinghouse will be built in Brooklyn some day, only it may be three or four years in the future. However, brethren, you can help make that day come very soon. Make an offering to this end, and if you have any suggestions, send them along with the money.

I greatly admire the earnest struggle that our dear Bro. J. Kurtz Miller is making under the direction of the General Mission Board, to solicit the much-needed funds for the new church and Mission home. The success with which he is meeting is encouraging, but there is room to make it still more encouraging.

The Lord direct every one, in this matter of giving, so that the Brooklyn meetinghouse may soon be an accomplished fact! Is there another mission in our entire Brotherhood located so as to be more "WORLD-WIDE" in the make-up of its audience? Likely not. As many as fifteen nationalities have been in a single service. Remember this when you make your "world-wide" offering; and for the present, at least, mention Brooklyn as the place you desire your money to be used.

Elizabethtown, Pa.

WHAT A "LIVE WIRE" SUNDAY SCHOOL CLASS IS DOING FOR BROOKLYN.

By Frank Byer.

This class is one of the "little lights" in the Brethren's Sunday school in Lancaster, Pa. Their wide-awake teacher is Bro. Geo. W. Beelman. Some time ago he thought out a little plan, by which he and his class might raise some money for the Master's work in Brooklyn. A sufficient number of small envelopes was printed to carry out the plan, and now Bro. Beelman and each pupil of his class, take a "monthly offering" envelope the first Sunday of each month, and during the month place therein a "free-will offering." By the last Sunday of the month these envelopes are handed in, and the money is counted, and the offering for the month is sent, in the name of the class, to Eld. J. Kurtz Miller, 5901 Third Ave., Brooklyn, N. Y. Thus by the close of this year we will have twelve monthly offerings sent in, to help build that much-needed meetinghouse in Brooklyn.

Our monthly class offerings have so far averaged $1.50 and at this rate our offering for the year will be $18. This we give with glad hearts, and are grateful for the privilege of giving to Him "Who loveth cheerful givers." Will not a number of Sunday-school classes throughout our Brotherhood adopt our plan (or a better one), and help the good work of the Lord along in Brooklyn? If you can't have a "live wire" class in your school, be a "live wire" yourself and help along the Brooklyn Church Fund by your prayers and your gifts.

Read this to your Sunday-school class next Lord's Day. This is the size of our "Monthly Offering" Envelope.

A Thanksgiving Dinner in a Brooklyn Mission.

2 Cor. 9: 7: Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver.

Brethren Sunday School,
Lancaster, Pa.

Teacher, ...George W. Beelman

Class No., ...

Pupil, ...

I have placed in this envelope my "free-will offering" for the month of ....., 190.... This is to help build a Brethren's church in Brooklyn, New York.

Receiver of funds: J. Kurtz Miller, Secretary of Building Committee, 5901 3rd Ave., Brooklyn, N. Y.

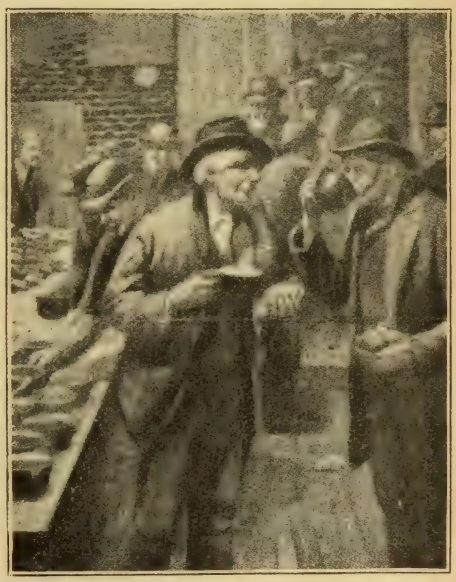
Lancaster, Pa.

THE GOSPEL OF GIVING.

By Densie Hollinger.

Should the "Gospel of Giving" be taught? Why? Because entirely too many dear people have fixed a wide gulf between their money and the Gospel, and hence fall short of their financial obligations to the Lord.

A Christian obliged to give? Yes, truly so. Giving lies at the very heart of the Gospel. "For God so loved the world"—you and me—"that He gave His Son. Jesus in turn gave His life for us. Now, since we have freely received, we should freely give—pass it on to others.



The Bread Line at the Bowery Mission for the Very Poor.

As long as we hear complaints made against those who make strong appeals for the support of missions, just that long the "Gospel of Giving" needs to be taught. A series of sermons on systematic giving would not be out of place in any congregation.

One great gospel test of character is money. The rich young ruler could not endure the money strain upon his character. Judas Iscariot stumbled on account of thirty pieces of silver. Ananias and Sapphira did not stand the test, and theirs was the first case of church discipline—and it was about money. The unmistakable evidence of the power of the Holy Ghost after Pentecost was the giving of money according to every man's ability. The Holy Spirit in men's lives opened their purses and the Lord's treasury overflowed with money. Is it surprising that Jesus preached so often on the subject of giving? Paul, having caught the spirit of the Master, also preached much on this subject. Paul was not afraid to say, "Now concerning the collection."

Gospel giving should be taught because the Scriptures connect it with salvation or rather eternal life. See 1 Tim. 6: 17-19.

Brooklyn, N. Y.

OUR ITALIAN BRETHREN.

By Eld. A. B. Barnhart.

Having been appointed by the General Mission Board to look into the Italian mission work at Brooklyn, I am now glad to report the following:

The room in which we met the Italian Brethren in the capacity of a Sunday school was about 9 by 21. The school was opened in the regular order of the Brethren church by Bro. John Caruso, who was then superintendent, and who has since been elected as our Italian minister. The attendance that day was 100, eighty-six children and fourteen adults. I have been to many Sunday schools, but I have never seen better interest and a greater desire to learn. Bro. Caruso teaches those who cannot understand English, and Sister Elizabeth Howe and Bro. J. K. Miller and wife teach those who can understand English. The infant class have quite small chairs provided for them, and I was much impressed with their quiet behavior.

During the review I asked the school, "How many understand English?" Many hands went up. Then I asked in what language they would rather be taught, and from all parts of the room came the cry, "English!" "English!" I was also very much impressed with the correctness of their answers to Scriptural questions. They are apt to learn. Then came the call for the closing prayer. All knelt, and better order during prayer I never witnessed.

We now have baptized about twenty Italian men and women, so you see we have a foreign mission field right at home and in connection with the English mission in Brooklyn. During the year just closed over one million foreigners have landed in Brooklyn and New York. Of this number 221,479 were Italians. The Brethren's Mission in Brooklyn or Greater New York affords a better opportunity for doing "WORLD-WIDE" mission work than perhaps any one mission under the direction of the General Mission Board. The work in Brooklyn is steadily growing and the outlook is very encouraging. If the work continues to have your prayers and support there is no reason why we shall not have a strong, active Brethren church in Greater New York in the very near future. But the pressing need is a meetinghouse of our own, as rented store rooms are not inviting places to ask people to come to our services. May not this opportunity of helping to build a permanent place of worship in Brooklyn be God's finger pointing out to you your duty to help?

Hagerstown, Md.

WHERE IS YOUR BOY?

By Emma Horner Eby.

A few letters, which came to us while at work in the Mission in Brooklyn, N. Y., in the summer of 1904, has made me think many times that I would like to appeal to you, my dear brethren and sisters, in behalf of your sons and daughters. A sister living in Virginia, who had two sons and a daughter in Brooklyn, was much interested that her children should not wander from their early training, so she helped to answer her own prayer by writing to us and giving their names and address and asked that we should visit them and, if possible, get them interested in our mission Sunday school and preaching services. We did what we could and the result was they became quite regular in their attendance each Lord's day, and we with that dear mother still keep praying that they will accept Jesus as their Savior and find a church home with our little body of members in that large city. Another dear old sister in Michigan was so much interested in her daughter that she came to the city to learn how close she lived to God and found that she had had no spiritual food except what she could get for herself (and you know some of these dear children are too weak to feed themselves), so this good old mother brought her daughter into our Brooklyn Mission Sunday school on Sunday morning, and that daughter wept tears of joy for the blessing of being present with our little band of worshipers, and that aged mother said to me, "I have been doubly paid for my trip all the way from Michigan just to see how much good it has done my daughter to be in this service today."

I tell you, dear fathers and mothers, those words which broke forth from that mother's heart gave me an impulse to pray, as I never before knew how to pray, for the boys and girls who go from their homes to live in the large cities where they are confronted by sin and vice and strong temptation on every hand. Oh, where is your boy to-night, fathers? Oh, where is your girl to-night, mothers? Your son or your daughter may be the next to be swept into the whirl of business in the city. They will need a safe retreat from the vices and temptations which surround them. Will you provide it, especially in Greater New York?

Jalalpor, India.

A man in any business generally knows that business best. That is why Patrick P. Carroll offered the council of Seattle, Washington, a city hall, a public hospital and $5,000,000.00 for the exclusive right to sell liquor for ten years in that city. He imposed only a few restrictions.

EDITORIAL COMMENT

THAT $100,000 AGAIN.

S. Z. Witmer says that it can easily be raised till next March 31 and himself makes the following comments:

"I regard to making up $100,000 I think this can easily be done. I can easily give $10 and I am in limited circumstances. Last spring we put in the missionary box at Annual Meeting over $20.00 and it made me feel good to do a little something for the great cause. May God help us."

The amount will be raised if every elder urges his congregation to do its part,—give a dollar per member. How many congregations will report by March 31 that they have done this? The mission rooms are preparing to know who are the active, earnest ones in this business for the Lord. Why not, over the coming Thanksgiving, make a strong effort by personal canvass to raise the dollar per member in each congregation?

A FIELD SECRETARY.

The need for such an officer, in connection with the mission work of the church, is steadily growing and becoming more pronounced. His efforts should be given in two different fields,—the mission field of the world and the home field of the churches.

In the mission field of the world he should spend time with the workers, getting fully in touch with all the problems and difficulties, inspire and encourage them and give them the loving touch of greeting from the home land. He should reach out into new fields, exploring them, write them up, and thus incite the church to advanced steps in their onward progress for Christ.

Then at least half his time should be spent at home among the churches. By lectures, illustrated and otherwise, personal appeal and argument he should bring the conditions, and great needs of the mission fields, and efforts and sacrifices made by the workers, into more direct touch with the people at home. The home ministers may be wide awake and favorable to missions, but it is difficult to comprehend the actual conditions of the field. The minister can secure very little more than what his congregation has already read, and as a result little is being done from the pulpit compared to what might be done. But this field secretary could give such an inspiration and touch to the work that the churches would be greatly aroused in their effort in behalf of the missions.

This plan commends itself over and above bringing home a missionary now and then, for a number of reasons. Not all the missionaries can come home. Which one should be favored? Again, after spending years in preparation a missionary is more valuable on his field than anywhere else and should not be taken away except for needed rest. A trip home among the churches is but little or no rest.

For some time our dear brother Miller, at his own expense, has been, in a great measure and in a most acceptable manner, doing this kind of work for the church. But at the longest his time of service cannot be so very long anymore. His knowledge of traveling, countries, broad comprehension of the needs of the world and of the ability and temper of the church, and practical way of looking at things, would make him a most valuable counselor. What the church should not do is to be so shortsighted as to wait until brother Miller can make no more trips abroad, but rather choose out some young minister, sound in the faith, full of the Holy Ghost, with rugged constitution, and

send him on a world-wide trip with Bro. Miller. Let these two pilgrims of earth's domains labor together and report on fields and openings and so on. Then, when Bro. Miller hears the words of the Father whom he has so faithfully served, "It is enough, come up higher," he could lay his armor by in joy and hope, because of the preparation of a successor whom the church has set apart for this needy field.

All this may be within the province of the General Committee to provide; but it would greatly strengthen the Committee in moving out if our thinking brethren and sisters would write their judgment on the need and importance of such a step to the mission rooms. What do the readers of the Visitor think of this matter?

LADY LELY OF ENGLAND.

This esteemed Christian worker, some time since, visited the missions of the Brethren in India. At the request of Bro. Stover the Visitor was sent to her and now we are favored with a letter from her own hand, enclosing price of subscription for a little over two years, and commenting as follows: "I am glad to receive it (The Visitor) and to hear of the mission work going on in different parts, and especially in India, as I was and am very much interested in Mr. Stover and his brother and sister missionaries' work, something of which I saw in Bulsar and Dahanu."

AGNES JESPERSON.

In 1892 the family of Jespersons moved to America, little Agnes being among the number. She soon entered the Brooklyn Sunday school in the Brooklyn Mission and about three years ago was received into church membership. While she is brought into prominence in this issue, be it remembered that associated with her are a goodly number of young sisters who give as much promise of useful lives for the church as this one. The race is not run for any of them yet. Whether God shall declare it done early or later in life is with Him. To know that these dear young sisters stand up so nobly for the faith of the Lord Jesus Christ, is an assurance that God will honor their lives as they mature into a broader usefulness for the church and his cause, for the same God who honored Joseph, Daniel, Samuel, Paul, Timothy and others for early piety, stands ready to honor the same consecration to-day.

OUR NAME.

That there is not much in a name may be true, and the name does not change the thing itself; yet at times it is exceedingly misleading. This is illustrated in the following taken from the Church Missionary Intelligencer, a magazine published in London. The editor reading the Annual Report in the June issue gives the church this courteous notice: "Turning now to our German friends and to the German Baptist Brethren church, almost the first matter of which we read is an account of certain 'Live-wire Organizations.' A 'Live-wire Organization' is composed either of the Sunday schools of a district, a congregation or congregations of a district, or certain individuals who undertake to support a missionary. Since last year the list has grown considerably. Not a few pages of the report are devoted to the description of the business of the publications, which is evidently a very important one, no less than 3,399,200 having been issued for the year ending March 31st."

Nowhere in the report save IN THE NAME could the editor have gotten the idea that an organization, practically all English-speaking, should be German. Yet a large portion of the church see only their personal preferences and associations with the present name and are not willing to give that up for one more representative and more fitting for a

world-wide evangelization and thereby save the church the effort of setting herself right in the minds of the people wherever she goes.

THE APPORTIONMENT PLAN.

The problem of raising missionary funds to carry forward the ever-growing missionary enterprise is no small one. So far there has been no regular system of equalizing the privileges, and some districts have shown little or no interest while others have thrown heart and soul into the work. Some districts are willing to do their share, while others are glad to escape unnoticed and with little done.

Under these conditions the question of apportionment suggests itself to meet the needs. For instance this year the Committee is trying to raise $100,000 for general mission purposes. The plea is on the general basis of $1.00 per member. Now if the Committee would secure the membership of the several districts and publish the list, and then credit each district with the amount donated, would it not be helpful for each district to know whether or not she has done her part?

Further, districts who are indifferent to this work could be looked after for the purpose of leading them up to do their duty. Without a standard no one can know whether he is doing his part. This plan would not keep persons from doing as much more than one dollar per member as they choose. But the time is near at hand,—yea, even to-day is here, when there can be no one in the church who should not do his part in this great onward movement for Christ. Closer organization certainly will bring about better results.

EASTERN PENNSYLVANIA.

The District Board has arranged to place another missionary in its large field. Already several are being in whole or part supported according as they give their time.

Our gifts and labors for the good of humanity are all weighed in the scales of self-denial for the Master.

Not how much we give but how much we have left after we have given, is the measure God takes of us.

Do what you can for missions and the Lord will see to the rest. Too many people do nothing because they can't do what is beyond their reach.

Are you weak in the Master's service? Trust in the Lord. Your weakness will then be strength,—not your strength but the Lord's strength in you.

FAMINE IN INDIA AVERTED.

Letters from India, dated Sept. 15, report later rains which will be the means of saving the greater part of India from famine, even though they have come so late as to make a shortage of crops. The mails one week ago were gloomy as to the outlook and some of the missionaries were dreading the sufferings that would be repeated in India if a famine came as it did several years ago.

ELIZA B. MILLER TO AUSTRALIA.

The large circle of friends and acquaintances will be agreeably surprised to learn that Sister Eliza B. Miller accompanied Brother and Sister D. L. Miller on their trip to Australia. The party sailed about the middle of September and will start back about November 6 Friends need not change their address for Sister Eliza, because the mission rooms began sending mail to Bro. Miller in Australia in the early part of August, but have stopped ever since the last of September, and have changed their mail back to Bulsar again. One must allow about six weeks for mail to reach Australia.

We are glad Sister Eliza has taken this trip. She has been working every day since in India and the change will be a

much-needed rest. She bears her own expense in making it.

LATEST FROM INDIA.

S. N. McCann has not lost his old-time methods and enthusiasm of doing mission work, which was so marked when here in America. He has asked, and it has been granted by the India Committee, sufficient money to purchase a tent. He will conduct tent mission work in his state.

E. H. Eby and wife will locate at Nandod, Rajpipla State.

S. P. Berkebile and wife go to Vada, with privilege of locating temporarily at Bhivindi or Palghar until suitable arrangements can be made at Vada.

Adam Ebey and family will locate east of Dahanu at a point called Souta or whatever part near there seems best to them.

D. J. Lichty asks that his friends in addressing him include in the address "Broach District." His address should be: D. J. Lichty, Umalla, Broach District, India.

The India Committee passed on an extensive plan for training orphans and native helpers for more proficient work. A book exchange will be established at Bulsar and placed in the hands of W. B. Stover. Progress is reported on building at Dahanu.

THE TWENTY-THIRD PSALM AND A MODERN PARAPHRASE.

By Henry Ostrom.

The Lord is my Shepherd, I shall not want.

He maketh me to lie down in green pastures; he leadeth me beside the still waters.

He restoreth my soul, he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.

There is a law of economics. If I sleep with one eye open and attend to business strictly, I may keep the wolf from the door, especially until I am old, but eternal vigilance is the price of safety.

Hungry for recreation and amusement, I find the Sunday excursion leaves me more weary than before I engaged in it. Like a sheep bleating for pasture, or frightened at the flash from the trolley, I suffer another day through.

Fainting in spirit I seek to discover the fundamental laws which control this confused and storm-smitten life. I look for paths but find a wilderness.

Death and the deadly affright my soul. Sickness whispers to me. Comfortless, I seem to be dogged by evil and left a prey to sorrow.

Enemies, political and domestic, would outwit me. Why do I live and is it all worth while? Why should I hypnotize myself with the thought that these dregs of existence are pleasant to the taste?

The future looks even darker than the past. The breath of the morrow is on my cheek and there is no hope. And to-morrow may be long, very long—dark also.

SENTIMENT, PROGRESS, REFORM

Even high caste in India is weakening before the powerful advance of the Gospel. Near Lucknow in India a high-caste Mohammedan and a high-caste Hindu, the latter a son of a government official were publicly baptized. The Hindu is so deeply in earnest that he has entered the theological school to prepare himself for evangelistic work.

The law of great sacrifice which attends those entering a leper field for Christ is greatly manifest when one reads of the glorious ingatherings into a hope in Christ Jesus the Lord. In the Mission to Lepers for India and the East in the past year 533 adults and 49 children were baptized. Out of a total of about 7,000 lepers under the influences of this mission society nearly 3,000 are professing Christians. This, indeed, is a very, very encouraging report and indicates God's approval on the unselfish effort of the church engaged at this place.

The Southern Presbyterian Church maintain nine missions in the following countries,—Mexico, Brazil, Cuba, China, Japan, Korea and Upper Congo land. They have 193 missionaries and 199 native helpers at work. Communicants, 8,537. Last year 245 were received. The native contributions amounted to $15,447 in 1904.

The Bishop of Zanzibar upon invitation visited the Bishop of Uganda recently and to be present at the dedication of a cathedral which has just been built. In "Central Africa" he makes a report and among other things notes this observation of the condition of the country in contrast:—"What a mixture! a railway, with comfortable up-to-date carriages, well-furnished restaurants, nicely-served dinners; telegraph poles and telephones; giraffes and rhinoceroses, ostriches and lions, antelopes and buffaloes looking on, with primitive man (and woman) in his unclothed state walking about the platform ready to carry your bag, and perfectly unconscious of appearing at all out of the common!"

Mrs. Besant has gone wild in her adoration of the god Krishna. She hopes others may catch a glimpse of his divine beauty. But Bishop Caldwell says, "The stories related of Krishna's life do more than anything else to destroy the morals and corrupt the imagination of Hindu youth." Some years ago an intelligent Hindu sought to expose a sect of men who claim to be incarnations of Krishna, and therefore to be privileged to act as he acted. I do not speak of their practices in detail, but the revelations then made horrified the public of Bombay, and the judgment of the Chief Justice of the High Court ought to be read by any one who has the slightest doubt as to whether Hinduism can of itself produce a moral life.

Twenty-six Japanese within the past year have been received into membership in the Methodist church in Sacramento, Cal.

The Wesleyans have enjoyed a splendid growth in Cape Colony. In 1850 there were 4,365 English and native members; in 1882 when their conference was organized the membership was 29,886; and now at the close of 1904 the membership consists of 9,454 English and 113,059 native members, including probationers.

300 delegates representing eight Protestant denominations and nineteen states attended the eighth annual convention of the Mexican National Confederation of Sunday schools and Young People's Societies held lately in Guadalajara.

Missionaries in Beira, Portuguese East Africa, say that not fever but liquor is the great obstacle to their work. Rum is sold to natives without any restriction.

A general secretary in Chicago reported at a meeting that "In one saloon on Madison street, connected with a theatre, at 7 P. M., one Sunday, there were counted 485 young men, and between 7 P. M. and 9 P. M. 524 more young men were seen to enter. Some of these were standing in a row six deep about a gambling table."

Now and then there is some stir favoring the coinage of a half cent to enable department stores to sell goods on a still closer margin. But what might prove a benefit to trade in this instance certainly would be a great detriment to the missionary and Sunday-school collections. Too many now crowd the smallest coin into the offerings and how much it would be diminished were it possible to give a still smaller coin.

The American Bible Society distributed 300,000 Bibles among the soldiers of the Russo-Japanese war.

A moderate drinker is worth more to the devil than a drunkard.

The total of foreign missionaries at the close of 1904 throughout the world is reported as 12,400; of native workers, 64,347; members of missionary churches, 1,209,011, of which 120,494 have been received this past year; 1,027,566 pupils, most of them future members of the churches, are in the missionary schools. This is a statistical strength beyond all former reports by many thousands.

Persia is by no means a safe field in which to do mission work. Last March Benj. Labaree, a Presbyterian missionary, while on his way across the mountains in his Master's service was murdered by the Kurdish assassins.

The American Board at a recent meeting took steps towards sending some wide-awake competent man to visit all the missions under its care, instruct, counsel and assist wherever possible and upon return home, bring the work of the field closer to the workers at home. Certainly a move that will bring rich returns.

London, which has one drinking place to every 436 inhabitants is making a desperate effort to decrease the influence of the saloon.

The Methodist Episcopal church has four colleges in the Republic of Chile, two of which are in Concepcion, one in Iquique, and one in Santiago. There were 675 students enrolled in these four institutions during the year 1904, the majority of whom were from Roman Catholic families. After his visitation of the missions in South America Dr. H. K. Carroll had the following to say about the work in these schools:

"Wishing to satisfy myself as to the purposes of these institutions and the spirit of those in charge of the instruction, I had prolonged conferences with the faculty of each except one, where my stay was very short. I asked direct and searching questions, and have no reason to believe that the answers were not perfectly frank and unreserved. The impression made upon me is that much positive instruction in Bible truth, the way of salvation, and right Christian living is given, with good results. Many of

the teachers deal in a personal way with pupils, praying for them and with them, leading them on to conversion and into a Christian experience. Certainly, with the daily program of prayer and praise, Scripture reading and exposition, no scholar living in any of these schools could long escape hearing wholesome religious truth. The lives of many become beautiful by contrast with what they were before the example of Christ was set before them, and they carry this religion back with them into their homes. The change is noted by their parents, and is set down to the credit of the schools."—World-Wide Missions.

The church is cheated out of more members by the saloon than by any other one agency. Practically about one-half of our men and boys in saloon towns are kept from coming to church by saloons and the things which go with them. Nearly all the converts made from the ranks of confirmed drinkers go back again when the saloon stays in town. Great part of the girls and women of drinkers' families are kept away from church — some by poverty, some by shame, some by induced sympathy with the drinkers. All these influences against church attendance and church membership which go out from saloons aggregate more losses to the church from the drink traffic than from any other one cause. The church is more hindered in its work of saving souls and extending the Redeemer's kingdom by saloons than from any other one cause at least. Therefore, the church should fight saloons and saloon protectors as the best means of building up her numbers and extending the reign of Christ.—The American Issue.

A missionary in China once heard a group of Chinamen discussing the various religions of China. At last one of the group said: "It is just as if a Chinaman were down in a deep pit, and wanted help to get out. Confucius came along and said, 'If you had only kept my precepts you would not have fallen into this pit.' Buddha also came to the mouth of the pit, saying, 'Ah! poor Chinaman, if you were only up where I am, I would make you all right.' The Chinaman replied, 'If I were where you are, I would not want help.' But then there came along Jesus Christ, with tears in His eyes, and He jumped right into the pit and lifted the poor man right out of it." This is the love which wins our hearts.

The spirit of union in effort is seen in the following: The Foreign Mission Board of the Southern Baptist church and the American Baptist Missionary Union are planning to unite in maintaining one seminary at Yokohama and a college and seminary at Shanghai. Closely following this move is another of the Baptist Missionary Society (England) uniting its educational efforts with the Presbyterian Board (North) in the Province of Shantung, China. This will greatly strengthen the educational work at these places.

Through suffering at times must the way open for the Gospel as the following incident published in World-Wide Mission shows: Ten years ago Amos, a native evangelist of the Wesleyan Missionary Society, stopped for the night by the well of the out-castes in Medak, Haidarabad, India. Even the outcastes felt outraged by his presence, and while he was eating his supper they seized him by the ears and kicked him and his supper out of the place. This year the chief who led this assault entertained the same Evangelist Amos in his house, and was baptized with all twenty-six of the heads of families under him—a strong, intelligent group of eager men.

Sumatra is one of the largest and richest islands of the Dutch East India Archipelago. The Rhenish Missionary Society report a glorious harvest from that

field. During the year 4,712 pagans besides 136 Mohammedans were baptized, making a total membership on the island of 61,764. The Bataks, where the work of the society is flourishing now, in 1834 killed Munson and Lyman, American missionaries to this people. Now there are upwards of 500 well-trained workers from among these people in active Christian service.

A Hindu paper called the India Social Reformer speaks thus of mission work in India: "We look with envy on the success of the missionaries in the philanthropic work of elevating pariahs, in bringing succor to famine-stricken, in relieving the misery of the zenana women, in spreading the work of enlightenment, albeit with a view of bringing the heathen to the Christian fold. We may object to the ultimate motive, and may be ungrateful enough to bite the feeding hand, but we may frankly admit the benefit India has derived from the activities of the missionaries in these various directions."

Latest advice is to the effect that the China Inland Mission has 200 stations with 521 outstations, 703 chapels, and 825 missionaries in the heart of China. They have 1152 paid and unpaid helpers and over 12,000 communicants. The organization have headquarters in Philadelphia, Pa., and Toronto, Canada, as well as arranging a council for Australia and New Zealand and head offices in Melbourne and Dunedin.

A little girl in China, having been sold twice to men as a slave, upon being sold the third time took opium to commit suicide. The case came under the notice of a hospital but too late to save her.

At the Girls' school at Galle, Ceylon, under the auspices of the Wesleyan Missionary Society, upwards of ninety per cent of those enrolling are Buddhists when entering.

"Say, Youngster, you'd better go to the Mission."

Some time ago a real nice-looking young man came staggering into the Brethren Mission intoxicated, and said "I want to 'git' saved,—I want to 'git' salvation." The first thought of Bro. Miller was to lead him out of the Mission room, but his second thought was to find out if the young man was really in earnest. In calling him to the side, the young man was told that he must get that whiskey out, and get Christ in. But this he did not seem to be willing to do, and what could be gathered from his statements, a nearby saloonkeeper, thinking the young minor had about enough, said, "Say, youngster, you'd better go to the mission," and he was just drunk enough to come.

Reader, under what influence is your boy? In your daily conversation and life, which do you really encourage, the Mission or the saloon? A sister made the Brooklyn mission work a nice offering some time ago, saying, "I'd rather the Lord would get my money, than the saloon." Let us be sure the Lord has the benefit of our money. Then we can expect a reward yonder.

Korea is under a revival wave. Nearly one-fourth of the population of 7000, in the archipelago, have enrolled for church membership.

The best offering which any Christian can make, is complete obedience to all the commands of the Lord. This will produce plenty of means, many workers, and show great faith and greater results.

OTHERS MAY, YOU CANNOT.

If God has called you to be really like Jesus He will draw you into a life of crucifixion and humility, and put upon you such demands of obedience, that you will not be able to follow other people, or measure yourself by other Christians, and in many ways He will seem to let other good people do things which He will not let you do.

Other Christians and ministers who seem very religious and useful, may push themselves, pull wires, and work schemes to carry out their plans, but you cannot do it; and if you attempt it, you will meet with such failure and rebuke from the Lord as to make you sorely penitent.

Others may boast of themselves, of their work, of their success, of their writings, but the Holy Spirit will not allow you to do any such thing, and if you begin it, He will lead you into some deep mortification that will make you despise yourself and all your good works.

Others may be allowed to succeed in making money, or may have a legacy left to them, but it is likely God will keep you poor, because He wants you to have something far better than gold, namely a helpless dependence on Him, that He may have the privilege of supplying your needs day by day out of an unseen treasury.

The Lord may let others be honored and put forward, and keep you hidden in obscurity, because He wants to produce some choice, fragrant fruit for His coming glory, which can only be produced in the shade. He may let others be great, but keep you small. He may let others do a work for Him and get the credit for it, but He will make you work and toil on without knowing how much you are doing; and then to make your work still more precious, He may let others get the credit for the work which you have done, and thus make your reward ten times greater when Jesus comes.

The Holy Spirit will put a strict watch over you, with a jealous love, and will rebuke you for little words and feelings, or for wasting your time, which other Christians never seem distressed over. So make up your mind that God is an infinite Sovereign, and has a right to do as He pleases with His own. He may not explain to you a thousand things which puzzle your reason in His dealing with you, but if you absolutely sell yourself to be His love slave, He will wrap you up in a jealous love, and bestow upon you many blessings which come only to those who are in the inner circle.

Settle it forever, then, that you are to deal directly with the Holy Spirit, and that He is to have the privilege of tying your tongue, or chaining your hand, or closing your eyes, in ways that He does not seem to use with others. Now when you are so possessed with the living God that you are, in your secret heart, pleased and delighted over this peculiar, personal private, jealous guardianship and management of the Holy Spirit over your life, you will have found the vestibule of heaven.—Living Waters.

MISSIONS IN THE SUNDAY SCHOOL

Nov. 5, Esther Pleading for Her People. Esther 4: 10 to 5: 3.

It will be difficult to find an instance in the Bible anywhere which shows more clearly how God remains faithful to His children no matter where they are and under what circumstances they live. True He has promised never to forsake them or to leave them alone; but it is such an easy matter to "feel" left alone and and forsaken. Such things should not be controlled so much by feeling as by resting on His promises. In the lesson Esther might justly have "felt" she was alone. God had forsaken her. She was tied to an ungodly man. Not only that, he was a despot of the worst type. What could she do? She did not rely on her feelings. Trusting in her God and upheld by the prayers of her people she took her case before her earthly lord. It was desperate, but it was successful.

Not unlike this is many an instance on the mission field. The following told by Dr. Peill, of Ts'ang Chow, North China, will illustrate how God will deliver his children even to-day when desperately tried:—"In a village not far from Yen San a young man recently became a Christian. His old father got very angry, and tried various plans to get him to give it up, but all in vain. At last he told his son that if he still persisted in following Christ, he would bury him alive, and fixed a date for his son to make up his mind by. This burying alive is not very uncommon, and a Chinese father has the old Roman father's right to do as he pleases with his children. Thus a daughter who has been an unfaithful wife, or has dishonored her father's name before marriage, is quite likely to suffer death at her father's hand, or to be made commit suicide by him; and I have heard of fathers burying alive, in one case a grown-up idiot son, and in another a son who gambled and in other ways was a disgrace to the family. Well, the day arrived, and the young fellow was led by his father to the edge of the deep hole which was to be his grave if he refused to give up Christianity. A sorrowful group of relatives stood round, who had tried in vain to shake the old man's determination. 'Will you give it up?' 'No, father, you can bury me there if you like, but I can't give up Jesus Christ.' Unexpectedly the old man burst into tears. The family group returned home, and we confidently await results. Thank God for young fellows like that out here in heathen China."

Nov. 12, Ezra's Journey to Jerusalem. Ezra 8: 21-32.

"The hand of our God is upon all them for good that seek him; . . . So we fasted and besought our God for this; and he was entreated of us."

"Ashamed" to ask for soldiers of the king to protect his people on the journey back to Jerusalem, the prophet concluded to rely upon the Lord and his promises. What lack of worldly prudence! How unwise is this prophet of the Lord to risk his people unprotected through that dangerous country and among those hostile tribes! But halt! He is the most unwise who relies on the protection which comes by sight. Puny man cannot protect. God almighty is ever able. The greater the risk, the greater the deliverance and the purer the joy. Then, too, what unexpected deliverance comes when the child of God trusts his Father rather than any other way. This is richly illustrated in the life of Dr. Paton in his work among four thousand cannibals on one of the islands of the New Zealand group:

Dr. Paton once went with four others to found a new mission station on one of the islands of the New Hebrides group. They had nothing but their Bibles, their tents, a year's provision, and their faith in God. There were four thousand cannibals on this particular island. The missionaries worked loving-

Juvenile Department of Dickey Sunday School of Ashland Church, Ohio. Sisters Susie England, Ida Helm and Georgia Bailer, Teachers.

ly and faithfully for two years, and their work prospered; many of these man-eating natives were converted. Then a Christian government permitted firearms and "firewater" to be imported. One day a poor native, whose brain was aflame with the drink he had imbibed, took aim at the missionary, Mr. Paton, with intent to kill him. The converted chief of one of the tribes sprang before him, bared his breast, receiving the shot in his own body, and in an instant he sank bleeding upon the sand. A friend bent over him and whispered words of comfort to the dying man, and questioned as to the motive of his action. The answer was worthy of a Stephen or a John Williams: "Good missionary tell of Jesus. I die for good missionary." "What power could have wrought such a change?" cried Dr. Paton, the Apostle of the South Seas, with tears streaming down his cheeks. "Nothing but the salvation of the Lord Jesus Christ!" Nothing; no, this is the hope of the nations.

Nov. 19, Nehemiah's Prayer. Neh. 1:1-11.

The church is not so short of preachers these days as prayers. Preachers stand up before the world and many feel they should have a peculiar fitness for public address. By prayers bow down before the Lord and that same sense of fitness is not felt or needed. Prayers, too, are at the proper place for power and influence among men. What the world is sadly in need of is more earnest, godly, praying people. Not only that more prayer may bring a deeper, fuller, richer, more constant inflow of divine grace, peace and power into each one's

life but that it may take on the form of interceding with God and bring down streams of blessing upon others and mightily move them and thus promote the kingdom of Christ, who is so ready to answer all true prayer.

A devout and godly minister was dying. Looking back over his life which had been so active and so well spent for the Lord, he smote his heart and said, "I am sorry I have prayed so little." Another just as influential for good said, "Oh, if I had to live my life over again, I would pray more." Dr. J. Hudson Taylor, the founder of the China Inland Mission, related this illustration of the value of prayer and how well it would be if all could profit by it:

"In November, 1886, we, in the China Inland Mission, were feeling greatly the need of Divine guidance in the matter of organization in the field, and in the matter of reënforcement, and we came together before our Conference to spend eight days in united waiting upon God—four alternate days being days of fasting as well as prayer. The time was not lost time; we were led to pray to God to send us out a hundred missionaries during the next year. And further, we were led, in connection with that forward movement, to ask God for an increase of $50,000 over the income of the previous year. We were also guided to pray that this might be given in large sums, so that the force of our staff might not be unduly occupied in the acknowledgment of contributions. What was the result? God sent us offers of service from six hundred men and women during the following year, and those who were deemed to be ready and suitable were accepted, and were sent out to China; and it proved that at the end of the year exactly one hundred had gone. What about the income? God did not give us exactly the $50,000 asked for, but He gave us $55,000, and it came in eleven contributions; the smallest was $2,500, and the largest was $12,500."

Nov. 26, Abstinence for the Sake of Others.—1 Cor. 10: 23-33.

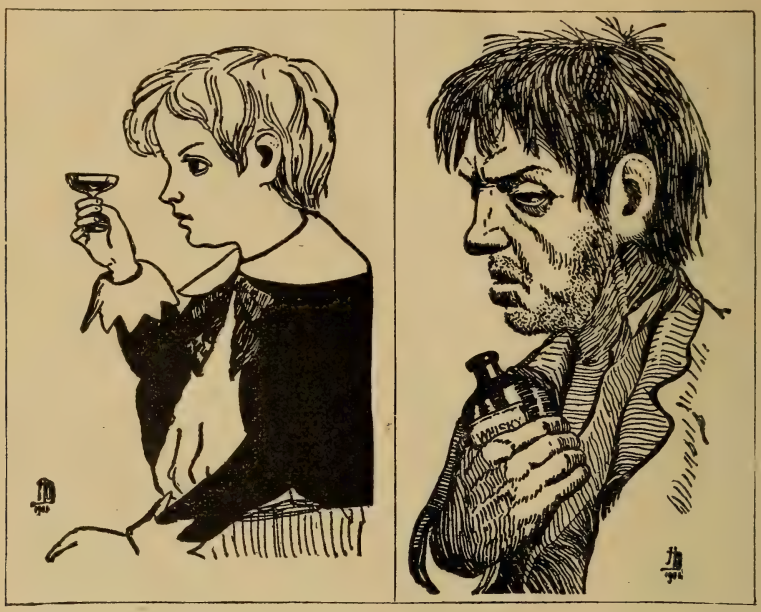
Would to God that this text might become more literally true on the mission field. Recent figures are a little difficult to secure but there are some reliable, even if old, and the reader may be assured that to-day conditions are little if any better. In 1885 more than 10,000,000 gallons of liquor, which was worse because of its impurity, was sent into western Africa alone. Of this flood England furnished 311,384 gallons, Germany 7,823,042, Netherlands 1,096,146, the United States 737,650, Portugal 91,525 and France (of alcohol) 405,944. The motive is greed of gain because the profits in this traffic have been as high as 700 per cent and to those greedy of filthy lucre 700 per cent is a wonderful motive.

Ah the woe, the lamentation, the misery, the loss that these figures represent. H. Waller, of Africa, testifies that he has seen hundreds of young women and men lying around the rum wagon, beastly drunk, and all the elements of a veritable pandemonium of abominations were there. Mr. Moir, of the African Lakes Trading Company, declares he has seen boys and girls of fifteen years of age getting their wages in rum. Malike, king of Nupe, wrote to Bishop Crowther in this manner, "Liquor has ruined our country. It has made our people insane. I favor all trade except in liquor. We implore Crowther, the great Christian minister, to beg the great priests (the Church Missionary Society Committee) to beseech the Queen of England to keep liquor out of this land. Let him help us in this for God's sake. He must not let our country be destroyed."

Africa is taken as a sample of what the curse is doing on every mission field. Every other heathen land is suffering as bad and in some cases worse.

Will not then every reader of the Visitor take a firm stand against all kinds of liquors for the sake of others?

Then will not every reader take the



same stand for his own sake? Study the picture herewith and be convinced that as sure as your life begins this awful habit of tasting this infamous stuff, just that sure shall it be transformed as was the life here told and shown.

The two pictures here, one of a pure and innocent boy, the other of a sin-steeped drunkard, have been used with great effect by Mrs. Ellen M. Watkins, of the Woman's Synodical Temperance Association of Pennsylvania, who has distributed not only thousands of copies in English, but thirty thousand copies in three other languages. The Honorable Taro Ando, president of the Japanese Temperance Society, uses it in his work, and among the Indians it has done a great work.

The pictures are from life. It is possible for one as fair of soul as this boy must be to become as foul as the drunkard. The experience of a famous English artist, many years ago, shows this to be so. This artist painted a beautiful picture of a boy for which no name was more suitable than "Innocence." Years after, while looking at the picture, the artist was moved to paint its opposite, a portrait of "Guilt." Searching for a model, he visited a man in prison who had just committed a most horrible crime, and secured permission to paint the prisoner's portrait. When the picture was finished, and as the artist was having it hung beside that of the innocent boy, he chanced to notice the names of his models which were inscribed on the backs of the canvases. THE NAMES WERE THE SAME.

THE LITTLE GLEANER.

I am a little gleaner
  Among the harvest sheaves,
I follow in the reaping
  For what the reaper leaves;
For haply by the wayside
  Some handfuls may be tossed
And hands like mine may gather
  The grain that would be lost.

I'm sorry 'tis so little,
  My small hands find to do,
But Jesus will accept it,
  If but my heart is true,
And sometime—'tis the promise
  My heart in hope believes—
I'll bring the blessed Master
  The full and joyful sheaves.

—Exchange.

HARVEST HOME.

Rejoice, rejoice, ye people,
  And lift your praises high,
For God sends us a harvest
  Beneath the autumn sky!

Through every bending wheat-stalk
  His mighty power has run,
Each tiny grass blade heard the voice
  Of the life-giving One;

And fruits of fields and orchards,
  Obedient to his will.
Have rounded into fullness
  In valley and on hill.

Then gather in, ye people,
  The great Creator's gifts,
While thankful hearts extol him,
  And each a song uplifts.

—Exchange.

MAKING OTHERS THANKFUL.

Said old gentleman Gay, "On Thanksgiving day,
If you want a good time, then give something away";
So he sent a fat turkey to Shoemaker Price.
And the shoemaker said, "What a big bird! How nice!
And since such a good dinner's before me I ought
To give Widow Lee the small chicken I bought."
"This fine chicken, oh, see!" said the pleased Widow Lee,
"And the kindness that sent it, how precious to me!
I would like to make some one as happy as I—
I'll give Washwoman Biddy my big pumpkin pie."
"And, oh sure!" Biddy said, "'tis the queen of all pies!
Just to look at its yellow face gladdens my eyes.
Now, it's my turn, I think, and a sweet ginger cake
For the motherless Finigan children I'll bake."
Said the Finigan children, Rose, Denny and Hugh—
"I smells sweet of spice, and we'll carry a slice
To poor little lame Jake, who has nothing that's nice."

"Oh, I thank you, and thank you!" said little lame Jake;
"Oh, what a bootiful, bootiful, bootiful cake!
And oh, such a big slice! I will save all the crumbs,
And will give them to each little sparrow that comes."
And the sparrows, they twittered, as if they would say,
Like old gentleman Gay, "On a Thanksgiving day,
If you want a good time, then give something away."

—Little Men and Women.

THE INDIA CHILD'S APPEAL.

By Norrie E. Berkebile.

O, you smiling, white-faced children,
With your faces glad and free,
With your books and homes and mothers,
Do you ever think of me?
You have all to make you happy
And to keep you brave and good;
For a child with all such comforts
Must enjoy his own childhood.

You have home—yes, home and mother—
And they say those words are dear,
What is mother in my language?
And what is home?—'tis only fear.
Mother does not know your Jesus
And she worships gods of stone.
Home is—"house"—a house of grasses,
And my house is not a home.

Home, to you, is peace and comfort
Where you're shielded from all harm,
Where your mother loves and blesses,
Where you're clothed and fed and warmed.
But for me are no such comforts;
For we live in filth and dirt
And but few are mother's kisses
More we get of words that hurt.

Then, O dear, sweet, pale-faced children
From your comforts over there,
Will you look among your treasures
And decide that you can spare—
A few pennies that the Gospel
In this land of sin and woe
Might be carried to my mother
That we all of Christ might know?

No we are not white and spotless,
But we want to know your Lord,
And we want sweet homes and mothers
Just as you, dear ones, afford.
Come, or send someone quite quickly
For our time here is not long;
And I want to know your Jesus
And to rest with Him at home.

THE SONG OF HARVEST.

Sing, happy hearts,—'tis joyous harvest time!
Ring, all ye merry bells, a gladsome chime!
Praise ye the Lord with heart and soul and voice,
Praise ye His name!—Rejoice!

Unto the Giver of the smiling spring,—
Seedtime of promise and sweet blossoming,—
Summer of fruitage,—each your tribute bring,
Sing, happy children, sing!

Heap high the wain and bring the harvest home;—
Young men and maidens,—little children come,—
Join young and old, lift every voice and sing
Praises to God, our King.

Where waved the wheat like billows of the main,—
Where still in seriate phalanx o'er the plain
Marches the corn,—with ripened fruit and grain
Heap high the harvest wain.

Day after day God's tender love we share;
We are His own,—the children of His care;
Gifts from His hand each day our wants supply,—
Our Father,—always nigh.
Jubilant songs now carol to His praise.
Who with His goodness crowneth all our days;
Bring grateful spirits,—bring rejoicing lays,
Glad hearts and voices raise!

RECITATION OR READING.

Little bits of sunlight,
Shining every day,
Drive the gloomy shadows
From earth's face away.

Little prayers to Jesus
Help young hearts to win
Many a hard-fought battle
With the powers of sin.

Little stores of pennies,
Sent by willing hands,
Lead poor souls to Jesus,
Far in heathen lands.

Ah, there's nothing little,
For the Lord above
Counts as great all offerings
Given him in love.

—Lizzie De Armond.

THE CHILD MARTYR.

In Antioch, where the disciples were first called Christians, a deacon from the church of Cæsarea was called to endure cruel torture to force him to deny his Lord. While he was being tortured he still declared his faith, saying, "There is but one God and one Mediator between God and man, the man Christ Jesus." His body was almost torn to pieces. The cruel Emperor Galerius seemed to enjoy looking upon him in his suffering.

At length this martyr said to his tormentors, "Ask any Christian child whether it is better to worship one God, the maker of heaven and earth, and one Savior who has died for us and is able to bring us to God, or to worship the gods many and lords many whom the Romans serve."

There stood by a Roman mother who had brought her little boy, nine years of age, that he might witness the sufferings of this martyr from Cæsarea. The question was asked the child. He quickly replied, "God is one, and Christ is one with the Father." The prosecutor was filled with fresh rage, and cried out, "O base and wicked Christian, thou hast taught this child to answer thus." Then turning to the boy he said, more mildly, "Child, who taught thee thus to speak? How did you learn this faith?"

The boy looked lovingly into his mother's face and said, "It was God that taught it to my dear mother, and she taught me that Jesus Christ loved little children, and so I learned to love Him for His first love for me."

"Let us see now what the love of Christ can do for you," cried the cruel judge, and at a sign from him the officers, who stood by quickly seized the poor boy and made ready to torture him.

"What can the love of Christ do for him now?" asked the judge, as the blood streamed from the tender flesh of the child.

"It helps him," answered the mother, "to bear what his Master endured for him, when He died on the Cross."

Again they smote the child, and every blow seemed to torture the agonized mother as much as the child. As the blows, faster and heavier, were laid upon the bleeding boy, they asked, "What can the love of Christ do for him now?" Tears fell from heathen eyes as that Roman mother replied, "It teaches him to forgive his tormentors."

The boy watched his mother's eye, and no doubt thought of the suffering of his Lord and Savior, and when his tormentors asked if he would serve the gods they served, he still answered, "I will not deny Christ. There is no other God but one, and Jesus Christ is the Redeemer of the world. He loved me and died for me, and I love Him with all my heart."

The poor child at last fainted beneath the repeated strokes, and they cast the torn and bleeding body into the mother's arms, saying, supposing that he was dead, "See now what the love of Christ has done for your Christian boy." As the mother gently pressed him to her crushed heart, she answered, "That love will take him from the wrath of man to the peace of heaven, where God shall wipe away all tears."

But the boy had not yet passed over the river. Opening his eyes he said, "Mother, can I have a drop of water from our cool well?" As he closed his eyes again, the mother said, "Already, dearest, thou hast tasted of the well that springeth up into everlasting life. Farewell; thy Savior calls for thee.

To the surprise of all, after they thought he had breathed his last, he raised his eyes, and looking to where the elder martyr was, he said, in almost a whisper, "There is but one God, and Jesus Christ whom He has sent."

With these words upon his parched lips he passed into God's presence, where is fullness of joy, and to His right hand, where are pleasures for evermore.—Edward Payson Hammond.

HOW THE BABIES ARE CARRIED.

The Chocolate mammas of Queensland carry their little ones astride their necks.

The negroes of Cuba hold their babies on one hip, the child clinging by its knees as a rider holds on to a horse.

French babies are borne through the streets stretched on the embroidered pillows, their lace frocks spread out to make all the display possible.

The Dyaks of Borneo carry the baby wrapped in the bark of a tree, or in a curiously carved chair studded with ground shells, which is fastened to the mother's back.

The New Guinea baby has a novel method of being carried about. Its mother puts the naked little creature into a net which is suspended by a band over her head and ears, in front of her.

Alaskan babies are rubbed with oil, tightly rolled in a skin or blanket, padded with grass, and bound with deerskin thongs, which are undone but once a day, when the grass is freshened. If the baby cries he is held under water till he is still.

HIS CALL TO SERVICE.

Dr. Barnardo, who has done so much for the street waifs of London, came to devote his life to this work as the result of the following incident, related by an exchange:

He was closing the rooms of the city mission one night after the children had gone, when down by the stove he saw one poor little ragged urchin standing without hat or shoes or stockings. He said to the boy: "Boy, it is time for you to go home." The boy never moved. Dr. Barnardo went on closing things up, and by and by he said again, "My boy, why don't you go home?"

The boy said: "I ain't got no home."

Dr. Barnardo did not believe it, but asked the boy to come to his house, and, after giving him something to eat, heard his story. He was an outcast, without father or mother, without a place to sleep.

"Are there more like you?" asked Dr. Barnardo.

"Lots of 'em," said the boy.

"Will you show me some of them?"

"Yes, I can show you," said the boy.

So about midnight he went out with that boy, and they threaded their way down some streets of London, and then into a "close," and pointed to a kind of coal bin in this area, and he said: "There's lots of 'em in there."

The Doctor stooped down and lit a match, and there wasn't a boy in there. He thought the boy had been swindling him. But the boy wasn't at all abashed. He said: "Cops have been after 'em; they're up on the roof." And with that the boy went up a brick wall and onto a tin-covered roof, pulling the Doctor up after him.

There, on that winter night—it happened to be a starlight night—the Doctor saw thirteen boys huddled up, and one little boy hugged close to his brother to keep warm; nothing under them but a tin roof, nothing over them but starlit sky.

The boy said: "Shall I wake 'em?"

It occurred to the Doctor that he had one boy there, and this boy was going to wake thirteen more, and he didn't know what to do with one, so he said: "No." But that night, on that tin roof, he stood and promised God that he would devote his life to the outcast boys and children of London.

That was Dr. Barnardo's night. That night he received his peculiar call for that peculiar service, and last night, in or near London, there slept under friendly, Christian roofs nearly five thousand boys and girls gathered by him for lives of purity and usefulness.—Selected.

A good mother is God's great helpmeet, but a vain and proud woman is Satan's tool.

F. H. Crumpacker, of McPherson College, Kansas, Describes the Opening of Mission Study for the New Year:

In the busy life of the students here we have a large number who find time to give each week a couple of hours to the study of missions. We are just starting six classes in the study of foreign missions and two in the study of home missions. Never before have we had any classes in the home mission study, but this year the demand was great enough to justify giving a place in our curriculum to this particular phase of the work. Besides these regular study classes, we have our Volunteer Band, composed of ten who are hoping to pursue a line of work that will help our spiritual growth and better equip us for personal work.

We find it a very easy and blessed work to furnish our portion of the support of our two workers sent out from here. Financially we are always ahead, and spiritually we are growing because of this particular impetus.

M. Crumrine, of Texas, Feels Texas Would be a Good Field for Mission Work. Who is Ready to Enter?

As there is so much being written concerning mission work, both home and foreign, I thought it might not be out of place to say something about Texas. Texas is an empire of its own with but few ministers of the Brethren in the State, and but two are doing missionary work. Now the question arises, How long will it take our two missionaries to preach the Gospel to all the people of the great State of Texas? There are 246 counties in the State, and it will take not less than four years for one of them to give a two-weeks' meeting in each neighborhood, making about five hundred years to cover the State, and this would give but one series of meetings at the same place. Mission work can be done much cheaper here, possibly, than in any other part of the world. Our climate is mild and our soil is fertile, so that we can raise all kinds of crops that grow in any part of the temperate zone, and many kinds of fruit of a tropical nature in the more southern part of the State. It is said the west and southwest part will rival California in grapes and oranges. And while the climate is mild, it is also healthy, especially in the southwest part of the State, for all lung troubles. Land is yet cheap in the greater part of the State, and there are plenty of schools. The people are of the same race and speak the same language as all other parts of the United States, and life is just as safe here as anywhere else.

Earl E. Eshelman, of Juniata College, Huntingdon, Pa., Tells of the New Enthusiasm for Missions Seen in the College:

Our school opened with interest and nthusiasm. As early as possible preparations were made for beginning active nission study. On the 19th of September a meeting of all the students was called in the chapel and there the probem of missions and the intellectual and piritual value of mission study were pre-

sented clearly and forcibly by several members of the faculty and student body. All were given an opportunity to enter the work. As a result of this meeting, the personal canvass which followed immediately, and the prayers of those interested, ninety have been enrolled in classes. Six classes have been formed. Four are studying Dr. Forest's "Sunrise in the Sunrise Kingdom," and two, Dr. H. P. Beach's "Dawn on the Hills of 'Tang." Our classes meet on Tuesday of each week for forty-five minutes when other recitations are dropped. In order to make the work more profitable and interesting, several of the classes are led by members of the college faculty.

The work of the Mission Band promises to be strong and effective. We meet regularly each Sunday to gain zeal for the work and inspiration from God, by communion with Him and discussing the problems of mission work and how to meet them. We have planned missionary meetings in many of the surrounding churches.

Our Volunteer Band at present numbers six. In our weekly meeting we study for one-half or three-quarters of an hour, Torry's, "What the Bible Teaches." May God call many to enter His great work. 'Tis ours to "PRAY the Lord of the harvest," 'tis His to "THRUST OUT."

Almost a hundred of our students have taken up daily Bible Study, some using Bosworth's "Studies in the Acts and Epistles," others, Salmon's "Studies in the Life of Paul," and some, Murray's "Life of Christ according to St. Mark."

James Morris, of Manchester College, North Manchester, Ind., Reports an Increased Interest in Bible Work and Missions for the Current Year:

When the October Visitor came out it was highly appreciated by all, because of its many good things and its especially good articles on Sunday schools. To fully realize the place which the Sunday school holds in the work of spreading the Gospel, should make a person who is careless and indifferent towards it, feel his responsibility and fire him with a desire to be doing something for his Master. Among other pieces, we note two written by Manchester students, the one, written by Sister Clara E. Stauffer, a former student, and the other written by Sister Mary Stoner, a present student.

On Friday evening, Oct. 6, the members of the Bible Society had the privilege of listening to an essay on the subject of "Service," read by Sister Stoner. Severing a thought from its connections may cause it to lose much of its meaning, but these still carry much meaning with them: "Though there are many who serve riches, honor and fashion, yet there is a vast multitude, whose hearts throb in unison for one great cause. They are servants of the living God; they cheer the faint, raise the fallen, point sinners to the 'Lamb of God which taketh away the sins of the world'; they comfort the sad and weary, minister to the dying and bind up the bleeding hearts. That kind of a life is a life of blessed service.

"There is no service but has its reward. The one who spends his time toiling for riches must realize when his time of service is over, that his life was one of folly, that his reward is sorrow and death. On his death-bed, Cornelius Vanderbilt said: 'I have lived in folly. My rewards came in this life. I go to another world wholly unprepared, with no home in which to spend eternity.' Shall we use our time in serving such a master?

"Do you seek a victor's crown
And a robe of spotless white?
Lay your life for Jesus down;
Work for Him from morn till night;
Bring the lost ones to the fold
To the realms of peace and light,
Then you'll walk the streets of gold
In the city of delight

"Would you see His smiling face;
Would you hear His loving voice?
Then with patience run your race,
And in trials e'er rejoice,
Gently lead the wand'rer home,
Let the captive pris'ner free
Then He'll say, 'My blessed, come,
Ye have done it unto Me.'"

The Missionary Reading Circle meets every Wednesday evening to discuss some points in the book, "India; a Problem."

The Volunteer Band meets once each week, on Sunday afternoon generally.

In Bro. P. B. Fitzwater's classes we are discovering some of the rich truths of which the Bible is so full.

The Bible Society is making a good beginning this year. The Bible room is full almost every time. Lately Sister Lova Dickey very touchingly recited the recitation entitled, "Is it nothing to you, all ye who pass by?"

A. C. Wieand, President of Bethany Bible School, of 188 Hastings St., Chicago, Speaks Highly of the China Inland Mission Home in England:

When I saw the picture of J. Hudson Taylor in the September number of the Visitor, together with the article concerning the work of the China Inland Mission, I was reminded of some very pleasant experiences during the past summer. It was my rare privilege to spend a few weeks in the home of the China Inland Mission at Newington Green, in the north of London. This was my home during my stay in the world's metropolis the past summer. There I learned to know personally a considerable number of their workers in the field of the interior of China, who were home on furlough, as well as the directors of the work, Mr. Sloan, Mr. Wood, and Mr. Goodall, editor of China's Millions.

I can think of few things which I think you would enjoy so much as to spend a couple of weeks in this same home. It is seldom that I have been at places where I have felt so well at home outside of association with our own people. These people are simple, earnest, devout, conscientious, prayerful and full of faith. There is very much indeed of the same rare spirit which I have never found in its perfection excepting among the Brethren themselves. The unique spirit of the simplicity of the Gospel, together with a fervent brotherly love out of a pure heart.

Every morning and evening in this home the work of the missionary society, together with the workers in the field and the office at home, were mentioned by name in fervent prayer. Each department of the work was definitely and earnestly laid before the Lord in prayer. There are nearly always several missionaries home on furlough, who come straight from the field of active work, and this gives interest and life and a vital touch with the work on the field, both in sympathy and detail, which would be impossible otherwise. The vivid conceptions that these field workers would give of the situation at the front in the thick of the fight are really very touching.

It was a pleasure and a blessing to me personally to associate with them and converse with them about the work of China missions at first hand, telling me of their hardships, of the difficulties of their field, of the encouragement, of the marvelous faithfulness and magnificent bounty of our heavenly Father, both in spiritual blessing and in the supply of every temporal need. And then, when I remember that these men and women are working for just a living, it gives me an impression of moral heroism such as one does not meet every day, but which is a stimulus and strength to me whenever I remember it.

There is nothing fanatical or sentimental or hysterical about them in the least,—as some people would be glad to imagine,—but a real spirit of self-sacrifice, spiritual fervency, and persistency, coupled with good common sense and business sagacity and readiness for hard work. I believe I would be just about as willing to own them for our own missionaries as any people I ever heard of. And I am willing to bear my testimony that, after meeting scores of missionaries from all societies, and from all lands, missionaries as a class are about the best people I have ever seen, and that

they are the noblest heroes that the sun to-day shines upon.

There is one other point I wish to mention in closing, and that is a deep conviction as to the value, the real necessity of having a missionary home, to which missionaries home on furlough can come into the closest possible touch at first hand with the workers and the life at the battle front; where the missionaries, furthermore, may have the privilege of Bible study and spiritual recreation after the weary months and years of deprivation and lack of religious privileges; where they can feed and feed their hungry souls on the Bread of Life from the Word of God. Among the scores of missionaries I have seen home on furlough I do not now remember one that did not draw out sympathies and impress me as being fearfully overworked, overburdened, and underfed. We, here in the homeland, with two preaching services a day, plus Sunday school, Christian Workers' meeting, and a midweek prayer meeting, together with fellowship day by day with those of like precious faith, to whom we can go for advice, on whom we may lean, with whom we can exchange our best thoughts on the best things of God and the Word of God, have simply no conception at all of the deprivation and lack of all these things, on the part of the missionaries in the field surrounded by heathenism, sin and wickedness inconceivable, with scarcely any human sympathy and fellowship whatsoever. This is the real sacrifice that the missionary makes and the only one that the true missionary feels keenly. And for these reasons it is absolutely essential in the success of any mission that its workers have periodical seasons of rest and recreation, and getting a new grip on the old truths and fresh strength for the new journey. For such purposes as this the China Inland Mission Home in London is provided. Here their missionaries can be cared for better and at a far smaller expense than they would be anywhere else. The office of the directors, or the board of this mission society is also in the same building, and the directors and editors take their dinner at the family table each day, and so have time and the best of opportunities to become personally acquainted with each of their missionaries, and with the needs of each particular field. Besides this, when new missionaries are to be selected, they are invited, after some preliminary examinations, to come and spend some weeks or months in this home, living with the returned missionaries and mingling with the directors also. This is a very practical and effectual way of discovering their fitness or unfitness for the work, spiritually, educationally, physically,—in every way. I think it would be very difficult to devise a better method. If now this were coupled with advantages for Bible study and instruction, it would be almost ideal.

I know of another mission board, one of the most prominent ones of this country, which requires that its candidates for appointment to a mission field must spend at least one year in their mission training school and home before they receive their final appointment.

Permit me, in closing, to express the earnest wish and the hope that you may some day be permitted to have the personal pleasure of spending a few weeks in the home of the China Inland Mission.

S. N. McCann, of Anklesvar, India, Gives an Interesting Report of a District Conference of All Missionary Societies:

On the sixth a conference of all the missionaries of Gujerat was held at Surat. Two papers by old missionaries were read.

The presiding elder of the Methodist church gave a paper on the question, "Is Child Betrothal ever Permissible by Christians?" In the light of history this was answered in the affirmative, which brought out a lively discussion. The other paper was by Rev. Scott, of the

Irish Presbyterians, on "How to reach the higher classes or castes."

Missionary comity questions were discussed and many things that will be helpful were agreed upon. The question of missions of different societies working in the same geographical areas caused quite a good deal of trouble. While there are so many heathen who have no missionary or any society to carry the Gospel to them, the majority of the conference thought best for each mission to have its own field and be alone responsible for that field.

We had to agree to disagree on this question and the developing of fields instead of geographical areas will likely be the rule of occupation.

As heathen feasts and old heathen ceremonies are apt to be partially kept up by new converts, the conference agreed that all missions and all missionaries should be strict in their discipline in reference to these things; also in reference to anything pertaining to caste. United work on the points of agreement by the different missions on the field is a great thing for Christianity.

In this country a little discipline of the unruly often causes the offender to migrate to another mission, seeking employment and membership in that mission, and thus disorganize all discipline. This and other like important questions came up before the conference, and all agreed upon some regulations governing such things.

The comity conference meets twice a year to discuss questions of interest in the great work of bringing the world to Christ. Here, with idolatry all around us, and the native church just coming from idolatry, we feel the need of united effort of all who profess Christ. Idolatry and heathen rites are the first great obstacles to be overcome. Faith in God and in Christ and willingness to quit sin are the great objective points in the work for all alike here.

A day of prayer and supplication was appointed for all Christians that God would send rain and stop the impending famine. Ere the day appointed came, the Lord sent rain and revived the parched fields, and thanksgiving instead of supplication went up from our hearts.

No One Can Afford to Miss Reading What Sadie J. Miller Tells of her Recent Mission Journey in the Following:

Kolapardi, Rajpipla State, India,
Aug. 22, 1905.

Dear Bro.—In company with one of our good Christian women and our village school-master, we have come to this village, three miles from our home in Vulia, out in the hills, where people are even more jungly than ourselves. My bedding and food, for these few days, are in one bundle, being carried by the woman with me. Along the way we have jolly times and thus a long distance seems short. Up hill, down hill, across streams and through the wood, we go, following the winding paths made by wild animals and jungly people. I stooped to pluck a flower and involuntarily poked it in under the fold on my head. This created quite a laughter for, said they, "we always stick such things in our ears." The places left in the ears from having had large heavy rings is what gives room for this custom.

We reached the limit of the last chain of hills and there, under a tree, was a god to whom many travelers bow as they come and go. Only a few stones and earthen-ware, shaped into animals, with a few kinds of vegetables offered as sacrifice lying in front of them.

About 6:30 found us in this village, Kolapardu. We are in the home of a native brother, by name of Champas. As we came into the premises, one son was frog-like, sitting on a stone, having his evening bath. Master had remained in the rear, at the last stream, for his bath, "for," said he, "if I have no bath, sleep will not come all night."

The little tots of this village know me not as our own village children. They run away in great fright at first sight

and would be scared, if I tried to take one, as we were in the days when the American Indians visited our homes.

Just now master is preaching to a little audience. The woman who came with me is sitting on the floor by my side. She says, when we go out for bathing and washing, "Mamma, you must always take me, or some other woman, along, so that we may take care of you." She is a most interesting person to have along and as she has not many family cares, I can depend on her for much future help in our journeys. Her name is Burie. She is young and strong, equal to any of the men in work. Master has been preaching two solid hours. As the hours grow late, there is an interruption for eating time. Usually the evening meal is eaten anywhere from eight to ten o'clock and often on these occasions, not until twelve. At this place I have convinced them that I have sufficient eatables with me, but these are rare occasions, for eating and feasting is no uncommon thing with them. After eating they again listen to the singing and preaching and as yet there is no sign of a dismissal or retiring hour, it now being 11:30.

The place for sleeping is somewhat superior to that of usual occasions. Just now they have driven sixteen head of cattle into this house. I am glad there is plenty of room outside. The usual insect disturbers are on hand, ready to begin their work. At home we have the screens over our beds and have perfect peace. I shall have to fortify within myself a cast-iron determination in order to have sweet sleep.

To-morrow Ublo will join us as we travel on further. He will be our guide.

August 23.—We are now ten miles from home in the village of Mungach. Most of these villagers are Christians. It is a great joy to be among some for a change, who are not suspiciously gazing at you. I never climbed so many high steep hills as we did on this trip.

We stopped an hour in a village before reaching this one. It had but three houses. An old man, the oldest Bhil I have seen, came in. He seemed no more unreasonable than many people I have met in our own land. After we left, master remarked that he had such a machine-like mouth. His teeth were all gone and these people know nothing of false teeth, so they must do without. I told master, if he would always remain a good man, to become aged, perhaps some day he would look likewise and he would better not make remarks.

I did not succeed in getting these people to stop and come to church, rather than prepare meals for us. They killed a goat and cooked rice and in spite of the fact that I had eaten of my own food they would have it no other way but that I eat with them and only for fear that they would think I deemed it not good enough did I go into the house, where there were more cattle than people, and ate a second supper. This, however, was at the late hour of eleven o'clock, so it was about as near breakfast as supper.

August 24, Undi.—This village is about twelve miles from home. We expect to walk the twelve miles to-morrow and reach home in the evening. As we neared this village, our attention was called to the beating of a drum. One suggested that it was the heathen of Undi worshiping the stone gods. Another said, "No they are doing it in honor of some one who has died." When we reached Undi, though tired, we walked a half mile further to see this. This worship, at first, when I used to see it, made me feel like I wanted to go somewhere, to laugh at the funny things, but now, as I look at them, so ignorantly bowing to dumb stones, it makes me oh, so sad! The things sacrificed were mostly whiskey and chickens and as they drank of the deadly poison, the head man of the village said, "Sahib, you must excuse us for we Bhils cannot live without this, as it is part of our food." I only answered that such goes without his telling it. There is too much to tell and I shall have to stop. Believe me when I

tell you this trip has been one of great joy and pleasure.

J. M. Pittinger Sends a Letter Especially to Sunday Schools of Southern Ohio:

Dahanu, India, Sept. 3, 1905.

To the Dear Brethren, Sisters and Sunday-school Workers of Southern Ohio:

A longer time has elapsed since penning my last message than at first seemed possible. Time seems to pass more rapidly in India, even, than in America. Perhaps this feeling comes to us because of the maze of duties before us, and in which we seem lost because of lack of time and power to perform all we see before us to be done. We are becoming more and more convinced that it is only as we let God work in and through us that we shall be enabled to accomplish any work worthy of His name. The man or woman, lost to self and full of love to do the will of God, is the man or woman who will work wonders in the community where they reside.

Last week's mail brought us a message from Bro. Minnich. With it came a program of the ministerial and Sunday-school meetings that were to be held but a few days after Bro. Minnich penned his letter. We had not known until then when the meetings were to be held and where.

Our minds were most vividly called back to the meetings held at Bear Creek one year ago. How blessed are the memories of those meetings because of what they meant to us then and still mean to us now! Those meetings and the little services in which we were permitted to meet with you in the various churches of the district, are constant reminders to us of unnumbered and earnest prayers, offered in our behalf. Dear coworkers, nothing will avail us and you so much as your sincere and earnest prayers! Whatever else you may do, cannot tell so mightily as prayer. A heartfelt prayer puts us in true touch with the Almighty One. Every time we pray and put our heart into it, we are shown more of "the better way" and can thus see where our life is not what it should be.

Through prayer and the study of God's Word we are led to let God's Spirit permeate our every thought and act. This brings us to the joy that God has promised us, and this in turn, is a never-failing source from whence we pour a like precious blessing into the lives of those about us, yea and to those beyond the sea!

We are still busy with the study of the language. It is just beginning to unfold for us now, so that we can use it a little in conversing with the people about us. We still have considerable work before us before the first year's course will be finished. We crave you definite prayers for the loosening of our tongues and the unstopping of our ears. Both these must be accomplished if we are to prove efficient in reaching the people. Our tongues must be "loosened." if the people are to perceive quickly what we say, and our ears must be "unstopped" if we are to be ready in catching the thoughts they present to us.

On July 21 Sister Quinter brought a little boy, Doula by name, from Anklesvar orphanage, here to Dahanu, for medical treatment. For many days fever burned his frail little body. This seemed to leave him but it was seen that he had another disease from which he was not likely to recover. This morning the little fellow gave up the struggle for life and passed over where disease is not known.

My heart has been deeply touched by his sickness and death. Often, during his sickness, was I forced to think of his peculiar loneliness as far as human companionship is concerned. Because of the rush of work here and the location of the building, or hospital, as we call it, he was often alone for long periods of the day. At regular intervals he was visited and medicine administered with the hope of prolonging his life and restoring him to health again. Then he would be

alone again until the next time for giving the medicine.

Often he would weep. No doubt this was because of the pain he suffered but, somehow, I always thought of his home and his mother and wondered where they were. Oh how the touch of a mother's hand quiets and cools the fevered brain! Especially is this true of the child who has not learned to know how to realize the strength of the Almighty Hand.

Since little Doula "crossed the river," this morning, I have asked myself, many times, whether I did all I could to take the place of his mother. He could understand oh, so few, of my faltering words, but he would have had no trouble in understanding any and all of my missions of love that I could have rendered him.

I now recall with joy the look of love and appreciation that came over his face after his wants had been looked after. But why not more of them? In the rush of cares thrown upon us, do we not too often forget the little deeds that would make our life and that of others supremely sweet?

Doula's parents were heathen. Tell me, dear friends, will this keep him from the glory land? If he had been your own beloved son and died, what is there in your life that would have given him an entrance within "the pearly gates"? Ah, I am compelled to believe that the color of one's skin or the surroundings of his early life have nothing to do whatever with his acceptance in God's sight. What argument can we offer that God calls the children of parents of Christianized America home to himself and does not do likewise for the children of parents who know not Him? Again we are forced to ask, What is there in parents of America that would assure them acceptance with God? On the other hand, shall we say that the fact that a child's parents are heathen determine his eternal damnation? It will do us good to think about this and study God's Word for an answer that will satisfy.

It was still early morning when the news came to us of Doula's death. It was no surprise, for we noticed yesterday, while bathing his wasted form, that there was a glassy look in his eye and that he stared vacantly at things about him. Dr. Yereman told us that we must handle him carefully, as the life forces were at a very low ebb. He passed off into a quiet sleep after the bath and the giving of some medicine. We placed him as comfortable as we could on the little cot upon which he had spent so many feverish days and nights, and breathed a prayer to the Great Physician to care for him as His own. That was our last look at him in life. This morning he had the grave clothes wrapped tightly about him. In a sheet tied to a short pole, borne on the shoulders of two native brethren, he was carried to the grave dug on the bank of the nearby river by Bro. Adam Ebey and his helpers.

A short, fervent prayer was offered after the body had been lowered into the grave, and then, with nothing but mother earth and the grave clothes about him for a coffin, little Doula was removed from our sight for all time. About his grave the jackals will prowl, but they cannot disturb his remains. "When Jesus comes to reward his servants" will Doula be one of His jewels? He did not have fullness of companionship, but let us hope that he shall have fullness of fellowship with Him who died for him and us.

It would be a source of unbounded pleasure to us to pen a message to each individual school in the district but our duties here are such that we cannot take the time for this. Thus far we have had no message from any of the workers of the district besides the one already noted. If, at any time, any should want to send us a message for the purpose of making inquiries into the work, we shall most gladly answer.

God bless the work in Southern Ohio and everywhere. Fraternally yours,

J. M. Pittenger.

ACKNOWLEDGMENTS

All things come to Thee, O Lord,
And of Thine own have we given Thee.

Offerings are asked to sustain missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the field labor for a support, the members of the General Missionary and Tract Committee give their services free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment made herewith. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of General Missionary and Tract Committee, Elgin, Illinois.

The General Missionary and Tract Committee acknowledges receipt of the following donations during the month of September, 1905.

WORLD-WIDE MISSION.

Indiana—$161.18.

Northern District, Congregations.
Yellow River, $8.75; Blue River, $20.14; Baugo, $20.50; Union Center, $43.15, ... 92 54
Individuals.
J. O. Culler, New Paris, $6.00; Wm. Hildebrand, Teegarden, 25 cents; Mrs. Nettie Johnson, Nappanee, $2.50, ... 8 75
Middle District, Congregations.
Burnetts Creek, $8.96; Somerset, $11.31; Salimonie, $29.62, ... 49 89
Individual.
A Sister, North Manchester, ... 1 00
Southern District, Individual.
Ira Fisher, Darlington, ... 9 00

Iowa—$63.01.

Southern District, Congregations.
South Keokuk, $23.30; English River, $16.00, ... 39 30
Northern District, Congregation.
Sheldon, ... 13 71
North English Christian Workers, 9 00
Middle District, Individuals.
S. M. Goughnour, Ankeny, Marriage Notice, 50 cents; W. E. West, Ankeny, Marriage Notice, 50 cents, 1 00

Kansas—$49.72.

Northeastern Dist., Individuals.
J. F. Hantz, Abilene, $10.00; Emma West, Rydal, $20.12, ... 30 12
Northwestern Dist., Individuals.
L. J. Porter and Wife, Natoma, $5.00; D. H. Gish and Wife, Belleville, $5.00; W. C. Heisel, Morland, $1.00; Mrs. M. A. Thomas, Tescott, $1.00, ... 12 00
Southeastern Dist., Individuals.
D. P. Neher, McCune, $1.00; A. B. Lichtenwalter, Neutral, $2.00; Salem Beery, Ft. Scott, Marriage Notice, 50 cents, ... 3 50
Southwestern Dist., Congregation.
Newton, ... 2 60
Individuals.
Edward Frantz, McPherson, Marriage Notice, 50 cents; J. M. Frantz, Conway Springs, $1.00, ... 1 50

Virginia—$40.31.

First District, Congregation.
Pleasant Valley, ... 37 23
Second District, Individuals.
Bertie Richard, Strasburg, 50 cents; Fannie Palmer, Mt. Olive, 52 cents; Jerry Wakeman, Strasburg, 52 cents; Geo. Riteman, Maurertown, 50 cents; M. Gouchnour, Maurertown, $1.04, ... 3 08

Pennsylvania—$37.70.

Middle District, Congregation.
Clover Creek, ... 10 00
Individuals.
G. H. Hepner, Altoona, $1.00; C. X., Avis, $2.00; A Friend to Missions, Altoona, $1.00; Blanche Good, Avis, $1.00; J. B. Shaffer, Grampian, $1.00, ... 6 00
Western District, Congregation.
Montgomery, ... 11 20
Individual.
F. L. M., Smithfield, ... 1 00
Southern District, Individuals.
A Brother in Dry Valley, received from Jesse Ziegler, Sept. 30, 1904, $3.00; Martha Martin, York, $3.50, ... 6 50
Eastern District, Individuals.
Cassie Yoder, Reading, $2.00; A Sister from Maden Creek, $1.00, .. 3 00

Maryland—$33.00.

Eastern District, Congregation.
Branch, ... 28 00
Individuals.
A Brother of Piney Creek, $1.00; Rosa Cottrell, Union Bridge, $1.00; W. H. Pritchett, Washington, D. C., $1.00; J. Walter Thomas, Union Bridge, $1.00, ... 4 00
Middle District, Individual.
James Beeghley, Hoyes, ... 1 00

North Dakota—$23.70.

Congregation.

Salem, ... 20 70
Individuals.
H. H. Johnson, Pleasant Lake, $1.00; Ida C. Fisher, Perth, $1.00; John Strong, Cando, $1.00, ... 3 00

Ohio—$32.80.
Northeastern Dist., Congregation.
Wooster, ... 10 25
Sunday School.
Paradise, ... 7 00
Individuals.
Rachel Frick, Louisville, $10.00; Peter Neff, Sugar Creek, $5.00; Geo. S. Grim, Louisville, 55 cents, ... 15 55

Missouri—$19.52.
Middle District, Congregation.
Spring Branch, ... 3 52
Individuals.
J. H. Fahnestock and Wife, $5.00; John Presenheat, St. Louis, $1.00, 6 00
Northern District, Individual.
T. J. Page, Carrollton, ... 10 00

Nebraska—$16.98.
Congregation.
Alvo, ... 16 18
Sunday School.
South Beatrice, ... 80

California—$5.95.
Congregation.
Tropico, ... 5 50
Individual.
Jacob N. Shank, Conejo, ... 45

Michigan—$4.60.
Congregations.
Thornapple, $3.00; Sugar Ridge, $1.10, ... 4 10
Individuals.
Nancy Harter, Scottville, 25 cents; Mary Teeter, 25 cents, ... 50

Tennessee—$4.20.
Congregation.
Knob Creek, ... 4 20

Texas—$4.00.
Individual.
A. N. Ferrel, Roane, $1.00; Lydia M. Moore, Manvel, $1.00; M. Crumine, Kleburg, $2.00, ... 4 00

Canada—$3.25.
Sunday School.
Young People's Class of Sharon, 2 25
Individual.
Walter Stephens, Indian Head, 1 00

Oregon—$2.50.
Individual.
Geo. Drury, Marcola, ... 2 50

Oklahoma—$2.00.
Individual.
D. L. and E. R. Kinzie, Ripley, 2 00

Illinois—$2.00.
Southern District, Individuals.
J. M. Masterson, Marriage Notice, 50 cents; J. W. Switzer, Roanoke, 50 cents; Mrs. N. E. Lillig, Mulberry Grove, $1.00, ... 2 00

Alabama—$1.20.
Individual.
W. B. Woodard, Fruitdale, ... 1 20

Washington—$1.00.
Individual.
A Sister, North Yakima, ... 1 00

West Virginia—$1.00.
Second District, Individual.
J. F. Ross, ... 1 00

Total for September, ... $ 509 62
Previously reported, ... 2504 41

Total for the year so far, ... $3014 03

INDIA MISSION.

California—$40.28.
Sunday School.
Los Angeles, ... 37 25
Congregation.
Vernon Mission, ... 3 03

Pennsylvania—$8.00.
Individuals.
Cora Keim, Elk Lick, $5.00; Jos. Emmert, Waynesboro, $3.00, ... 8 00

Nebraska—$20.00.
Individuals.
Mr. and Mrs. Wesley Ward, Dorchester, ... 20 00

Kansas—$15.00.
Northeastern Dist., Individual.
Lee Bucklew, Paola, ... 10 00
Northwestern Dist., Individuals.
D. H. Gish and Wife, Rydal, ... 5 00

Oregon—$10.00.
Individual.
Mary E. Brooks, Independence,.. 10 00

Iowa—$6.00.
Northern District, Individuals.
David and Sarah Brallier, $5.00; Orlando Ogden, Moulton, $1.00, ... 6 00

Indiana—$5.00.
Northern District, Congregation.
St. Joseph Valley, ... 5 00

Minnesota—$5.00.
Christian Workers of Winona Church, ... 5 00

Washington—$5.00.
Individual.
Geo. W. Dorman, Sunnyside, ... 5 00

Virginia—$1.52.
First District, Congregation.
Pleasant Valley, ... 1 52

Oklahoma—$1.00.
Individual.
Clara A. Dodd, Thomas, ... 1 00

Missouri—70 cents.
Middle Dist., Sunday School.
Middle Branch, ... 70

Total for September, ... $ 117 50
Previously reported, ... 454 48

Total for the year so far, ... $ 571 98

BROOKLYN MEETINGHOUSE.

Nebraska—$330.50.
Proceeds from sale of G. W. Mentzer Land, ... 294 50
Individuals.
A. J. Nickey, Alvo, $35.00; J. S. and L. R. Stutzman, Virginia, ... 1 00

Ohio—$61.07.
Northeastern Dist., Congregation.
Maple Grove, ... 33 76
Individual.
W. F. England, Ashland, ... 26 11
Northeastern Dist., Individuals.
Mr. and Mrs. D. G. Berkebile, Wauseon, ... 1 20

Indiana—$47.15.
Northern Dist., Congregations.
Nappanee, $33.40; Nappanee Prayer Meeting, $5.00; Yellow River, $8.75, ... 47 15

Pennsylvania—$52.00.
Southern District, Congregation.
Back Creek, ... 41 00
Individual.
Mrs. L. H. Leiter, Milnor, ... 11 00

Maryland—$11.00.
Congregation.
Monacacy, ... 7 00
Individual.
John R. Flohr, Fairfield, ... 4 00

Iowa—$5.00.
Northern District, Individuals.
David and Sarah Brallier, Greenville, ... 5 00

Oregon—$1.00.
Individual.
Mary E. Brooks, Independence,.. 1 00

Total for September, ...$ 507 72
Previously reported, ... 1880 86

Total for the year so far, ...$2388 58

INDIA ORPHANAGE.

Virginia—$19.00.
Second District.
Sisters' Aid Society, Mill Creek, 16 00
First District, Congregation.
North Fork, ... 3 00

Pennsylvania—$18.00.
Eastern District.
Elizabethtown Sewing Circle, ... 16 00
Middle District, Individual.
C. X., Avis, ... 2 00

Maryland—$1.30.
Middle District, Individual.
W. H. Swan, Grave Run, ... 1 30
Young People's Missionary Society, Hagerstown, ... 16 00

Indiana—$16.00.
Middle District, Congregation.
Flora, ... 16 00

Ohio—$16.00.
Southern District, Individual.
Alva Richards, ... 16 00

Nebraska—$5.00.
Individuals.
J. E. Young and Family, Beatrice, ... 5 00

Michigan—$4.00.
Sunday School.
Sunfield, ... 4 00

Oregon—$1.00.
Individuals.
Mary E. Brooks, Independence,.. 1 00

Oregon—$2.50.
Individual.
Geo. Drury, ... 2 50

Kansas—$1.60.
Southwestern Dist., Sunday School.
Slate Creek, ... 1 60

Total for September, ...$ 100 40
Previously reported, ... 1836 56

Total for the year so far, ...$1936 96

HOSPITAL IN INDIA.

Iowa—$100.00.
Middle District, Individual.
2730, ... 100 00

Nebraska—$20.00.
Individual.
A. J. Nickey, Alvo, ... 20 00

Total for September, ...$ 120 00

PALESTINE MEETINGHOUSE.

Ohio—$8.00.
Sunday-school Meeting at Ludlow, ... 8 00

Total for September, ...$ 8 00
Previously reported, ... 36 60

Total for the year so far, ... 44 60

CHURCH EXTENSION FUND.

Iowa—$3.55.
Northern District, Sunday School.
Waterloo City, ... 3 55

Canada—$1.00.
Individual.
Walter Stephen, Indian Head, Assa., ... 1 00

Total for September, ...$ 4 55
Previously reported, ... 23 05

Total for the year so far, ...$ 27 60

CHINA'S MILLIONS.

Kansas—$5.00.
Northeastern Dist., Individual.
D. H. Gish, Rydal, ... 5 00

Total for September, ...$ 10 00
Previously reported, ... 87 46

Total for the year so far, ...$ 97 46

PORTO RICO.

Oregon—$2.00.
Individual.
Mary E. Brooks, Independence,.. 2 00

Total for September, ...$ 2 00
Previously reported, ... 16 00

Total for the year so far, ...$ 18 00

BROOKLYN MEETINGHOUSE FOR SEPTEMBER.

During this month we received some very encouraging letters. Bro. J. E. McCauley, Roanoke, Ill., says, "Enclosed find draft for one hundred dollars for Brooklyn meetinghouse, from Sister Barbara Gish."

Bro. Warren Slabaugh, Riga, N. Dak., sends $5.00 and a pledge for $15.00.

Sister Mary J. Snively, Lanark, Ill., writes: "Sisters' Aid Society sends you $10.00 for Brooklyn church."

Sister Esther Cripe, Mt. Carroll, Ill., says, "Our Sisters' Aid Society sends you, for the Brooklyn church, $5.00."

And away from North Dakota comes this good letter from F. D. Saylor and wife: "Enclosed find $25.00 for the Brooklyn meetinghouse. We pray for you. May the Lord hasten the day when we as a church will have a meetinghouse of our own in Brooklyn.

Such short letters, with prayers, and something back of the prayers, this is worth while, is what counts for the Lord's work in Brooklyn, and any other place.

California.—Annie Kline, $3.00.

Iowa.—Marie Jesper, $1.00.

Indiana.—Pine Creek church, $10.00; Landisville church, $5.00; J. F. Dickey, $1.00; Ethel Fifer, $1.00.

Illinois.—Mt. Carroll Sisters' Aid Society, $5.00.

Kansas. — "Once-a-week offering box," Mary Bately and Maria J. Porter, $6.60; Phœbe J. Davison, $4.00; R. J. Shink, $5.00; Minneapolis Sister, $2.00; Mary Hickerson, $1.00.

Maryland.—Amanda Ausherman, $5.00; Mollie Sigler, $3.00; Emma Arnold, $5.00; Pipe Creek Sunday School, $14.50; Brownsville congregation, $13.27; Mrs. Mattie G. Hollinger, $2.00.

Nebraska.—J. H. Quellhorst, $4.00.

North Dakota.—Warren Slabaugh, $5.00; "In His Name," $25.00.

Oregon.—Brother and Sister J. G. Parret, $4.00.

Pennsylvania.—A Sister, $1.00; G. W. Beelman and class, $1.65; Waynesboro Missionary Society, $11.00; Mrs. S. E. Saylor, $1.00; Baker Sunday School, $5.00; Ridge church, $14.00; A Sister, $10.00; Elizabeth Myers, $1.00; Shippensburg church, $5.25; A. B. Miller, $2.00; Elizabeth Gish, $5.00; H. G. Gibble, $2.00; Mrs. G. W. Boerner, $2.00; Joseph Shelbaer, $5.00; J. H. Judy, $4.00; Mrs. Anna Stahl, $4.00; Wm. Ringer, $4.00; Mary Vought, $4.00; Wm. L. Judy, $1.00; John Fisher, $1.00; Pearl Beachly, $1.00; Wm. Yutzy, $1.00; W. H. Miller, $1.00; Lizzie Eichorn, $1.00; Mrs. Amanda Sechler, $1.00; Olive M. Saylor, $1.00; Barney Miller, $1.25; A. M. Hicks, 15 cents; John B. Schrock, $1.00; Susan Christner, $2.00; Annie Fike, $1.00; Beachdale Sunday School, $1.75; W. M. Howe, 85 cents; J. A., $4.00; Christian Workers, Winoone church, $3.00.

Ohio.—Painter Creek Sewing Society, $5.00; Mrs. John Culler, $1.00; Mrs. Lydia Gibbs, $1.00; Oasis Sunday School Birthday Offerings, $4.00, per Grace Hiatt; Canton Sunday School, $20.00.

Virginia.—Sarah E. Zigler, $1.50; Catharine R. Kline, $3.40.

Michigan.—Class No. 3, New Haven church, Nannie McMillen, $1.50.

Total received for September, $260.02.

J. Kurtz Miller, Sec. Bldg. Com.
5901 3rd Ave., Brooklyn, N. Y.

THE FIRST SIGHT OF HIS MOTHER.

A minister living in an out-of-the-way village received a call one night from a member of his church. "Will you go to the city for me?" he asked. "We have decided to send Johnnie there for an operation. We have received encouragement that he may yet be made to see."

Johnnie had been born without sight, and now, a lad of six, bright and sunny, and hardly realizing that he lacked anything to make life happy, he was facing a future of darkness, little hope having till now been given to his parents that anything could be done for his eyes.

"Go with my wife and Johnnie," said the father. "I cannot go; I dare not go. But stay with her till it is over, and either rejoice with us or comfort us, and send me word as fast as the telegraph can bring it."

The minister went, and stayed with the lad whilst the oculist, not overconfident, began his work, and till at last, with a thrill of triumph in his tone, he said, "The boy will see."

The glad wire tingled with the message to the father; and the minister, with the overjoyed mother, retired to wait for the time when the bandaged eyes could bear light enough for a first look at the beautiful world.

At last came the word that the boy's eyes were to be tested. In the dimly-lighted room the mother and the minister stood breathless while the doctor carefully raised the shade. The little lad, overwhelmed by the sudden possession of a new sense, cast a bewildered look from one to another of the three.

"Johnnie," said the minister, "this is your mother."

The little arms went up and clasped her neck, the happy boy verifying his new sense by those already tested; and caressing the loving face that he saw leaning above him, he cried, "O mother! is this really you, or is it heaven?"

It was, indeed, like a glimpse into heaven. "I felt," said the minister, "as if I had seen something of the gladness of a soul which has newly entered heaven in its first sight of our heavenly Father."—Youth's Companion.

This world is too full of sadness and sorrow, misery and sickness; it needs more sunshine; it needs cheerful lives which radiate gladness; it needs encouragers who will lift and not bear down, who will encourage, not discourage. Who can estimate the value of a sunny soul who scatters gladness and good cheer wherever he goes, instead of gloom and sadness? Everybody is attracted to these cheerful faces and sunny lives, and repelled by the gloomy, the morose and the sad. We envy people who radiate cheer wherever they go and fling out gladness from every pore. Money, house and lands look contemptible beside such a disposition.—Selected.

Christmas Song

O holy night! the stars are brightly shining,
It is the night of the dear Savior's birth;
Long lay the earth in sin and error pining,
Till He appeared, and the soul felt His worth,
A thrill of hope! the weary world rejoices
For yonder breaks a new and glorious morn.

Chorus.

Fall on your knees! O hear the angel voices!
O night divine! O night when Christ was born!
O night! O holy night! O night divine!

Truly He taught us to love one another;
His law is love, and his gospel is peace.
Chains shall He break, for the slave
is our brother,
And in his name all oppression shall cease,
Sweet hymns of joy in grateful chorus
raise we,
Let all within us praise His holy name.

BESSE ROYER

DANIEL L. and ANNA FORNEY,
Grace Ruth
Martha Lois Catherine

The Missionary Visitor.

Vol. VII. DECEMBER, 1905. No. 12.

OUR OWN DOORYARD

By The EDITOR

The plea made by Sue V. Bowman in this issue of the Visitor ought to quicken a dozen or more young men and women full of enthusiasm for evangelistic work to an interest that would lead to this nearby and rich field of service. Here within easy reach is a territory, whose future is vital to the welfare of the nation we all love, sadly in need of educational and spiritual help.

The picture is not overdrawn, but carries with it the force of one who, living on the field, actually speaks of things she knows.

What qualifications are needed? The best is not one whit too good. Like every other needy field whether it be in India, Africa, South America or southern part of the United States, the need is the same. Men who are able to develop the resources of the field, found educational institutions, leaders in affairs of the church, quick to grasp the value of the opportunity and make the most of it, able to make small resources reach a long ways,—these are needed just now in the southern mission field.

Does the college graduate of our schools yearn for a good place to make use of his training? There is none better than in the South. He can enter a partly undeveloped field, give it his best energies and grow up with the conditions and improvements and become an essential part of them. If he feels his inability, all the better. If he feels his training is not broad enough to cope with the stronger ones of the North, he can enter the conflict in the South with greater ease and more assurance of success. In fact it is often the case in the North that one must elbow himself in at the expense of another. That is not so in this southern field.

Where is a more promising field? The salvation of the world, in the eyes of many, depends upon the salvation of the integral parts of our own beloved United States, so that any measure which leads to a more complete development of the United States, simply is working at the very source of world-wide salvation.

Give the southern youth and maiden some of the opportunities which northern lads and lassies have and there shall arise just as strong and as noble defenders of the faith. Spend just as much for development and culture and our brothers and sisters will respond in such a way as to be felt world wide.

"Why do not they help themselves?" does some one ask? The question is born out of ignorance of some salient facts. This belt was the field of carnage during the recent national struggle. Across these fields tread in victory once the grey and then the blue. Every resource was devasted. Homes were destroyed, property vanished, estates crumbled, and the social caste built upon another foundation than universal freedom, passed away. From all this the South has rallied at a remarkable pace, but it will take more time yet to fully recover.

The North cannot at this juncture in the life of the South do a more brotherly act than to throw some of her forces into this territory. Let the sons of the North assist those of the South in gentlest brotherliness and note with pleasure the response that will at once arise.

The requisite of this field is just what it is for any undeveloped territory. In India the workers with an eye of faith see in the future a strong church standing out for truth and righteousness and they press forward to that end. Present attainments justify the efforts already made, it is true, but it is far from the ideal set before the workers. The same is true in this partly developed, needy southern field. By example in ideals of education, moral and religious, through the preaching of the Word, coupled with practical industrial efforts, much greater results can be produced at less expense than perhaps in any other part of the world.

Due honor, yea, even honor unknown and unwritten before the world, is due the sturdy, faithful men and women of the South who have held on in the conflict when surrounded by many discouragements. Should not their heroism in holding the fort so long and so well beget the spirit of heroic helpfulness in our sons and daughters of the North? Not the assurance of large incomes await such, unless by the pleasure of the Lord this be given because of special talent as stewards; but instead to live in the hearts of a people whom one has served humbly and faithfully.

Where, then, are the servants of Christ of the Pauline type of faith and courage to enter this field? Servants who put food and raiment second to seeking the kingdom, and seek first their brother's welfare before their own? If missionaries in China can take God's promise on such faith in a land with so many discouraging problems before them, and yet a large mission like the China Inland mission spring up in two decades, what is there to hinder a greater development in this southern field? Nothing but a lack of faith hinders. No discouraging language to master; no deadly fevers to fight; no problems of a social or political nature to confront. A field, ready, waiting and calling.

DANIEL L. AND ANNIE S. FORNEY

Missionaries in India, 1898-1904.

By W. B. STOVER

The life stories herewith related should inspire many young people to press on in diligence, integrity and virtue, that they may be useful to the church when reaching the prime of life

A quiet Dunker wedding was that of Edmund Forney and Elizabeth Hershey, April 24, 1862. It was at Pine Creek, Illinois, and the next day the bridegroom went on with his farm work, putting out the wheat crop in its season. And the bride went about the housework as if nothing had happened more than usual in her quiet and even life.

It came about this way. The Forney family came from Somerset county, Pennsylvania, when Illinois was "way out west." Edmund was a young man with some experience then, as he had been raised on a farm, attended normal school, taught school, and had worked some in a tannery. They went west, traveling by flat boat on the Ohio river part of the way, and finally settling in Richland county, Illinois. After a few years, Edmund came to the north part of the State where he had heard of good pastures for his flocks.

The Hersheys had come to Illinois from Washington county, Maryland, and soon after their marriage had settled down on the old Hershey farm, as it is now known, about a half mile from the

The Birthplace of D. L. Forney, in the Pine Creek Congregation, near Polo, Illinois.

Pine Creek church. Their daughter, Elizabeth, was used to hard work all her days, and never had but three months schooling in her life. However, in after years she learned to read and write well, and to manage enough in accounts so as to attend to her own affairs. It was this daughter Elizabeth, the oldest of nine children, who was the bride in the quiet wedding above mentioned. And another leaf was turned in the old family Bible.

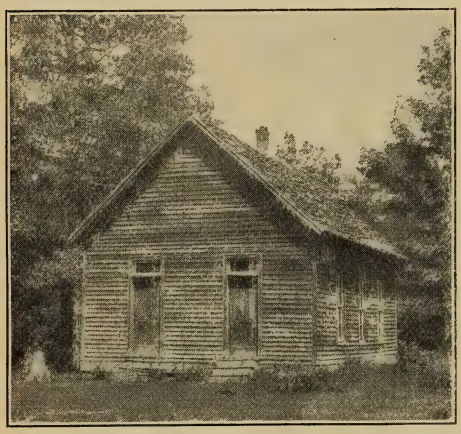
Oct. 1, 1865, the subject of this sketch was born. He is the second in a family of nine children, seven boys and two girls. He began going to school at six, and had for his first teacher Miss Ida Buck, now Mrs. Ida Emmert. One of the teacher's rules was to give numbered tickets for the satisfactory performance of any duty. Danny must have been a shy little fellow, as the memory is with him still how that after he had done some blackboard work he stood by the teacher unnoticed waiting for his ticket. After a good while she saw him still standing there without his ticket, and not saying a word about it. Then she awarded him according to his works, and he was glad.

Up to the age of ten or twelve he was his mother's help in the house and kitchen. Of course, this outside of the regular school time, both in summer and winter, for he was regular in attendance upon the school whenever there was school. So, with his mother he learned to wash, iron, set the table, wash the dishes, and make himself generally handy in the home. There was a younger brother who was very weak and helpless till the time of his death; caring for him was a part of Danny's duties.

While this housework was enjoyed by the little missionary, yet there were times when he chafed just a bit. Especially was this so when he was reminded that other boys of his age were out with their fathers busy with a team on the farm or at other similar work which all farmer boys enjoy.

On one occasion, while they were harvesting over at his Uncle John Stuff's, he was given permission to go over and stay awhile. He was only to stay so long, and with the interest of it all, the machines, the men, the life of the work, he staid several hours longer than the time allotted, pleased with the idea that he was helping to gather sheaves in the field. Mother was weary with overwork, and when her son returned to her, she said, "Danny, did I ever think you would tell me such a story as that!" He felt the sting of the remark very keenly, and after that was more careful than even he had been before to carry out the wishes of his good mother.

Daniel came near being killed once. Perhaps not so near as we think. But father was getting ready to go to Polo, five miles away, and the horses were hitched up and all were about ready to go. All were going. Daniel was in the wagon sitting big on the seat, and father went into the house for some cause, letting him sit there, and the horses standing inside the barnyard gate. And then Daniel, he would hold the horses, so he took up the lines, and with that, they, spirited, dashed away, out, and down the road, as fast as they could go. And



Schoolhouse near Aaron Slonicker's Home North of Palestine, Arkansas.
[Here D. L. Forney preached and near here lived when called to India.]

they ran fully three-quarters of a mile till they turned into a neighbor's barnyard, where they stopped. He was helped out of the wagon, and started to walk home, when he met his father coming, running, puffing, frightened, anxious as to his team and his boy. Nobody was hurt.

As a schoolboy Daniel was like other boys, but always had a special liking for the spelling class. He won a number of prizes offered for best spellers. One of the class prizes thus won was a book entitled "Diligent Dick," in 1873, in which the teacher, Millard H. Huyett, had inscribed these lines: "Daniel, pursue the course of Diligent Dick and you will live a virtuous life, and thereby show an example to your schoolmates." This left a strong impression.

At a very early age he was thinking of his duty to the Lord. Feeling that it was a horrible thing to even talk lightly of sacred things, he grew to feel within himself that he was not in the line of duty, and at eight was under conviction. Putting it off though, asking himself why not now, whether it should be when he was fourteen or fifteen, or when, why postpone such a matter till that old, and other such questions that will come to any pure mind yet out of the church of Christ. At the age of twelve he yielded himself to all the sacred influences of which he knew anything, and was added to the number of the faithful on a love-feast day. Elder M. S. Newcomer baptized him. That was at Pine Creek.

After a time temptation was doing its work, and Daniel felt that he had not been properly converted before baptism. Would he commit wilful sin? No! Did he smile on any known evil? No. Did he desire only the good of all men, and the glory of the Lord in his own life? Yes. Was he living a life separate from the world and worldly things? Yes. Was he walking with God away and above the average Christian? Yes. Yet he felt he had not come right, and the thought, allowed a place in his mind, so grew that it tormented him, till he decided to seek refuge in rebaptism.

Luckily, he fell into the hands of spiritual men, and when he asked for a rebaptism, they suspected the cause and talked the matter over plainly. It was not rebaptism that he needed at all, but it was a realization that we are justified by faith and not by works. How many of God's best children get into temptation right there, and they do not see the difficulty, and therefore are not to be blamed. But they are to be sincerely pitied. Once a man has the outward, there is nothing to be gained in having it again. It is the inward that can be had to advantage over and over

again. O for more rebaptisms of the Spirit!

When he was nineteen he was a school-teacher in the winter and a farmer in the summer. And walking up and down the long furrows behind the plow, how many visions of a farmer's glory he had there, he alone can tell. There was a fine farm, with a snug house and big barn, fat horses and sleek thoroughbred cattle, sheep and hogs of the finest strains, all revelling in rich pastures of blue grass and clover; latest machinery, fine poultry, fruit orchards and flower gardens, roses and ferns,—and a wife and children! But all in his mind.

On the fourth day of June, 1886, when Daniel was twenty years old, he was elected to the ministry. While it was not wholly unexpected, yet the responsibilities came to him with such force and feeling that for a whole hour he could not get the consent of his mind to accept the charge. Yielding to the persuasion and counsel of others, he was then given the usual charge by Bro. Enoch Eby.

The first text was John 3:16 when he talked about ten minutes. At the first of his ministry he was so much troubled with man fear that it was several years before he could command confidence enough to feel at ease before an audience.

Two years later, he spent a term in school at Mount Morris, intending to better qualify for teaching, but Bro. J. G. Royer persuaded him that he should study more than the common branches, and that term was the beginning of a period of five years' school work at the Mount, in which he completed the classical course besides doing a considerable amount of Bible study.

Buffalo Cows of India.
[Isaac Long, of Jalalpor, in near view. D. L. Forney's former station.]

And it was while in school that he registered his fuller convictions in his diary at the time, one Sunday evening after a sermon by Galen, "I am debtor." The conviction born that night has had a controlling influence in his life ever since.

Soon after the schooldays at Mount Morris were ended, the Mission Board asked Bro. Forney to go to the work in

Monkeys on the Orphanage Roof.

[At Jalalpor, India, the station where D. L. Forney labored in India. The monkey is worshiped by the Hindu, is very tame and at times a great nuisance to American missionaries.]

Arkansas, and in the fall of 1894 he went to that field with Bro. Gish, and after three years of work, which period was fully as happy and joyous as any period in his life, he was asked to go to India, and accepted the call. When he was asked to take up the work in Arkansas he was thinking of going to California in the Lord's vineyard, and while in Arkansas his thought was not with respect to India.

He had been elected to the ministry June 4, was advanced some time later, July 4, and was ordained, after a few years, to the eldership, Sept. 4, 1897, previous to leaving America. They sailed on the "St. Paul," with Bro. McCann's, for India, Oct. 27, 1898, and after spending some time in the study of the vernacular at Bulsar, they settled at Novsari in February, 1899. After something over a year, the new house was built across on the other side of the railroad, and in the village of Jalalpor. Novsari is in native territory, but Jalalpor is in British. There is a difference.

One thing unique about Brother Forney is his diary. Since he was fifteen years of age to the present time, he has kept a diary without interruption. Referring to his diaries, though, he says, "Not everything is written there, but all is found on the records above."

On account of continued illness in the family, Bro. Forney, with family, returned to America in 1904. He was a member of the Standing Committee at the Carthage Annual Meeting. With respect to his education, he has said already, that if it had cost him ten times what it did, it would be well worth the money to him. Considering the work done in the vernacular, Gujerati, in connection with the total of work done at Mount Morris, the college granted to him the degree of Bachelor of Arts in 1901. And when he, with his little family, left the home in Jalalpor this year, many were the heart-felt expressions of sorrow to see them go so very far away.

At Santa Ana, California, Bro. Forney has been actively engaged in district mission work. The climate and condi-

Graves of Said-to-be Mahomedan Giants.
[Not far from Jalalpor, India. These graves are worshiped once each week by Indians.]

tions have been such as to fully restore his family to good health again and he is enjoying his coast work very much.

Anna (Shull) Forney.

Jacob and Anna Brubaker came to Macoupin county, Illinois, from Ohio. The family ties extend far and wide. Of this family is Elizabeth Shull, who was an invalid for a number of years, and who, the last few years of her life, was almost helpless from paralysis.

George and Elizabeth Shull lived at Virden, Ill. Five children blessed them by their presence in the home, and the church seemed to enjoy a prosperous condition. Anna was next to the youngest in the family, and they, in turn, as they became old enough, went to school at the Pleasant Hill schoolhouse.

Father Shull died when Anna was just four years of age, and then began a series of earnest struggles to make the best of everything against many odds without the advice and counsel of a head of the family, which only those know anything about who have gone through that severe course of training. The children, who were small, lived in the neighborhood, this one with an uncle, that one with an aunt and so were continued together, if not under the same blessed parental roof. In this way the years sped by, and to busy hands time seems short enough always. In the summer they worked out, and in the winter, not neglectful of the fact that without schooling a child goes into the world with but one hand, and that a left one, these children went to the same Pleasant Hill school.

Anna's mother continued ill, and she staid by her mother to the last. Many a pleasant religious conversation was had between mother and daughter at this period, as the one was expecting soon to pass away, and the other was thinking of life in a larger sphere continued here awhile. At the age of fifteen, a short time before her mother was laid in her last resting place, Anna covenanted with God in Christ Jesus to walk in the newness of life and live faithful until death. At length, after long continued suffering, when the pa-

tient was relieved by death, the last link that bound together the little family was also taken away.

Some time after this Anna began looking towards Mount Morris College, and as soon as arrangements could be made, she went. Continuing in school the most of three years, she taught part of the time, that is, several terms of country school, thus paying her expenses with the labor of her hands. And part of the time she spent canvassing for books, which she remembers to this day, as the most trying work a young woman can ever undertake.

Mount Morris is called by some who think they know, a match-making establishment, but if they be successful matches that be made there, it is more to the credit of the institution than those intend when they so dub the college. However, it was while at Mount Morris, that the acquaintanceship with Bro. D. L. Forney was begun, and another ball was set rolling. And in due time another leaf was turned in the old family Bible.

Jan. 1, 1896, was the auspicious date of the marriage at North Manchester, Ind., of Bro. J. K. Miller to Sister Louisa M. Shelley and Bro. D. L. Forney to Sister Anna M. Shull. Bro. Forney and Bro. Miller had long been the closest of intimate friends, and this arrangement was the result of that frendship. Bro. E. S. Young, then prominent in connection with the school at that place, conducted the services of the occasion.

After the wedding, Bro. and Sister Forney went down to Arkansas where he had been in the work of the Master before, and there together they continued their labors for the cause of Christ till one day in June, 1897, a call came from the secretary of the Mission Board stating that they had been appointed to go as missionaries to the field of India. They were just on their way to Wiener, one of their preaching points, and the call which came to them to leave their present field caused no little anxiety. Ruth, their firstborn, was eight months old, and seemed rather delicate for so great an undertaking, but after due consideration they decided that the Lord could care for her as well in India as at home. After much praying over the matter, they decided that the call was of the Lord, and they would accept it as such, and thus they began to prepare for a greater field. They had enjoyed their work in Arkansas, the associations had become very congenial. Especially had Bro. Aaron and Sister Jane Sloniker, of the St. Francis church, Palestine, Ark., shown them great kindness, which they shall never forget.

On the fourth of September, 1897, they enjoyed their last love feast for the time, with the little flock in Arkansas, and on the following Sunday held farewell services. Many tears were shed as they gave farewell at the close of that last meeting. The next day, Sept. 6, they left Grandpa Sloniker's home, and began the trip which did not end till Nov. 29, when they reached Bulsar.

At the love feast referred to occurred their ordination to the eldership, Brethren Henry Brubaker and Frank Bradley officiating. That occasion was one long to be remembered, as both wife and husband bowed together while hands were imposed upon their heads and the whole church was engaged in prayer.

After visiting about in Nebraska and in Illinois for a short time, they set sail for India from New York on the "St. Paul" October 27, and the very name of the ship had an effect of comfort on the little company of missionaries. Going out to an unknown country far away is not what it might seem to be, for there is a deal of reality in it. And who can tell what the change of climate will bring forth, and how the new work will be, and how the people they go to will like them? The party sailing together at the time were Bro. D. L. and Sister Anna Forney, with Ruth, Bro. S. N. McCann and Sister Lizzie Gibble.

In Bulsar their first duty was to learn the language of that country, a language that writes under the line instead

of on top of it, and the written character is just the same as the printed one. In February, of 1899, they moved to Novsari, twenty miles north from Bulsar, a station hitherto unoccupied by any missionary. When the famine of 1900 came on, they took in a number of famine children, and while D. L. went to the more severely stricken famine districts Anna staid with the work at the home. In the course of time it became apparent that a mission home would be the thing, and selecting a spot on the opposite side of the railroad, about a half mile away from where they first located, they bought and built a good home for the mission work.

They had been sick off and on a great deal, especially Anna and the children. Twice they went to Poona city, on the table-lands of the Marathi country for a change for their health. When there the last time, in 1893, Mrs. Stephens, M. D., an American Methodist missionary lady, who has always shown herself very friendly to our missionaries, gave a health certificate which no doubt had much to do in determining what should be the future work of our mission family. It reads as follows:

"5 Parvatti Villi, Poona, Sept. 22, 1903.

"I regard it as absolutely imperative that Mr. Forney and his family, especially Mrs. Forney and the baby, should leave the country as soon as possible. The baby is extremely delicate, and Mrs. Forney is in such a low state of health that to remain in the tropics is suicidal.

"(Signed) Mrs. S. W. Stephens, M. D.,
"M. E., Mission, Poona."

Feeling deeply impressed with the immediate need of getting to a more healthful place they arranged for passage home, not forgetting to consult with the Brethren in India as to the advisability of such a course. After reaching home in March of 1904, they went at once to the home of Bro. and Sister Lear, at Cerrogordo, Ill. Sister Lear is a sister to Sister Forney. From here Bro. Forney spent much of his time among the churches, while Sister Forney remained quietly at home resting.

Sister Forney is the mother of four little girls, the second and third having been born in India, the first and fourth born in America. With all regard for their praiseworthy desire to return again to their work in India, the Mission Board has expressed themselves that it would not be wise to undertake the work again under existing circumstances. And now, Bro. and Sister Forney, true to the church and the work they love, when they cannot return to India and the work there as they had wished to do, will continue to do all they can for the work in the homeland. These records are written piecemeal, but the complete record is written above.

Bulsar, India.

LISTEN! THE CITY GIRLS

By EMMA HORNING

To save what is not lost is as good mission work as to regain the lost. Here is a strong plea with a proposed plan to save some of the material for the future of our country, also timely and helpful

Girls, innocent, pure and beautiful, are crowding to our large cities by the hundreds, in search of employment which they think is easier and more congenial to their taste. Just as if anything could be more beautiful than that life spent in the sunshine and pure air of the farm, where we can live the most ideal life of God's purpose. Here we are free from the formalities, temptations, and debas-

ing vices of the city and can grow as pure as the lily that sheds its perfume through the fields, and as strong as thriving nature all about us. Thus we can become an honor to our race and deserve the noble name of Woman.

But we all do not appreciate the blessings God has given us in our country homes, and as a result the cities are overflowing with the brightest of our country girls, lowering the wages of factory and store until it is impossible for them to live virtuous lives on the wages they get and dress and live in the way custom seems to demand. The police matron of Minneapolis says there is scarcely a virtuous girl in their department stores, and the factories cannot be far better. Sin stands with open mouth ready to devour these innocent ones from the time they enter the city depot, where wicked ones with smiling faces and winning confidence lead them to places they know not.

As a result we have the many sad fallen girls—many so disheartened, so discouraged, so downcast that they despair of ever seeing their loved ones again. As an example let Minnie Clark speak for herself for she had tasted sin in all its bitterness. All who have not read her message please send at once to the Missionary and Tract Committee and get a number of pamphlets free, called, "A Message from the Coffin." Distribute these to your friends and get them interested in this great work of saving our girls. A book that should be in every neighborhood and placed in the hands of every young person is, "Traffic in Girls." Any person can do a grand work by getting this book and circulating it among their friends. Send to Mrs. Charlton Edholm, Los Angeles, Cal. Price, 30 cents.

The great pity is, as the leaders of the rescue work say, that very, very few live such lives from choice, but have been brought to it through fraud and deception and have not the strength to rise above it, and hence sink to the depths of hell. Mr. Crittendon, the great founder and supporter of the "Florence Crittendon Missions" says that in his twenty-two years' work of this kind he has found but two who entered this life from choice.

But O! what are we doing as a church to prevent this awful slaughter of innocence? Jesus pleadingly says, "Feed my lambs." Are we doing it, or are we, by our silence, indifference or false modesty, pushing them still further down the road to awful ruin?

Oh girls, sisters, mothers, let us not by our looks, actions or words crush our less fortunate sisters still further into sin, whose burden already seems greater than human heart can bear. Rather let us take them kindly by our Christian hand and pluck them from the thorny path and lead them into paths of virtue. Jesus says, "I came not to call the righteous but sinners to repentance." Do we realize that the crying need of our country is consecrated motherhood? Our girls should be taught what a grand and sacred charge it is to create souls that will live through eternity. We study almost everything else in God's creation except motherhood, the most important of all things, for in that important charge lies the possibilities of heaven or hell, eternal bliss or eternal remorse for each individual in the whole world.

Many see the great need of the rescue work but judge it too delicate and difficult a question to be solved so the few who have the courage struggle on against great odds from year to year to alleviate a few of the stings of this awful sin.

If the work cannot be made curative at once it should be made preventive. As a means to this end our church district is thinking very strongly of opening a boarding home in Minneapolis. At first we propose renting a home until the work has grown sufficiently to justify buying property. The Aid Societies of the district will gladly furnish the rooms and the Mission Board will no doubt furnish a couple helpers to take care of the Home and money enough to begin the work. Then as many worthy girls as could be accommodated, who are ex-

posed to temptation, would be brought to this Boarding Home from store and factory and boarded at actual cost, about half the usual price. The girls would take care of their rooms, thus requiring little other help. The churches through the district would no doubt furnish all the farm products needed in boarding them if called upon systematically. This amount saved from the girls' board bill would go to form a fund for buying property in the future. Thus the work would be self-supporting in a short time.

Here the girls would have a Christian home and Christian services. Pure literature would be in the library and the Bible in every girl's room. In time classes could be formed to occupy them during their leisure hours to keep them from idleness and develop them into strong women. They could be taught anything that would make them good home-makers—sewing, cooking, child-training, literature, Bible study, etc. Even their pleasure and recreation could be directed to good advantage under good leadership.

Another very necessary line of this work must not be forgotten, that of visiting depots regularly to meet all incoming trains to see that girls are directed to proper places, and needy ones taken to the Home and kept till work is found for them. Then they will have proper surroundings from the first.

Girls need not have a monopoly of these homes to the neglect of the boys for they need the training as well as the girls, and a Home could be established for them on the same plan. This plan will be doubly successful in cities where we have churches started. For then we can have a church home for them and bring them to church and Sunday school and in time most of them will be won for the church and saved to blessed womanhood and noble manhood. Here we would have them under our protection and influence most of the time and they could be saved easier and better than most other ways.

We have purchased a church and parsonage in Minneapolis this summer. Bro. Peter Brubaker has charge of the work here and some other workers are there already and it is hoped that in time we will have a strong church in this beautiful city of the northwest. We think this would be an ideal place to start such a Home. It certainly seems that it will be a help in solving the great problem of city missions.

Reader, what do you think about it? We would like to have the general opinion of the Brotherhood in regard to this matter. Will every one who reads this, and is at all interested in this work, please write to us at once giving us your views on the subject. We will also be glad for any suggestions you may add.

Please write at once so we can have your help for district meeting this fall.

McPherson, Kans.

OBSERVATIONS AROUND THE WORLD

By W. R. MILLER

Each pair of eyes beholds the same thing from new angles. Hence it is nothing strange to find the writer's comment in the following to be interesting

Through God's love and care, I have been able to circumnavigate the earth. In doing so I traveled more than thirty thousand miles, spending ninety-five days at sea, and passing through fourteen different countries. Six months I was in India.

It is but natural that many strange sights and customs of these different peoples would be impressed upon one's

mind, and the object of these "observations" is to give a few of the most interesting to the readers of the Visitor.

The month of September, 1904, found us far north in Denmark, amongst one of the most simple-minded, honest, hard-working races of people. To me it was a rare privilege to spend some time in homes where such simplicity and devotion is manifest. Another thing I more fully appreciate now, than when there, it is a country where every man's, woman's and child's hand, does not go out to the stranger for "backsheesh." It would seem that among such a people a plain simple Gospel taught ought to find a large following.

As one passes in and out of the large cities of Europe, it is pretty sure to take some of the conceit (of which the average American has a wholesome supply) out of the traveler. He is impressed at once with the fact, "There are others." These cities with their splendid buildings, magnificent churches and cathedrals, their palaces, representing wealth untold, paved streets, so clean that no American city has had visions of such cleanliness,—altogether these impress one that Europe had a civilization before America was known to the world.

I must now skip much and come directly to Rome, the "Eternal City." When we read in her history of the diabolical, malicious and Satanic deeds we are apt to exclaim, the "Infernal City." "Quo Vadis," depicts perhaps, better, and "Ben-Hur," the rottenness of Rome, than any other books extant. As you go from church to church, and they are numerous, you will for a small fee be shown many things of real interest (were they genuine), i. e., the cross of Christ, His seamless coat, the chains with which St. Peter was bound, the doors to John's prison, which are supposed to produce a musical sound in opening, resembling a tune, and a fee is exacted for their opening. I said to the monk in charge, much to his chagrin, "Why don't you oil those hinges and stop their squeaking?"

Another object of much interest is the marble stairs brought from Jerusalem and upon which Christ is supposed to have ascended and descended. Every faithful devotee finds it a great privilege to make the ascent on his knees remaining on each step long enough to say a prayer. I counted thirty making the ascent at one time. The marble has so worn away that it became necessary to cover the steps with boards.

It would be interesting to know just how much lumber all the timber that has represented the true cross of Christ, in time past and present, would saw out had we it all together.

Oh! the credulity of mankind. Why must it be thus directed, and fall so far short of glorifying Christ's holy name?

I wish for the power and ability to picture to the mind St. Peter's in all its massiveness, its splendor in architectural wealth, magnificent sculpture, beautiful variegated marbles, mosaics almost beyond human conception, rare, old, immaculate paintings, all together representing wealth so far beyond any other church of to-day, that few would be ready to accept the facts and figures.

Here we see poor Peter's great bronze statue suffering day by day as his great bronze foot is being kissed and wiped away. As his poor toes disappear, how he must suffer as he looks down from heaven on this "zeal without knowledge." Cardinals, bishops, priest and peasant, men, women and children, all in turn contribute their share of wearing away the bronze foot. I dare not say how many I counted in the few moments I looked on, as the devotees, each in turn, honored Peter by kissing his foot.

Very few visit Rome without a carriage drive on the "Appian Way." "The Queen of Roads" was the proud name the ancient Roman gave to his Appian Way. The Via Appia is a way of death. Some one has said, "It is a graveyard fifty miles long, stretching from the Eternal City to Brindisi." Its fifteen feet wide roadbed is bordered on either side with the tombs of twenty genera-

tions of men. The desolate Campagna, bereft of flocks and herds and human habitation lies to the left of the Appia as one goes south. Many tottering arches of the giant viaducts, mark a dark line of ruins across the Campagna.

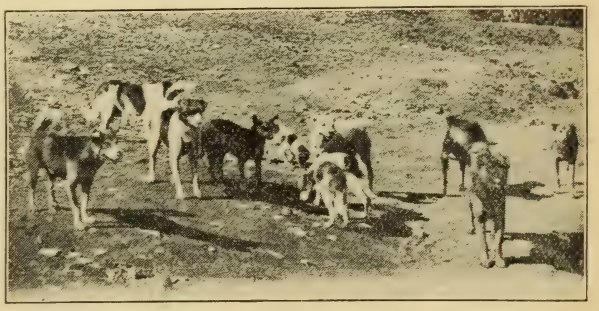
Frank Yeigh says of the Via Appia, "It is a way of death under one's feet

'Where sleeps a vanished world,'

for where the tomb-lined way tells of the burial spot of a few hundred of the aristocratic ones of old, the three million niches in the underground world of the catacombs speak of a vast multitude who have made the great journey since Appius Claudius began his road-making, three hundred years before the birth of the Nazarene whose followers were to help fill the columbaria of the catacombs in their martyrdom for the faith."

As the traveler from over the seas steps from one to another of some of the very wheel-guttered stones that the ancient road-builder placed in position, the imagination easily summons a procession of all who have trod the length of this most notable Via Appia. It would include Paul of Tarsus with his fellow-prisoners, marching to Rome and martyrdom. Over the Appia once thundered the legions that conquered the world, razing the "Holy City" to the ground, carrying the holy vessels to Rome, and chiseling the design in the triumphal arch built in honor of the invincible conqueror, Titus, and there may be plainly discerned to-day.

I dare not linger longer in Rome. Naples, with all its filth, squalor and hordes of beggars, demands attention. Vesuvius, Pompeii and the Pompeian museum are about all one will care to visit here. The old city, buried eighteen hundred and thirty-five years ago, and only discovered some fifty years ago, has been about two-thirds uncovered. The work of uncovering steadily goes on, and many valuable finds in the way of sculpture, instruments, etc., are found in many of the houses as they are uncovered. You may see the mill on which the grains were ground, the oven in which the bread was baked, the grain that was waiting to be ground, beautiful mosaic floors, and things of interest innumerable, as well as every evidence of vice and wickedness. A visit to the museum shows you the bread, with the baker's stamp, put in the oven in the year seventy and taken out eighteen hundred years after. Surgical instruments that vary but little in form from those in use to-day, weights, scales, measures, and thousands of things of interest are there to study, for those who go that way. I dare not attempt to give my Vesuvius experience for lack of space. Suffice it to say that I had an experience with both Vesuvius and human nature which would tend to make me lose some confidence in both.



Dogs of Constantinople.

Constantinople is the home of the dog. It is estimated that from three to seven million dogs make their home in this beautiful-appearing city, but one of the most abominable places once you enter it. Filth indescribable, streets so narrow, steep and crooked that they seem to go everywhere and at last nowhere. I once thought the dogs of Constantinople found their lodging places on the vacant lots and alleys, etc., but he who goes to the Sultan's Capital, must be prepared to stumble, step over, walk around and be-

tween, dogs on every street in the city. Big, little (yellow mostly), fat, lean, dead, dying, blind, halt, mangy and every other conceivable condition. Dogs are everywhere in evidence, and they are largely conspicuous for their large numbers.

The Turkish officials enjoy a world-wide reputation and I need not refer to them, more than to say that if you ever get through a Turkish customhouse, without being "held up," you will be entitled to a "prize."

Those traveling with a limited supply of money will find a vast amount of unjust annoyance from the universal and growing custom of "tips." I have traveled first, second, third-class and steerage in this journey, and nowhere is one exempt from this nefarious custom. This may seem a strong term, but I regard it as nothing short of wickedness. I notice that a bill has been introduced into the Missouri legislature making it a finable misdemeanor to tip a waiter, chef or steward at any hotel, café or restaurant. I do not think I exaggerate when I say there are millions of traveling public who believe there is a crying need of legal steps to prevent the public from being "held up" and robbed at every turn and after every meal.

In the large, fashionable restaurants it is a fact beyond controversy that waiters not only receive no salaries, but actually pay for the privilege of serving, depending entirely upon tips for their remuneration.

Some one has said, "If this is not highway robbery, it is at least a near relative." One thing makes it very difficult for the traveler of moderate circumstances to get decent service is this: the millionaire oftentimes with much more money than wisdom spreads his gold lavishly among waiters and stewards. The next man who follows may be able to pay only fifty cents where the other paid a five or ten-dollar gold piece. You are sized up not by your ability to pay but by what the millionaire paid before you, and here is where the great injustice comes in, and if you do not hand out liberally you will get beautifully snubbed and neglected.

Then again many of these human leeches do not know when they have received enough. As I left Bombay I hired a carriage to take us to the dock. The regular fare was eight annas, which I tendered the driver. "No! no!" he said, "it is a rupee." "All right," I said, taking back the eight annas, and handing him a rupee. Then he said, "No, Mister, this is not enough." That was one time that I indignantly told a man to begone.

Then, too, the public is not entirely excusable; there is a class of people traveling who can very properly be termed "chronic kickers," and in many cases their unreasonableness is almost beyond human endurance. Unfortunately some of this class of individuals have found their way into the church and whose conversion seems never to have affected their kicking qualities in the least. If they do no other harm, they succeed in making it very unpleasant for a lot of good honest folk.

I noticed as our ships went in and out of the different ports, and around dangerous rocks and reefs, that the lighthouses are not on the highest points. I wondered at this until we sailed around the south end of Japan. Here the lighthouse was on a low rock, and the wireless telegraph station a short distance back, on a mountain perhaps three times as high as that on which the lighthouse stood, and the answer to my interrogating mind was apparent: the hills just back of and far above the lighthouse, were obscured with clouds and fog whilst the lighthouse was everywhere visible.

The lighthouse is a warning of immediate danger, and must be placed where it can be seen. The telegraph appliance is for communicating long distances hence it is found on the higher elevations. Jesus said, "Ye are the light of the world." If so, then we must be found where the light is needed, in the most dangerous places. Our communication with God leads us to the higher realms, into a cleaner, purer, holier and more Christ-

like living, and then in spirit from the higher spiritual altitudes that such a life leads to, we communicate with our heavenly Father, the real source of all power, and the avenue through which comes the light that makes us lighthouses on the lower levels of humanity. "The light of the world," oh God! help us to shine brighter.

Many Russian prisoners are now held in Japan. Dr. Moore, of the U. S. public health and marine hospital service at Yokohama, informed me that fully ninety per cent of these prisoners cannot read or write, and that more than one thousand of them have been taught by the Japs both to read and write since prisoners in Japan, and many have written letters home to Russia. Their friends there think it almost incredible that they have learned to read and write in an enemies' country. Surely this is doing "good to one's enemies."

Very little excitement prevails in Japan on account of the war. The Japs are an interesting and marvelous people, but sin and vice abound here in all its hideous forms, as well as in other portions of the world. In one house in Yokohama are from three to five hundred Jap girls, kept there for the vilest purpose, that which is so many times condemned in God's Book. The place is licensed by the government—a revenue for the souls of men and women.

Honolulu is much improved since it became an American possession. A deep-water channel has been dredged, and now the large Pacific steamers go directly up to the city. Things bear an atmosphere decidedly American. Here we had an American dinner, the first for many months, and when we came to pay for it the price was American, too.

Now as the "Siberia" steams through the "Golden Gate" I close these observations, having embarked at Bombay, India, May 30, 7 o'clock A. M., and disembarked at San Francisco Aug. 2, 1 o'clock, P. M., sixty-four days at sea. Each of these days God's loving care has been ours and our first duty was to thank Him for such marvelous love and care.

THE NEW ROOT RIVER CHURCH

By J. F. SOUDERS

Everyone will rejoice in the prosperity that has followed the Root River congregation in the northwest, and will read with pleasure this account of their latest achievement

In the autumns of '55 and '56 several small bands of emigrants left their Maryland homes, pushed westward across hill and plain and entered the southeastern section of Minnesota. They had heard of the "Far West" where homes could be had for the asking. But like many others they found these homes in the rough with few tools and little means to work them out. Less courageous hearts had failed. But these, with a strong arm born of honest toil, and a heart fixed on truth and righteousness met the task and succeeded. For in the years that have passed since the days of fifty-five they have made for themselves homes inwrought with the comforts of life.

Let it not be thought, however, that these early pioneers were unmindful of their spiritual needs. They had scarcely provided for themselves rude homes when they began to look about for a place for public worship. This they found for a number of years in their houses, barns, sheds, etc. In 1872 they built their first churchhouse which was displaced by a new one during the past

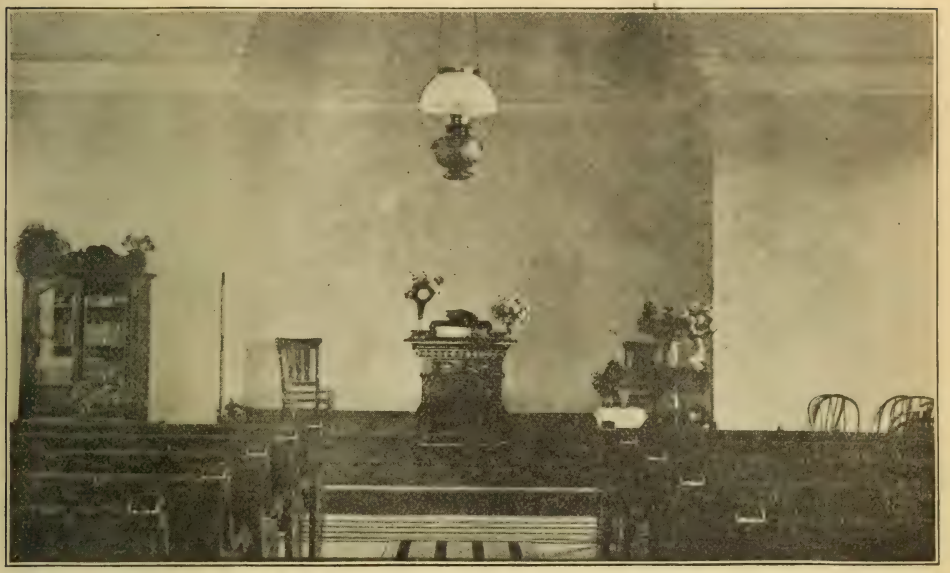
The Root River Meetinghouse in Minnesota.
[J. F. Souders, Pastor, Preston, Minn.].

year, cuts of which accompany this sketch.

It is interesting to study the history of even a small country church like the one I refer to. Interesting especially because of the lessons it reveals. I note first that if a church is to stand especially amid a strong foreign element, it must build homes, and to do this successfully it must "possess the land" literally. Again, a church thus situated is in danger of overmuch intermarriage. Perhaps not to too much intermarriage, but rather to the ills more likely to arise in church government in lieu of this kindred relationship. Not a few of the churches of the Brotherhood can trace their troubles to no other cause. A kinless ministry is therefore to be preferred in such places. In the third place a well-to-do country church is liable to drift into a pecuniary state to such an extent as to absorb its interest in the progress of the church. This loss of interest in some measure at least may be counteracted by permitting the laity the privilege of unmuzzling the faithful ox that is treading out not only the Lord's harvest of souls, but also the laity's harvest of corn, wheat, oats and barley.

Since the strength of the Brethren church must of necessity come from the rural districts in the future as it has in the past, it is the part of wisdom to look well to the best interest of our country churches. I would not in any way discourage the recent interest in city missions, but I would raise my voice in behalf of some of our neglected, half-fed, half-governed country churches. He who seeks to make himself, as well as others, believe that anything will do for the country church is ignorant of his own folly and stands in the way of the church's progress and development. Let us have no less better things for our city churches but more better things for our country ones.

The Root River church has and still continues to battle with some of these problems. And while she has made her failures she has also shared in some victories. She has been quite successful in possessing the land and in saving her



Interior View of Root River Meetinghouse.

children. This is accounted for by honest, frugal toil, and an unselfish interest in the welfare of her children, spiritually. She has perhaps done nothing that would entitle her to the name of the so-called "Live-wire" churches, yet no appeal of the needy has gone unheard. Both home and foreign missions have shared her free gifts, neither of which have been heralded from the street corner or the market place. True, she hath not done what she could, nor even half, but I find a willingness to do more that is commendable.

During the year 1905 the old building was replaced by a new comfortable and convenient house of worship at a cost of $3,000, not including the old building or the free labor. The building is 36 by 50 with a 12 by 12-foot entry. It has a 10-foot basement under the entire building arranged for primary Sunday-school work. It was dedicated on the 17th of September, free of debt. Eld. A. P. Blough, of Waterloo, the present elder in charge, conducted the dedicatorial services. The present membership numbers 95, some of which are widely scattered. Eld. Joe Ogg was for many years elder and leader of this church. To his untiring efforts, his unfaltering faith in God and his unselfish love for the church must be attributed much of what the church has been and what she may yet accomplish. Not a few of the older brethren in the ministry of the northwest have labored here in years gone by. To those yet living is borne a message of gratitude, love and good cheer and to all who may yet come to us a welcome of good-will.

Preston, Minn.

KRISHNA—THE HINDU IDEAL

By J. M. BLOUGH

Every one will be interested in this account of India's most popular god, his origin, vile character and why he has been deified

It is generally stated that the number of Hindu gods and goddesses is 330,000,000,—that means more than one for every man, woman and child living in the Indian Empire. No doubt the actual number is even greater, for every Hindu usually worships many different gods according to the occasion. Among these millions of deities some are considered of much greater importance than others, and hence are more widely worshiped. Most of them are but little known.

Among the most prominent I select the one, who above all others, is worshiped and adored by the Hindus of the present century and who is magnified as their great ideal. It is so that as education and religious truth press in upon Hinduism that the educated Hindus feel their own religion weak and endangered; then the spirit of conservatism and national pride spurs them on to search their own sacred books, select the best and greatest characters in them, set them up before the people and make them believe that these are as good as anything in the world, and thus try to satisfy those who are longing for something better—a desire aroused by Christian influence.

In somewhat this way it has come that at the present time there is a special adoration of Krishna; he is looked upon much as our Christ, and because of this the Hindu leaders try to satisfy the ignorant and prevent them from accepting the Christ of God. It is an evidence that man needs a Savior and that the heart of man craves for one. Religions influence one another, and Christianity is driving Hinduism to its limit to show the best it has and thus save itself if it can. India is a great battle-ground, but in the struggle Christianity must win.

Krishna is the present Hindu ideal. It is estimated that seven per cent of all Hindus worship Krishna, though they worship other deities beside. Now who is Krishna? He is generally regarded as the eighth incarnation of the god Vishnu, the Preserver. You know Hindus believe in incarnations of their gods—these to work something in the interest of men. Now it is because of what Krishna did in this incarnation that he is revered. He was born, lived and died as a man, though he was endowed with great supernatural power and worked many miracles, mostly of the destructive kind. Let me say that the books which describe his deeds are as mythical and legendary as those old epics of the Greeks and Romans, and Krishna is just such a hero as you can select among other ancients. His life lies far back in the centuries when historical fact is swallowed up in myth and legend and fable.

Now let us examine Krishna's life according to the Hindu sacred books. As a child he was disobedient and exceedingly mischievous; he would pilfer, deceive and engage in vile deeds; by his tricks he would abuse others and give them pain. As he grew up he was no better, but more powerful in evil. He was a fond participant in the vile and lewd dances; licentious he was as any one could be; even so wicked as to steal the clothes of the Gopis (women) while they were bathing in a stream and to compel them to come to him on the bank to receive them back; thereupon he commanded them to come to dance with him. He was a murderer; many lives he took with his own hand at his own caprice. Miraculously he slew many by the use of the thunderbolt and various other means, for the elements were subject to him. He was a great warrior and hero

leader in many a battle, conqueror of enemies, serpents, beasts and demons. He was an adulterer; he is said to have had eight queens, 16,000 wives and 180,000 sons, and his kingdom swarmed with prostitutes. When his own sons began to kill one another, he became angry and killed the remainder. A good father would hardly do so. The professed object of Krishna's incarnation was to repress wickedness and encourage virtue, but instead he lived in the depths of sin himself. When asked about the sin of their gods, Hindus quote this deceptive proverb: "To the mighty is no sin," and that is all that is to it. That satisfies.

This is the record of Krishna, the ideal of the Hindu millions. As the ideal, so the people. What a contrast between Krishna and Him whom we adore as the only incarnation of the only God, Jesus Christ the Righteous, the perfect sinless ideal, the immaculate One who came in truth to repress wickedness and encourage virtue, never mocking that purpose, but really fulfilling all righteousness; who as child was subject to His parents and grew in favor with God and man; who, as a man, always went about doing good but never evil, praising virtue but condemning sin, not abusing others but helping them, not giving pain but relieving it, not destroying but saving, not killing but raising to life, not stealing but forbidding it, not lustful or adulterous but innocent, pure, virtuous, forgiving the erring, seeking and saving the lost, humbling Himself unto death, giving Himself a ransom for dying sinners that they may not die but live eternally in glory. O Christ, that we might adore Thee more! O God, that we might live true to the magnificent ideal which we have in Jesus, Thy son! Father, teach us, Thy erring children.

Dear Christian friends, Christ has not yet become the ideal of the Hindu nation. The millions still fall down before the shrines of Krishna, Brahma, Siva, Ram, Kali, Hari, etc., and worship these sinful, lustful deities. The loving Father in heaven is a stranger to them; the dear Savior they do not know. Brethren, we have only begun to proclaim the glad tidings of salvation in this land. We must not grow weary at the beginning of the conquest, but support each day's effort with the best that we have. O for more prayer and power and zeal in carrying on the Lord's work on earth. Jesus is our ideal. Come, let us be like Him; like Him, earnest, faithful, true; like Him, persevering, sacrificing, devoted; like Him, lovers of sinners but not of sin. Come, let us give the rest of the world a chance to accept Him as their ideal and thus become like Him also. "For we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." O that the world may know the Christ.

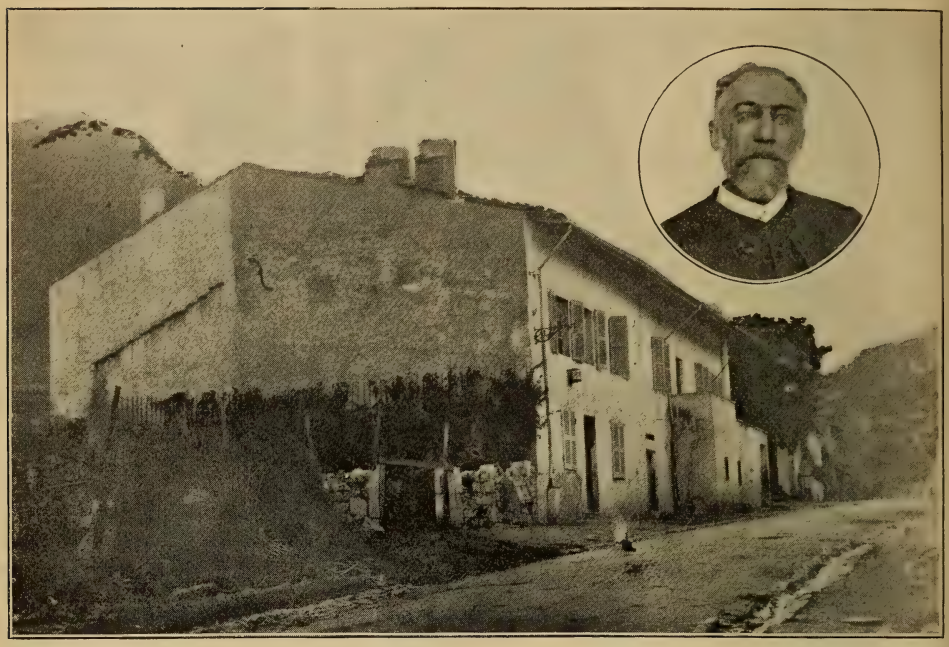
Bulsar, India.

THE SEPARATION OF CHURCH AND STATE IN FRANCE

By G. J. FERCKEN

The long struggle to separate Church and State, which has been stirring the great heart of the Republic of France, seems, at least in a degree, to be consummated. This article clearly points out the conditions which obtain after the separation

The French House of Deputies has finally voted the separation of church and state. This great act of the French government in abolishing what is known as the Concordat, concluded between Napoleon I and Pius VII, in 1801, is only awaiting the final sanction of the Senate, and will be enforced on January 1, 1906.



Orphanage in Montreal, Ain, France.
[Elder G. J. Fercken in upper corner.]

The whole transaction was not as radical as was expected, for France, though materialistic, is still Catholic and the "eldest daughter of the church." The parliament was afraid lest political troubles might come out from too radical measures that might be prejudicial to the republic, and so it enacted what were called "broad and liberal laws." The republicans, who discussed and voted down these laws, when accused by the Socialists for having been so lenient and unrepublican toward the church, respond that these laws are only "temporary" and intended to prepare the nation for a more radical separation in years to come!

Now, in what does the present separation consist? Liberty of conscience for all, freedom of speech in religious matters, defense for ministers of religion to say aught within church buildings disparaging to the present government, and that under fine and imprisonment; all the church buildings, manses, seminaries, and ecclesiastical properties remain to the church; ministers (pastors and priests) of twenty years' standing shall continue to receive half their support from the state until their death, and the others an indemnity. Those entering the ministry after January 1 next will receive nothing from the government, and will have to depend either on themselves or on their congregations for their support.

There is, it seems to me, a great lesson underlying all this. It is the following: Here is a government which severs all its former relations with the Catholic and Reformed churches, which is looked upon as godless and materialistic, and yet it deems it its duty to give a pension to those who, for years, have been its functionaries and whom it now discharges. How many churches to-day act so humanely with their old or retired ministers, helping them still after they have long labored, and now seek rest, in their declining years, from toil and care and the infirmities of age?

Montreal (Ain), France.

THE MISSION PROBLEM OF OUR COLLEGES

By D. W. KURTZ

Here is outlined a need which by many has not been thought of, yet is worthy of very careful consideration

The unique position of our colleges makes their problems peculiarly important. All great reforms and movements have had their origin in the colleges or in college men. This is especially true of the modern mission movement.

In the first place, the colleges must furnish the future volunteers for our mission board both for the home and foreign fields. The colleges must train and prepare the ministers of the future church. They do train the leaders of society everywhere, both in business and in the church. Among the leaders of thought and influence in our country, 264 are college men to one who is not. The leaders of the future will be even a greater proportion of college men. A little investigation and reflection will convince anyone that the colleges not only are the moulders of the future church but they should be and must be. How necessary, then, that we all turn our attention to these centers of power, and with love, sympathy and prayer sustain them in their responsible positions.

Last year there were over 2,000 students in the Brethren colleges. About 1,500 of these are members of the Brethren church. Out of the 2,000 students in our colleges only about 400 studied missions. Not over 10 per cent of these are volunteers. In our ten colleges are five Volunteer Bands; but only two of these have signed the volunteer card pledging themselves for a definite work. The 98 per cent of the students who have not volunteered will go back into the churches and will become the leaders there in the church and Sunday school; but their interest and support of missions will depend upon the mission study received at college. It is just as necessary for the 98 per cent who must support missions to study the subject as the 2 per cent who go on the field.

What, then, is the problem? (1) Our colleges do not yet realize their opportunities, nor feel their responsibilities. All the colleges are doing something, but mostly in an indefinite and unorganized way. For the most part, our faculties concern themselves only with the prescribed courses, and the mission work is an unpopular movement among a few. (2) Most of our colleges lack efficient leaders who know what should be done, or how to do it, nor are they willing to sacrifice their time and energies for it. There are many earnest, capable persons in each college who could be trained into strong, effective leaders. (3) Our colleges lack organization and system in their mission work. All of them have some organization, but their reports show that they do not reach the masses, nor do they accomplish the results which we know are possible. (4) Our colleges need inspiration—faculty and all. Many students come to college who have never come in touch with the missionary enterprise, and if these all are to be transformed in a short college course, or rather a term, there must be a stronger mission spirit pervading the whole institution. (5) Most of all we need more volunteers. Our Mission Board naturally looks to the colleges for missionaries. They must come out of the student body. Some influences must be brought to bear upon the students to this end.

How solve the problem? There is one thing needful. We need a college secretary who will visit each of our colleges each year and hold a week's or ten days' missionary revival, which will give them ample opportunities to study the conditions of the college and train leaders, devise ways and means and give the necessary impetus to carry the work through. It takes an efficient man to do

this work; some of our missionaries on the field would have made splendid secretaries.

Let us look at the possibility of this secretary. I believe he could increase the number of persons studying missions from 400 to 500. He could influence at least one person in each college to volunteer; he could train from ten to twenty leaders and mission-class teachers; he could bring the claim of missions to 2,000 students who will be the leaders of the world in the next generation; he could systematize and harmonize our missionary forces throughout the entire church; he could work by multiplication at every step—there is no more important field of labor on earth than among the students. Such a secretary would fulfill to the highest degree Josiah Strong's maxim, "Save America to save the world." The Mission Board was ready this year to send a missionary on the foreign field. Why not try now to send a secretary into our colleges and they will have missionaries? Unless this is done we will have many more such disappointments as we had this year. We must learn sometime that things don't go of themselves. The college secretary is the greatest need of the church.

Hartville, Ohio.

GIVING ENRICHES THE GIVER

By J. G. ROYER

A line of giving is herein pointed out that cannot be measured only by our Father who can truly estimate all things

He who would win the choicest gains of life must give. This is written everywhere as the law. The seed cannot refuse the darkness and decay of its field sepulcher and yet receive the enrichment of a glorious harvest. Nor can we avoid the cross and yet wear the crown. It is written, "Give, and it shall be given unto you; good measure, pressed down, and shaken together." God is the Giver of all givers, and all across the wide sweep from the dust of the ground to the great white throne He has written the law to read the same—Giving is gain.

Is it right for the giver to think of his gain through giving? Does such thought color his giving with selfishness? No, not necessarily. Jesus not only entertained such thoughts, but Paul gives us to understand that he was borne up thereon as on eagle's wings. "Who for the joy that was set before him endured the cross, despising the shame," etc. "God loveth a cheerful giver," and it is not wrong—not selfish to think on that love. It would be wrong not to do so. It is good to know that "Whosoever shall give a cup of cold water . . . shall in no wise lose his reward."

Unselfish giving is not devoid of self. To eliminate self from giving is as impossible as it would be to eliminate the glory of God from the universe He has made. Selfish giving is simply the wrong adjustment of self. Self may be so placed as to help, or to destroy. Two forces—the centripetal and the centrifugal—hold the planets in their orbits. Make the centripetal predominant and you destroy not only the orbits but the planets themselves. Subordinate this force and you lay the foundations of the starry heavens and fill the universe with law and order. In like manner self made predominant makes true giving impossible; but self subordinated is, so to speak, incense upon glowing coals. The gift without the giver can never fill the

temple of the soul with the precious fragrance of love. That fragrance is self rightly placed—self subordinated or sacrificed.

That form of giving which first occurs to most minds is money or property. The endowment of educational institutions, missionary and other benevolent enterprises is characteristic of our day. Our multi-millionairies and others, possessors of only thousands are doing themselves credit in these fields. A host of men and women of smaller means have adopted the ten per cent method in their giving. The testimony of this great host of givers is, that "It is more blessed to give than to receive." But money is by no mean an essential to giving. In fact cash values often dwindle into insignificance when contrasted with the greater giving. Of course we all admit that the precious blood of Christ and His apostles and the great throng of martyrs on this side of the apostles is valuable beyond the expression of figures. But there are others who are giving that which in value is also beyond the expression of dollar marks. These should not be overlooked or passed by unnoticed. Who has not known some one, perhaps a daughter, naturally talented, who has given up all of her prospective education with every thing else that usually inspires young womanhood in order that she might care for her afflicted or otherwise unfortunate parents? Year after year she cared for them, until they reached the edge of the dark river. Or perhaps it was an elder sister sacrificing similar prospects that she might care for a large family of motherless brothers and sisters. Thus to grow old and go alone down life's farther slope cheerfully, is certainly among the divinest giving — a giving that cannot be measured in value by money. Darkness can find its way to the sun more readily than the selfish heart to these gold mines of God.

Mt. Morris, Ill.

THE PLEA OF THE SOUTH

By SUE V. BOWMAN

Who among those dreaming of far-away lands in which to toil for Jesus, will rise in faith and answer this call from our land, where language and climate are favorable, and prejudice to be overcome is no greater than caste and idolatry?

As regards our needs spiritually in the South we are a great body of hungry souls calling for the Bread of Life. Yet our wants are never expressed openly; we suffer in silence and alone, each feeling it is inevitable, till some one with "hardier" training comes down and teaches us how easily a work may be done with coöperation and organization. Go to your maps; look what a vast territory the south comprises and then remember that there the Gospel, as taught by the Son of God and believed and preached by the Brethren, has never been heard. Think of the souls in darkness that are dying, that would accept the Gospel if held up to them, in the spirit Jesus taught, by "spirit-filled men."

We are to go into all the world preaching the Gospel to every creature. These are our near neighbors. Do you belong to God's spiritual church, my brother? If so, the command to go means you. God help us to keep in view our responsibility to those of our nation and tongue.

I do not wish especially to present the plea of the South in general, but the plea of God's children down here. We are isolated. Till the late Annual Meeting but few of us realized the broader mean-

ing of the Brethren church, as a body. Only a few of us realize the greatness of the field, and fewer still feel our responsibility to those souls. God's children here are suppliants at the feet of the church. The Macedonian cry comes from every consecrated heart, "Come over and help us." We can not sow our field, much less cultivate that sown, and how can the church reap a bountiful harvest of souls? We are all poor. Our ministers can not give their time and defray expenses. Only in recent years has the church had the opportunity and been instructed to give. As a result we have no church to pay expenses. Right here I want to thank the Brethren for their help in getting the "Gospel Messenger" into our families in the South. We have already felt its influence.

We have, numerically, something near twelve hundred members in Tennessee, comprising in area about one hundred miles and mostly located in six counties in about twenty organized bodies that are represented at our district meeting. Not a church in all of Georgia, a small one in Louisiana and Alabama, and a few workers in Florida and you have our possibilities for work. As a rule all are struggling at home, trying to do, next them, what is possible, but no one to launch out. Our ministers in active service have not had the advantages of education and training, yea, not even association, to help them in their work. The Bristol Annual Meeting has helped us in the line of association. As a result we find them faithful but a disheartened band.

Brethren, the plea of the South is, first, men, afterward, a school, and last of all, money. We need men to live among us and help us to utilize our forces. We cannot afford to send our children to schools far away from home, where expenses are not adapted to the poor, therefore we are forced to send to other schools and as a result they are lost to the church. I know of a number of consecrated ministers' sons who might have been preaching the Gospel as believed by the Brethren who are lost to the church and filling responsible positions in the world, all because of the lack of a church school adapted to the poor preacher's pocketbook. Question, Who is responsible, the preacher or the church? Not a question of twenty years ago, but still a heart-felt question to the poor minister with a large family.

At present we are making an effort and getting our young men and women into church, but we cannot thoroughly train them for the church and the great work in the South. It has been proven that a southern man with a northern training is better for the South. It is a beautiful sentiment, "no North no South" but practical workers find it different in many instances, as is found in the ostracism of those working for the negro. We need to train our workers for the southern as well as the India field. Nowhere in the home field will a dollar go so far as in the South in the saving of a soul. We want men and women to come, making sacrifice of the homeland and ties, and church privileges, and live and teach in our midst. We need a school where our consecrated young men and women may be raised by the church and for the church and so used. The South can fill full her quota in this line. It seems to us who are southern born that a school on the Booker T. Washington plan for the youth of the South would meet the wants of the church and more surely get the Gospel before the people at this time than the school for the negro.

The wheat harvest is first ripe in the South. After all, the colored brother is best reached by old "Massa and Missus," and is kept in the path of duty by their untiring influence and help. God grant that the day may come soon when the Brethren church may undertake great things for God. We so much need workers in this great field.

Our State Sunday-school secretary is trying to start the work in the South through the Sunday school, himself supplying the lack the first year after our

schools have done their best. Our district meeting will decide its fate. The importance of Sunday-school work, along with prayer meeting and young people's meeting, has not been realized with us. We knew we lacked but the wherein we did not understand. Let the prayer of every consecrated soul, North and South, be the burden of saving the talent of the church for the church, nay more, let us work as we pray.

Jonesboro, Tenn.

THAT WHICH IS LACKING

By E. H. EBY

Few people realize that Calvary was complete for Jesus' work only, and that it cannot take the place of the suffering to be endured by each one who seeks to carry out the message of salvation

When Christ hung on the cross he said, "It is finished." What was finished? Man's redemption. And yet at that moment there could have been found but a handful of partly-redeemed men in all the world. Yes, man's redemption was "finished," the price was paid, man was free, but the chains had not yet been cut from off his burdened feet. Christ had drained the cup of suffering, He had received the baptism of sorrow for the world's sin. But He told James and John, "Ye" too "shall indeed drink of the cup that I drink . . ." When James lay in Herod's prison and John was on Patmos and all seemed dark, they must have remembered these words and the thought that they were sharing the sufferings of the Master gave them joy.

Among the solitudes of Mount Hermon when Peter had tempted the Lord by suggesting to Him that He should spare Himself the suffering and pain of which He had spoken, Jesus says, Not so, but instead of sparing Myself, you, too, and all who would be My disciples must follow Me in the path of self-denial and bearing of the cross. Salvation came by a cross and a crucified Christ. Salvation is fellowship with the crucified Christ in the spirit of the cross. Salvation is union with and sharing of the humility, the service, the suffering of Jesus. So Paul says (Col. 1:24), "I rejoice in my sufferings for your sake and fill up that which is lacking of the afflictions of Christ . . ."

So though man's redemption was accomplished on the cross, though Christ suffered for the sins of the world, yet we see around us a world of sin and sorrow and suffering. Something is lacking for the complete redemption of the world to the dominion of truth and God. Paul says he fills up that which is lacking in Christ's affliction by suffering in his own flesh for the sake of those for whom Christ had suffered. Paul drank deeply of the cup of Christ's own suffering. Day and night he wrestled with God in behalf of the newborn disciples in his young missionary churches. No peril, no danger, no bodily suffering was too great for him to endure for their sake. He told the backsliding Galatians that he was enduring the agonies of birthpains until Christ should be formed within them. It was the deepest desire of his soul to know Christ and the fellowship of His suffering. Paul's marvelous achievements in the early history of Christian missions was due in very large measure to the fact that he filled up so completely that which was lacking in the affliction of Christ.

What is lacking in order to the reali-

zation of Christ's ambition for the world? Men and women possessing the mind of Christ in His humility and obedience; who can be touched with the feeling of a world's infirmity, and with hearts bleeding and aching for souls that are lost pour out their lives to God in intercession. "The evangelization of the world depends first of all upon a revival of prayer. Deeper than the need for men—ay, deep down at the bottom of our spiritless life, is the need for the forgotten secret of prevailing and world-wide prayer." "That I may know Him and . . . the fellowship of His suffering" which went out to men in a life of humble service and which goes up to God in a constant stream of intercession for the salvation of men. Christ, the suffering Servant:—you—I—His fellow-servants, suffering, praying, dying for a lost world. "I fill up that which is lacking."

Jalalpor, India.

DOING CHRIST'S "WHATSOEVER"

By LELLO JALEM

A native worker in India. These comments on John 2: 5 are a fair representation of some of the best preaching done by "native helpers" in India. The exposition will be of interest to every one

His mother saith unto the servants, Whatsoever He saith unto you, do it. John 2: 5. This is the command, yet a rule for the Christian conduct, given by Mary the mother of our Lord Jesus Christ at the marriage feast in Cana of Galilee.

Really speaking this is the best commandment that has ever been given. While sinners awake from their sleep of sin they often confuse about what they should do and what does God want them to do.

Dear reader, then let us consider this verse.

The first thought in this verse is that we must surrender to Jesus fully. This little text has a vast meaning, and seeing, truly it contains all what God asks from us. There is a great conflict in this text. There are many difficulties in it. Natural man likes to do according to his own will. But this way leads him to the hell. Leaving our self-willed and blameworthy conduct with an obedient mind, and surrender to Jesus, here is the Christian fight.

The second thing which He wants is that we must have such a faith on Jesus that He is the only propitiation for my sins. "Believe on (not in) the Lord Jesus Christ and thou shalt be saved." The Savior with the infinite love saith, "Come unto me. Rest upon me." Faith here means surrendering of the soul to Jesus. I know a man, who, having been convinced of his sins, his mind was troubling for a long time. Once he said he was not at peace until he took the last step. And what was that last step? He gave his all to God. His story was like that of a man who climbed to the top of an iron fence and came down. Again he went up and came down, but alas on the same side. But now he hopes he has reached on the other side. I have given my all to God. A man asked him, "What do you mean by giving or consecrating?" The man answered, "From this I want to say that God can do to me whatever He wills and also I trust Him that He would do all for me in Jesus Christ. I gave my all, surrendered to Him absolutely, and He lifted me up and placed me on the other side.

This is the only one way by which we cross the fence."

The first commandment of the Holy Spirit is, Surrender yourself to Jesus Christ, and only by surrendering the divine power puts a man in the straight path of life. What else? Jesus saith to everyone of us, "Follow me." The path of obedience may be rough and narrow or may be difficult, perhaps there may be high hills of difficulties, there may be deep valleys of self-humiliation, and yet, "Whatsoever He saith unto you, do it."

So where He leadeth you walk in His steps, take up the cross of pain and sorrow, whatever He putteth on you. This is the test of the discipleship. Whoever denieth to do the will of Jesus has never learned the religion of Jesus and has never come into the fellowship with Him by obedience. Here is the secret of the Christian life, that is not to know nor to count anything but the will of Jesus.

We should not rest upon anyone's arm; we must drive away all the evils from our hearts, which He orders us to do. We must ask Him every moment, Lord, what with Thou have me to do? and by doing the will of Jesus if all the hosts of the hell be against us yet we would walk by His side. This is the best conduct which a man can ever choose. And yet, having done all this, the obedient soul must confess that not I but Christ who liveth in me doeth all. Because we find always that the men who have chosen this holy life are more gentle and meek than the other. On the last day when Jesus Christ would say to them, Come up here and sit with me in the glorious state at the marriage feast of the Lamb, they are ready to sit at Jesus' feet until that time.

Now I beseech you, dear readers, whatsoever He saith unto you, do it at once and do it willingly. God loves him who doeth gladly. He wants our willing service. And whatsoever ye do do for Him, do it with your whole heart and do it completely. And now I urge you to take this text for your conduct up to the end of your last breath, that what soever He saith unto me, I would do it.

The Chronicle, of the London Missionary Society, referring to their forthcoming Annual Report, has this to say:

We ask a careful reading for the Society's Annual Report, now on the eve of publication . . . the Report will show us that whilst we at home have been lamenting that our hands were tied by lack of funds, the Spirit of God has been working freely and powerfully even in those very fields which seemed to be suffering most severely from the deficiency. Notably this has been the case in China. We have been speaking tragically of the passing of a great opportunity which might never recur. But all the time our missionaries have been seizing the opportunity, not, indeed, to such effect as they might have done had we responded more heartily to their appeals, yet with such manifest tokens of God's presence and blessing that a rich and glorious harvest has been reaped . . . we think no one could read the reports from the different mission stations without realizing that God has indeed been making bare His arm in the sight of the heathen, without being convinced, also, that in spite of our faithlessness, and the coldness of our hearts, He has not withdrawn His Holy Spirit from our midst. From every mission field there is clear testimony to this essential fact. And, after all, what else really matters?

Think of the Christians of the Fiji islands, converts and descendants of cannibalism a half century ago, last year contributing $25,000 toward missions, and then ask yourself, "Do missions pay?" They certainly do pay abroad, if not at home.

EDITORIAL COMMENT

THE VOLUME CLOSED.

With this number another year of publication of the Visitor comes to a close The year has been marked with greatly increased interest in the Visitor and that for which it stands. The twelve numbers form a large volume filled with that which should interest every member of the church. Every line and every illustration had a specific purpose in the mind of the editor. The issues discussed, the conditions outlined have been worldwide. However feebly it has been done, it has dealt with the biggest problem confronting Christendom,—the evangelization of the world. The problem is heaven-born, but it is left to earth's favored ones to accomplish the end.

The year has shown marks of commendable growth in the Brethren church. Missionary conviction is spreading; consecration is deepening; sacrifice is being made more willingly. The church is going forward. True, one can look pessimistically and have reasons for his views. That can always be true as long as the church is militant. On the other hand there is every evidence of an encouraging onward and upward towards "the mark" set before all by Jesus Christ Himself.

MISSION STUDY CLASSES.

Last issue an announcement of mission study classes appeared on the last cover page of the Visitor. It has brought in a goodly number of inquiries and for this we are very thankful. It shows there are those who desire to know more about missions.

But there are many others who should make inquiry and not only that, but follow it up by forming classes and going to work. The country which will be studied this year is Africa and the textbook especially prepared for the study is "Dawn in a Dark Continent." The price of the book in good cloth binding is 50 cents. Postage 7 cents extra. Whether or not one enters a class the book will be most valuable as a book for private reading. The book is all that is required for members of the mission study class and the benefit that will come from the study will many times over repay for the expenditures.

Can we not have many others making the same inquiry? See last page of this issue again.

THE INDIA NUMBER.

The missionaries in India have gone together and planned a most interesting and helpful India missionary number of the Visitor for January, 1906. From many angles will India be presented and the whole will be a valuable issue to file for reference in the future. Among other important features is a map made by J. M. Blough, assisted by Eliza B. Miller (if we are rightly informed), showing the field where the Brethren Missions are located, along with all the sub-stations to date. The map will be of unusual value to all who are interested in missions.

This is only the beginning of the good things which the Visitor has in store for its readers during 1906. What are you doing to enlarge its usefulness? What are you doing towards interesting every member in giving a dollar this year to World-Wide Missions?

The Visitor is seeking to meet each member of the church more than half way by interesting and helpful information on missions, and it would be a favor and a help to your congregation to get as many as possible interested in reading its pages.

How many will send in a list of names and addresses of persons not getting the Visitor, so that we may send them a sample copy of this India number and invite them to subscribe? Do so to-day.

THE MINISTERIAL BUREAU.

On another page of this magazine appears the plan by which it is proposed to bring the needy congregations before the ministers of the church with the hope of finding ministers who will be willing to supply the places.

The Bureau is no new thing in the Committee's work but thus far little publicity has been given to it.

Certainly a careful reading of the plan will reveal the fact that no one binds himself to anything unless he chooses to do so. Every part of the plan is voluntary. A minister may apply for a certain congregation and not settle there because he does not like it after he becomes better acquainted; or the congregation may not want him. Both may have justifiable reasons. It is well.

But the other side of the question is this. There are many, many congregations in which ministers are living at ease, listening to more sermons than they preach,—men with no mean ability but with talent that would be welcomed in many congregations. Will such now arise and say, "Lord, use me" or will they slip further behind their brother preacher and hide their talent?

GIVING INSURANCE MONEY TO MISSIONS.

A certain bishop in one of the western States writes thus: "Last spring when my neighbors were getting their wheat insured against hail I promised the Lord, if He would keep my wheat, and permit me to gather it and sell it, I would give what the insurance would cost to the Brooklyn Meetinghouse. Hence I send you $10 for that purpose."

ELDER D. L. MILLER'S RETURN.

Their many brethren, sisters and friends in America make frequent inquiry concerning the time of the return of Elder and Sister D. L. Miller. The Bombay Guardian published a notice like the following at the time of their departure from Bombay for Australia:

Bishop D. L. Miller and Mrs. Miller, accompanied by Miss Eliza Miller, sailed by the French steamer last Saturday for Sydney, Australia. They hope to reach Bombay again on the 29th of November After this Bishop Miller will remain in India with the Dunker Brethren Mission in Gujerat for a few weeks and then return to his home in America.

This statement is in full accord with all that Brother Miller has written concerning his return. He has definitely stated if the Lord prospers them on their journey they will be home in plenty of time to rest up and be ready to attend the coming Annual Meeting at Springfield, Illinois. How much earlier he may return, will depend upon his disposition of several questions which he will not be able to pass upon until he returns from Australia.

BOUND VOLUMES.

One needs but turn to the classified index of the current volume to discover what a wide range of useful and interesting information has appeared from time to time in the Visitor this year. Last year a large number of persons desired to have their Visitors bound and we presume that the number will not grow less this year.

We have tried to hold back sufficient copies of each number so as to supply bound volumes at the end of the year, and will do so at the following rates. We will bind Visitor for 1905, the copies being furnished in good condition, sent to us postpaid for 40 cents; Or we will supply new copies at this office, bind same and send them to the person for 75 cents.

THE SUPPORT OF NATIVE WORKERS IN INDIA.

For nearly two years certain members or congregations have been supporting a native worker. The expense has been $50.00 per year and this keeps the brother in the field all the year through.

The native "exhorters" or "teachers," as they in India are wont to call them, are under the direction and guidance of the American missionaries at the several stations. They go out with them and they send them out alone as judgment dictates. The native is a splendid help in the work for he knows how to get next to his people, and when once properly established in the genius and doctrine of the church a great good can be accomplished through him.

Those who have been supporting these native workers naturally wanted to know something about them. For this reason a number have been reported on through this office to the individual. The Secretary has taken the liberty, while this information passes through his hands, to glean some statements which will be of general interest.

The reports are herewith appended under the name of the native supported. Others will be published as the information comes to hand.

Lello Kallidas.

He is a young man of perhaps thirty years. Has a wife and two children. He is able to read the Government books entire. He might get a pass to teach under Government perhaps. He is gifted in talking. I feel that if he would suffer the Lord to use him that he would do much good. We do not expect perfection in our men here. They have come a long ways. We praise God that they have ceased bowing to stones. In spite of some reports Lello is respected in a town that came near running him out when he first went there. Lello needs to read the Book and to pray more. He gives out but I fear does not fill up with the Good Word. His work is to go from village to village and tell the Glad Tidings. He has a good horse. Your greatest service for him will be in prayer. In Jesus' name oft bring him before the throne of grace.

Lello Jalem.

The native brother you support is now in the Dangs, where Brother Stover is to open up new work, but will soon come back here, to Jalalpor. This is his station. Lello speaks English very well, has his own tongue beautifully, is, of all our helpers, well versed in the Bible, and, in short, is a most excellent man. He is not married, though forty-five years old. I said he is a "most excellent man." I speak comparatively. He seems true and noble. In comparison to the other helpers under my charge he is able. He seems to know really what it means to be a Christian, why Christ died, what was accomplished in death, and that there is really no other salvation. It would be quite unjust to say that this brother is a Christian for the money's sake. I believe him honest.

We have ten schools to care for here. He will be our Bible catechist. These schools he will visit weekly, if possible, and give the children little talks. We have other Christians that do this work also, but considering Lello's attainments, I shall put this work more and more into his hands. Now I have spoken frankly to you that you may know how best to pray for him. Pray, yes, pray, and God will be glorified in Lello's life, without doubt.

Motie Becher.

I am just in receipt of the news that you are supporting our native brother, Motie Becher. This man came to us from Hinduism about four years ago. His caste was good, hence it is still to his advantage, for our men are often asked to tell their former caste. Caste is greater than character in India. Motie is in a village by the name of Bamanvale. Half the day he is teacher in his village school; the remainder of

(Continued on Page 760.)

SENTIMENT, PROGRESS, REFORM

"The Missionary Outlook," of Toronto, Canada, representing several societies of the Methodist church, made a splendid record last year in mission receipts. The increase is over $40,000, making the total about $385,000. Their call for the new year is half a million. Their principal grants in round numbers are as follows:

The Home work,	$133,000
The Indian Work (including about $50,000 from the Indian Department for day schools, institutes, etc.),	107,000
The Foreign Work—Japan,	30,000
The Foreign Work—West China,	20,000
The French Work (including the French Institute),	8,300
The Japanese and Chinese in B. C.,	7,200
Italian Work, Toronto,	2,000
Affliction and Supply,	1,500
Publication Charges,	7,000
Young People's Forward Movement,	5,000
Missionary Literature,	3,500
Miscellaneous—office and traveling expenses, salaries, interest, circuit and chairman's expenses,	40,000

The Uganda mission of Africa, so noted for its self-supporting and evangelistic efforts, is reaching out to the Acholi, a raw heathen tribe to the north of them. What a glad day it is to know that converted heathen themselves are helping to push the work of soul-saving.

Four hundred Korean women, all on foot, many of them unable to read, a baby on the back of most and often a bag of rice besides, through pouring rain with no umbrellas, across rocky passes in the hills and narrow, dizzying paths between watery rice fields—three or four days they traveled to Syen Chun, last April, to be taught the Word of God. No wonder missionaries love their classes. What would not Sunday-school teachers at home give, to be met with a tithe of such eagerness in studying the Bible?—Woman's Work.

During 1905 the following number of missionaries have been sent to foreign fields from American churches:

Baptist Churches (North),	29
Methodist Church (North),	59
Methodist Women (North),	30
Congregational Churches,	22
Episcopal (Protestant) Church,	24
Reformed (Dutch),	6

Five years ago our mission houses were destroyed, missionary work was checked, missionaries were driven out or slain, and blood and fire and havoc ruled the field. But the check came; the Boxers and their leaders fled, the work revived, and the stations were opened and the work resumed. The restoration went forward like magic. Enemies vanished or became friends, churches and schools and hospitals were rebuilt, and the word of the foreigner became law. The preaching of the Gospel is welcomed, inquirers appear by the hundreds and thousands, all the losses in churches and schools are quickly repaired, missionaries and native preachers win great audiences, and Pastor Meng, of Paotingfu, gives a stereopticon lecture on the Gospel and ten thousand people gather to see and hear. In Linching, the youngest of the stations, the church gained fifty-five per cent last year and ninety-one per cent this year, and has risen from the seventh to the third rank in the Mission for communicants. There was never such a call as this from China. It is of the Lord. No man planned it or foresaw it. But it is here, and we cannot

fail to see it or give our answer.—American Board "Annual Survey in the Missionary Herald for October.

L. A. McClurken, of the Comanche Indian Mission, at Fort Sill, Okla., reports in "The Mission Field" the following pathetic custom among the Indians of that tribe:

One day in a village prayer meeting, the service was just beginning and several of the old women of the place whom we were trying to reach had come in and were ranged about the room on the floor when another one was about to enter. Immediately a great outcry arose from those within, and she turned in great haste and fled.

Whatever did it mean? What had she done? Were they angry? Why did she go away, an old, old woman with so little time in which to hear the Gospel? A laugh went around at the missionaries' surprise, and they pointed to a man in the room and said his first wife was a daughter of hers, and it was considered a shame for her ever to look at him, hence their quick warning.

Many times after, in trying to induce the older women to come to church, this queer custom was encountered. "Can't go, I would see my son-in-law, which is a great shame to me."

Happy (?) contrivance though, there is no such unwritten law about daughters-in-law. She, alas, never escapes the eye of her mother-in-law, and in many homes the young wife is the obedient slave, the husband's mother ruling all.

A powerful Kourdish chief, who controlled nearly a million of wild tribesmen, once said of Dr. Cochran, recently taken by death from Persia: "Our religious books teach us to call that man an infidel and a blasphemer. But I say that in the eyes of God that kind of an infidel is better than most Mohammedans!"—The Mission Field.

Schools and colleges on mission fields, while doing a great good, cannot be measured in their success with similar institutions at home. One of the most successful schools under the Methodist supervision in Southern Asia is the Bareilly Theological seminary, having a total attendance for the past year of seventy-five students. During the history of the institution, which covers thirty-three years, some five hundred students have been sent out and nearly all are engaged in mission work for the Methodist church.

The London Missionary Society is singularly rich in its record of missionaries of world-wide fame. The following are among the foremost names in missionary history, and constitute a perhaps unequaled list of devoted, gifted and successful workers in the great harvest field: Henry Nott, the apostle of Tahiti; John Williams, the martyr of Erromanga; Van der Kemp, the pioneer of missions in Cape Colony; Robert Moffat, the patriarch of Bechuanaland; David Livingstone, the great missionary explorer; Robert Morrison, the first Protestant missionary to China; William Ellis, of Polynesian and Madagascan fame; Joseph Mullins, of Calcutta; John Hay, the Telugu scholar; James Gilmour, the consecrated toiler among the Mongols; John Kenneth Mackenzie, the medical missionary of Tientsin; Walter Henry Medhurst, the eminent Chinese scholar; James Chalmers, the martyr of New Guinea.—The Foreign Field.

At a recent annual missionary service in the Gospel Tabernacle, Eighth and Forty-second streets, New York, a collection of $80,265 was lifted. The first donation as has been the case for five years, was from a working woman, Sophia Lichtenfeld, who gave $15.00. The smallest amount was 50 cents, while the largest was $10,000.00. There was one $7,000 gift and some half dozen $5,000 gifts.

German East Africa is experiencing an uprising among the natives. Thus far the persecution is directed against the Roman Catholic Benedictine stations. A bishop, two missionaries and two sisters were killed a few weeks ago.

A Bible Evangelizing Company in Japan, though organized only three years ago, is doing a good work. The effort consists in reading one Gospel through from beginning to end, and offering explanations in the course of the reading, to inquirers. It is founded on the principle that every member should be a soul-winner.

The Midland Railroad seeing the value of churches in new-town sites has offered the Indian Territory Mission church lots free of cost in every new town between Muskogee and Arkansas. What a chance if church extension boards had the funds to follow up the work!

In Tokyo, Japan, during the riots that followed the announcement of peace terms between Japan and Russia a Methodist churchhouse and parsonage was destroyed by fire.

The Rajah of Chamba, India, on hearing of a new church to be built in his territory sent word asking that he might bear the entire expense for the benefit of his Christian subjects.

England's annual expenditure for strong drink is £170,000,000. It is estimated that the indirect cost through pauperism, crime, insanity, sickness and death is £180,000,000 more, making a total expenditure of £350,000,000 per year. The entire taxes for the United Kingdom of England, Ireland, Scotland and Wales is only £150,000,000. The Boer war in two years cost but £180,000,000. What an awful drain on the national resources of the empire is this wonderful expenditure.

A Hindu paper published in Calcutta gives some idea of the extent of child marriage in India. The facts, according to this authority, as reprinted in the Missionary Review of the World, are as follows: There are in one province of Bengal alone no less than 433 infant "widows" under the age of one year; 576 widows between the ages of one and two; 651 between two and three; 1,756 between three and four; 3,861 between four and five; 34,705 between five and ten; 75,590 between ten and fifteen and 142,871 between fifteen and twenty.—World-Wide Missions.

Silliman Institute, a Presbyterian school in the Philippines, has one hundred and twenty-five students, half of whom expect to work their way through school this year. Nine young men are in training for evangelists.

At Shahjahanpur, northwest from Lucknow, India, there occurred last May a case of sati. The widow broke away from her companions and threw herself on her husband's burning funeral pyre and perished before it was possible to rescue her.

"First, this commandment (Matt. 28: 18-20) to go and make disciples of all nations was given to the Jews just at the very moment when they might have supposed that there was enough, and more than enough, for them to do at home. Nowadays there was much to be done at home, but they say that the times of the church's expansion were undoubtedly those times when the most serious efforts were made to convert the hearts of those at home, and they were also the times when people were most zealous in missionary enterprise. It was no excuse to say that there was plenty to be done at home. There was plenty to be done in Judea when their Lord told the apostles to go into all the world. Secondly, they could learn that they had to set before themselves clearly the prin-

ciple that the Christian church would never be satisfied while there were any nations outside the kingdom of God. Every one ought to ask himself the question, "Ought I to be a missionary? Is it not perhaps my vocation to go and work for the extension of Christ's kingdom in the world?" There were, no doubt, multitudes in the world whom God had intended as missionaries, but who had missed their vocation because they had never asked themselves that question. Thirdly, they had to feel that the work of evangelization belonged to all of them. He should never be satisfied as bishop until every parish in the diocese was really taught to regard this work of evangelization as part of its proper and central business."—Bishop Gore, of England.

"It is my fate: thus did my fathers walk," said one. "If I fall into the Christian teaching, who will marry my daughter?" asks another. "When the rest of the village becomes Christian, I will come too: I cannot come alone," argues a third. "My wife will not fall into the Way. . . . True, women's sense is half-sense. . . . But if she does not come too, what can I do?" is the excuse of a husband. A son says: "My father is old. He will never enter the Christian assembly, and when he dies he would be buried in the old way. Then I may become a Christian." "What is this to me? If my lord becomes a Christian, I will follow," is a woman's word. "All ways go to the village. Walk thou in thy way; I go in mine," is a more definite refusal.—Foreign Field.

According to the Tinnevelley, India, C. H. S. District Church Council for 1904 the Society has 53,000 members with a staff of 43 pastors, 186 evangelists and catechists, and over 500 schoolteachers, 1,004 villages have Christian congregations. There are 150 churches and 597 prayer-houses and schools. Rs. 55,388 were raised by voluntary contributions, and the Council sent £500 to the Parent Committee's fund "as a token of gratitude for all the C. M. S. has done in the past and is still doing."

It is very difficult to change even the cruel customs of heathen lands as this instance taken from "The Gleaner," London, portrays. Alafin is the name of the king of one of the tribes in Africa: It is usual on the occasion of the death of the Alafin for some of his wives to take poison. One morning one of the late Alafin's wives passed the ladies' house. The cook said to Miss Thomas: "There goes So-and-So to take poison." Miss Thomas immediately went to the new Alafin and reported what was happening. He said he did not wish the woman to die. Miss Thomas said, "Can I tell her so?" "Yes," said the Alafin. Miss Thomas hurried off and reached the women just in time to save her life. It is customary to give the woman a hoe; she then goes and digs her own grave, then putting on her best clothes, lies down by the grave and takes poison and dies. She had dug her grave, had put on her best clothes, and was preparing to take poison when Miss Thomas arrived. As soon as she heard the message from the Alafin, she left the hoe and the open grave and went back to her home. Her action saved the lives of others. Several persons, however, had already committed suicide, including the late Alafin's horseman. When he was told that he need not die, and that the District Commissioner had issued an order that the king's attendants were not to die, he exclaimed, "I care not what the District Commissioner says, I am not going to forsake my master," and so he took poison and died.

Harlan P. Beach, whose investigations are so thorough that his statements may be relied upon, states that in 1900 just previous to the Boxer rebellion, China had 2,785 missionaries, 6,388 native work-

ers and 112,808 communicants. Four years later, part of which time the Boxer rebellion spent its force and many Christians suffered martyrdom, the number increased to 3,107 missionaries, 8,313 native workers and 131,405 communicants. It would appear that the sufferings endured for Christ's sake have a greater drawing power to-day than in apostolic times.

At the Baptist World Congress Mrs. N. M. Waterbury, the only woman on the program, most severely arraigned Mrs. Besant, the late convert to Hinduism, who is now in London graphically portraying the beauties of that decaying heathen philosophy called religion. Mrs. Waterbury's words, in part, were as follows: It is a strange anomaly that a religion which had been condemned as the only religion that is worse than none at all, that has cursed childhood and crushed womanhood, should have as its high priestess a woman from a Christian land who owed her powers to Christian training. Annie Besant was not married in childhood, widowed and accursed in early girlhood, denied an education, imprisoned in a zenana, or robbed of her womanhood in a Hindu temple. [Hear, hear, and applause.] Women of England and America need to know what they owe to the Gospel of Jesus Christ, and a study of heathen lands will help them to understand.

A missionary of the Church of England Zenana Missionary Society tells of a woman in India who was ordered by her father to repeat the Mohammedan confession of faith. She refused, although a hot iron was pressed upon her bare foot as a persuasive. "I cannot," she said. "You will not?" thundered her angry father, and with that he heated the iron in the fire again. Pressing the hot iron upon the other foot, he triumphantly shouted, "Now you will!" The brave woman, white to the lips from pain, answered, "No, I cannot, for I am a Christian."

The larger missionary societies have some difficult problems to meet, of which being how to keep the support of the mission in pace with the ever onward and increasing development of the field. The following deficits show in what straitened circumstances Boards are often placed in their work:

Church Missionary Society (nearly),	$300,000
London Missionary Society,	129,843
Paris Missionary Society,	30,000
Berlin Missionary Society,	125,000
American Baptist Missionary Union,	11,368

This shortage is not the result of disinterest and falling off in gifts. It is the outgrowth of sending missionaries and developing churches. It would appear that the churches at home should be able to grow in caring for the offspring of her love and effort.

In June, 1905, the enrollment of mission study classes in the Methodist church reached 1,263 classes and 16,753 students.

THE SUPPORT OF NATIVE WORKERS IN INDIA.

(Concluded from Page 760.)

a trusty boy and does the best he can in his native weakness. He has been a member of the church over three years. About two years ago he was married to one of the most trusty girls in the Orphanage. Last November a boy, little Samuel came to gladden their hearts, but, alas, the mother died in a few days and Valji is a widower and Samuel is a motherless boy. He is cared for by a Christian family at Bulsar. When a suitable time comes Valji will marry and take care of little Samuel himself. Six months ago Valji came here from Bulsar to assist in preaching the Gospel to the people here. At present he goes out to the nearby villages every day. We hope to have a school for him to teach sometime. If you care to know more about him I shall tell you in the future about his old life before the famine.

LITTLE LIGHTS.

Just where Jesus puts them,
Little lights should shine—
"You in your small corner,
And I in mine."

Far across this country,
Far cross the sea,
What we do for Jesus
Like a light shall be.

While the world of darkness
Needs our little light,
We must keep on shining,
Ever clear and bright.

SING A SONG OF PENNIES.

Sing a song of pennies—

(Takes a handful of pennies from his pocket and puts in mite-box).

Did you hear them fall
In the little mite-box,
Shining ones and all?
When the box was opened
They all began to sing:
"Let us carry far and wide
A message from the King."

Many heathen children
Need a helping hand.
Dusky little brothers
In a foreign land.
Long have they been waiting
A message from above,
All the pennies help to tell
The story full of love.

—Selected.

LITTLE HELPERS.

Recitation for four children.

1—"I will be a little helper,"
Lisps the brook.
On its silvery way it goes,
Never stopping for repose,
Till it turns the busy mill
In some nook.

2—"I will be a little helper,"
Smiles the flower.
By the wayside, in the field,
All its beauty is revealed
Unto sad and weary hearts,
Though skies lower.

3—"I will be a little helper,"
Sings the bird.
And it carols forth a song,
Though the cheerless day be long,
Bringing to some helpless one
Some sweet word.

4—You can be a little helper,
Child so fair!
And your kindly deeds can make,
For the Heavenly Father's sake,
Sunshine, love and happiness
Everywhere!

—The Children's Missionary.

THE OTHER SIDE OF THE WORLD.

A dear little girl with a curly head
Was tired of play and ready for bed;
But before she could nestle down to rest,
She wanted to see the sun set in the west.

"Oh, mamma, the sun is all gone!" said she.
"It's been shining all day for you and for me,
And now does it shine on the other side?
Does it go to Japan when it seems to hide?

"When it shines do the children there feel glad?
Do they know it's the very same sun I had?
I've wished and I've wished I could look and see
If the girls over there are just like me.

"Are China and Africa where it goes?
Then it shines upon heathen girls, I s'pose.
Why are they heathen? and why do you say
I must give my pennies? And why must I pray?"

"My dear little girl," my mother replied,
"The children who live on the other side
Have the same bright sun that we have had,
And when they see it they laugh and are glad.

"And in many ways they are much like you;
But I'll tell you this because it is true:—
While the children there have the same bright sun,
And watch it go down when the day is done,

"They have not the Light that comes from heaven,—
The Light to God's own followers given,—
And that is the reason you give and pray
For the girls and boys so far away."

—L. A. S.

TWO LITTLE BABIES.

Two little babies were born one day,
One in our country and one in Cathay;
To each one's mother her baby was dear,
And though one was so far and one so near,
The same kind Father in heaven had they—
The babe in our country and the one in Cathay.
These babies grew quickly, as babies should,
Sweet and pretty and pure and good.
They grew into childhood day by day;
They grew into knowledge at work and at play;
And no one could tell, expect in one way,
Which grew in our country and which in Cathay.
The babies were taught very early to pray
(You know how 'tis done; 'tis a mother's sweet way):
The dear name of Jesus was spoken by one;
The other head bowed to an image of stone.
And that was the diff'rence by which you could say
Which prayed in our country and which in Cathay.
Our Savior has love for the babes in Cathay—
A heart full of pity for their darkened way.
He wants them to know that the God who is true
Is living and listening to them and to you;
Is heeding the prayers of those who obey,
Whether here in our country or afar in Cathay.
Now how shall we carry the tidings today—
The story of Jesus to far-off Cathay?
There is only one way; can you tell what it is,
So that all through the world the babes shall be His?
We must send it ourselves, and this is the way—
From the babes in our country to those in Cathay.
Our pennies will go where our love leads the way,
From the babes in our country to those in Cathay;
For pennies are needed, your pennies and mine—
So this is the way, and this is the sign
That Jesus is sent in the very best way
From the babes in our country to those in Cathay.

"LOU'S STORY."

It was missionary Sunday
At our church not long ago,
And the minister'd been preaching
About the heathen folks, you know.
Oh, I felt so very sorry,
That I just began to cry,
When I thought of little children
Thrown away and left to die!

And I wished I had a dollar,
I'd have given every mite,
But I only had two pennies,
In my hand I held them tight.
But a gentleman was sitting
In the pew in front of me,
And he looked as if he had some
Dollar bills, and gold, maybe;
So I thought he'd give the heathen
All he carried in his purse;
For if I felt sorry for them,
Wouldn't a grown-up man feel worse?

But, now it is the truth I'm telling,
While the organ softly played,
And the c'lection men went slowly,
So the money could be paid;
One of 'em came to this man's pew,
But he only shook his head.
He did not give a single cent!
Then I felt my face grow red,
And I leaned right over quickly,
So nobody else could hear:
"I'll give you one of my pennies,"
I whispered close to his ear,
"So you can help the heathen, too."
Then the other one I dropped
Into the box with all the rest,
For the c'lection man had stopped,
And he was smiling, glad enough
That a little girl like me
Divided with the man in front
So very willingly.

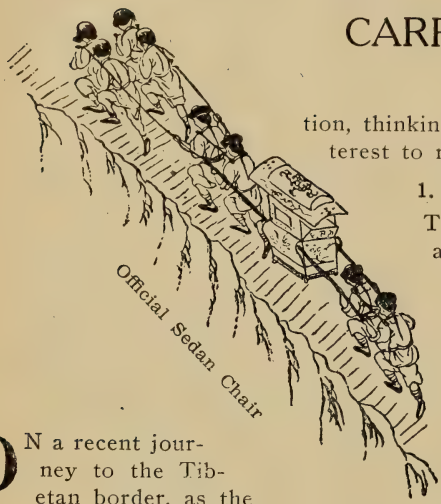
I told papa when I got home
Just what I'd done. "Why Lou!"
He cried, "that man is very rich,
What must he think of you?"
Then how he laughed! I hung my head,
For I was ashamed, indeed.
"O, never mind!" said he, "your gift
May grow like a mustard seed."

But what I want to know is this:
If 'tis truly right for me
To give my pennies to help send
The Bible over the sea,
Why shouldn't that man give dollars?
Why shouldn't his money go
To help save little boys and girls?
Won't you tell me, if you know?

—Anon.

NOVEL WAYS OF RIDING AND CARRYING IN WEST CHINA

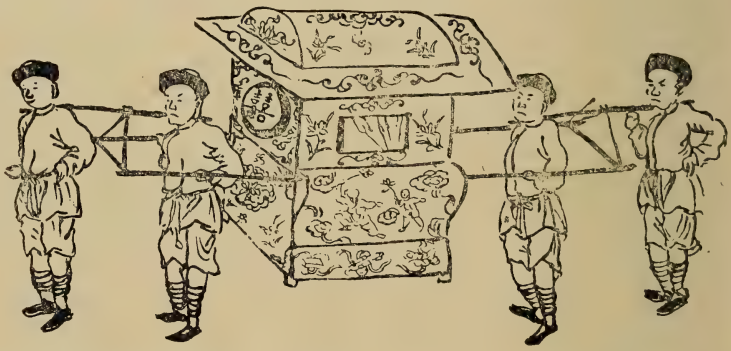
By a Missionary



ON a recent journey to the Tibetan border, as the patient sedan coolies were carrying me over mountain and plain, I wondered what a visitor from America would think novel and interesting of all the sights I saw. Just then a string of ten coolies came into view, slowly toiling their weary way up the mountain ahead of me. This led me to think of all the different ways of riding and carrying that have come under my observation. With the drawings by a native artist I add a few words of description, thinking the subject may be of interest to readers at home.

1. How People Travel.

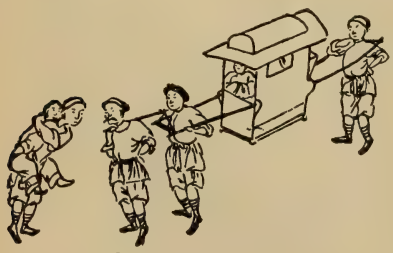
The most imposing conveyance is the official chair, a cumbrous combination of red, blue and green, with glass windows in the sides, ordinarily carried by four men, but on this occasion, going over a mountain pass, ten men carried the chair, more for appearance than necessity. The men in front grunt and yell to give notice of turns and roughnesses in the road, to which the men at the back respond in similar sounds. There is the three-man chair used by the better class of men, also by women with children traveling long distances. See the child on the man's back come out to see the chair go by.



The ordinary two-man chair is used by all classes on level roads and in cities.

The bride's chair is a flowery affair with a predominance of red in color. The windows and curtains are closely drawn.

A girl may ride but once in a lifetime in this chair. If married a second time she must use a more common chair.



Three-Man Chair

Lucky days are chosen for weddings, and it often happens that scores of weddings in one city occur on such a day. "Red chairs" monopolize the day and all the town has on a gala day air.

The horse and the mule are both patronized, generally by men, occasionally by women. Men and women ride alike. The Chinese animal is, as a rule, a patient, slow, plodding animal.

Going over mountain passes, men are oftentimes carried on coolies' backs. A wooden frame is fastened on the coolie's back by means of straps coming over and passing under the shoulders. The traveler sits on the frame, which is padded with a thick bedquilt. People are sometimes carried on men's backs across a stream, where there is neither bridge nor ferry boat. This mode of conveyance is more laughable than comfortable.—From Around the World.

(To be Continued.)

ALEXANDER AND THE AFRICAN CHIEF.

[Selected by Adam Eby, of Dahanu, India, from the Mission Fourth Reader.]

On his way to India, Alexander the Great is said to have visited a tribe in Africa which knew little of war or injustice.

Alexander was conducted to the hut of the chief, who caused dates and figs and bread to be set before the king, but all were of solid gold. "Do you eat gold here?" asked Alexander.

"No," the chief replied, "but I supposed that food which could be eaten might be obtained in your own land. Why have you come to us?" The answer was, that it was not gold that had attracted Alexander, but a desire to know their mode of life.

While this conversation was proceeding, two of his people came in before the chief for justice. The accuser stated his case: "I bought a piece of land from this man, and when I turned up the soil I found a treasure hidden in the ground. The treasure is not mine, for I purchased the land only, and not the treasure that was hidden in it, but the seller will not take it from me."

The accused was called upon to plead. "I," he said, "desire justice no less than my fellow-citizen. I sold the field with all it contained, and therefore this treasure also."

That the men might judge if he had rightly understood them the chief repeated their words, and then with great solemnity pronounced the following sentence:

"You have a son, have you not, my friend?"

"Yes."

"And you a daughter?"

"Yes."

"Well, then, your son shall marry your daughter, and the happy couple shall have the treasure for their dowry."

Alexander was unable to conceal his surprise. "Is my decision unjust?" asked the chief.

"No," replied the king, "but it is one that astonishes me."

"How, then, would the matter have been settled in your country?" asked the other.

"To tell the truth," said the great conqueror, "both of the men would have been thrown into prison and the treasure seized in the name of the king."

"In the name of the king!" exclaimed the chief, "and does the sun shine on that land?"

"Yes."

"Does the rain fall there?"

"Certainly."

"Strange! Are also tame, vegetable-eating animals there?"

"Of many kinds."

"That is it," said the chief. "It is for their sake and not for yours, that the all-loving God causes the sun to shine and the rain to fall; you do not deserve them."

MISSIONS IN THE SUNDAY SCHOOL

Dec. 3, Nehemiah Rebuilds the Walls of Jerusalem.—Neh. 4: 7-20.

The problem before the Jews was great, too great for many of them to believe they would be able to complete it, even if everything was favorable. Now that their enemies had determined to harass them, all the more was the outlook discouraging. The breaches in the wall were far apart and the groups working at any one place were much exposed to the attack of the enemy. The wall was the picket line of the nation.

Under these discouraging conditions the prophet formed a plan by which God would fight their battles for them. How was it done? First, they were to continue the work in these dangerous places. This required trust in the Lord. Next, in the event an attack was made on any exposed part of the wall, at the signal of the trumpet the workmen and others away from this place should at once gather and help in resisting. This was unity of purpose in the whole body. Then when the enemy did attack each one was expected to do his best in the battle.

But was not this doing a whole lot when God was to fight the battle for them? Not one bit more than should be done by them. The best way to answer one's prayers is to get right up from the knees and go about answering them himself. Mrs. Hsi, the noble helpmeet of Pastor Hsi of the China Inland mission very forcibly illustrates this truth in the following incident and it carries much that each Christian who never was a heathen may learn:

For the first time Pastor Hsi had come to the end of his resources. With urgent claims in many directions, he had no money to draw upon, and no means left to raise even a few strings of cash. This was, for the moment, the pressing difficulty; and with his wife he took it to the Lord in prayer. Helpers of each other's faith they truly were, and in sharing all their burdens made them lighter. As they prayed light came; Mrs. Hsi had a plan. She could not offer much towards the permanent solution of the problem, but she could, at least, give temporary aid. Stored away in vermilion-colored boxes were still a number of garments and some jewelry, part of her bridal outfit. Her husband, though disposing of his own belongings, had never thought of drawing upon her supplies, and was reluctant still to let her make the sacrifice. "But I do not need the things," she urged. "Why should we store them up? Gladly let us make them an offering to the Lord to provide means for shepherding His flock." So the boxes were investigated, and a number of articles chosen. Quickly the mules were harnessed, and Hsi set off for the city. The joy of sacrifice was in their hearts. There must be no delay.

Dec. 10, Reading and Obeying the Law. Neh. 8: 18.

How sad to think of the many, many young and old living in the world entire strangers to the precious promises and glorious guiding which the Book gives!

How many, many "get religion" and after a few months or years go back to their former sins and life! All such actions are the most miserable comment on Christ's power to save that can be made. What is wrong?

Contrast such actions, such appreciation with the conduct of the heathen boys who never had much training, not a drop of Christian blood in them and still remained loyal, as seen in the following:

A missionary and his wife on the west coast of Africa had been driven away from their station by the chiefs, who threatened to kill them if they attempted to return.

They had done faithful work, and left the mission house and farm in charge of Tom and Uriah, two converted native

Jacob S. Zigler's Class.

[A part of the Pleasant Hill Sunday school of Beaver Creek congregation, Bridgewater, Virginia.]

boys. The kindred of Uriah came in force, seized him, and dragged him from the mission, and gave him his choice between renouncing Jesus and being beaten.

Uriah said: "I no give up Jesus."

Then they beat him nearly to death.

He kept repeating: "I no give up Jesus."

Then they took him to a small stream of water, and held his head under until the poor boy nearly strangled; but every time he got his head above the water he said: "I no give up Jesus."

Then they tied a rope around him, and ran him up into the inner cone of one of their round huts, and kindled a fire underneath him, and threw on it a lot of red pepper, the strangling fumes of which surpass anything you can imagine. Poor Uriah sneezed and coughed and fainted. When they supposed that he was dead they lowered him, and dragged him out of the hut. In the fresh air he soon opened his eyes, and then his would-be murderers crowded around him, shouting: "Now you give up Jesus?"

"No, I die for Jesus. He died for me, and I want to die for Him."

Thinking that they could not prevail, they left him; and he returned to the mission, and he and Tom held the fort.

Dec. 17, Preparation for the Messiah. Mal. 3:1-12.

The following forcible argument taken from an exchange can say more in behalf of this lesson than other words: The incident of "My Share of the Expense" should lead every one to pray aright and help with a whole heart.

The Tithe is the Lord's.

1. All earthly possessions come from

God, and therefore His people in offering unto Him their substance, serve Him with that which is primarily His own.

"But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all these things come of Thee, and of Thine own have we given Thee."—1 Chron. 29: 14.

2. God claims, as the unit of measurement, and the minimum offering, one-tenth of all the income He bestows upon His people, to be set apart for sacred uses. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord."—Lev. 27: 30.

3. The offering of the tithe is a part of divine worship, and should always be given in the spirit of worship, as in the very presence of God.

"And now, behold, I have brought the first fruits of the land, which Thou, O Lord, hast given me. And thou shalt set it before the Lord thy God and worship before the Lord thy God."—Deut. 26: 10.

4. The tithe implies partnership with God in business, and all other things being equal, insures abounding success.

"Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."—Prov. 3: 9, 10.

5. Tithing makes the soul rich, healthy and happy, greatly promoting the spiritual joy, strength and fruitfulness of every one who performs this duty with a pure conscience.

"The liberal soul shall be made fat and he that watereth shall be watered also himself."—Prov. 11: 25.

6. Tithing puts God's faithfulness to the test, and when performed in the right spirit will surely be followed with abounding blessings, both temporal and spiritual.

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3: 10.

7. The tithe should be set apart with promptness and regularity for the Lord's service by every one who has any income, whether it be small or great.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."—1 Cor. 16: 2.

My Share of the Expenses.

A truly Christian man grew interested in missions. At first he began to pray, "Lord, save the heathen!" After a time he prayed, "Lord, send missionaries to save the heathen!" Later on he prayed, "Lord, if You have not anybody else to send, send me!" Then he changed his prayer, "Lord, send me; but if You can't send me, send somebody!" Finally he said, "Lord, send whom Thou wilt, but help me to pay my share of the expenses!" Then the Gospel to him became a reality and giving to the missionary cause a pleasure.

Dec. 24, The Character of the Messiah. Isa. 11: 1-10.

There is nothing so precious as a personal Savior. Without Him earth is a dreary land and heaven will be a disappointment. The New Jerusalem may be rest, peace, joy, light and every other good thing possible, but unless these all center in Christ and He is ever with the redeemed ones, even heaven were this possible would not be without sorrow. Earthly joys, really all are in Christ Jesus, and should be to every earthly Christian the All of all in life. This is beautifully illustrated by an incident reported in the Bombay Guardian, of India:

At a service held in London in memory of Mrs. Hudson Taylor, of the China Inland Mission, Mr. Benjamin Broomhall spoke of the joy of the knowledge of Christ as far superior to the hope of heaven; he told the story of a poor woman who was dying of an incurable and painful disease in an English workhouse. A minister who visited her wrote, "Her face had already the calm,

Part of Ft. Wayne, Indiana, Sunday School.

[View of churchhouse in upper corner. This school was organized Feb. 15, 1897. On July 1, 1901 it moved into the new church dedicated on that day.]

the serenity, one might almost say the sweetness, which is seen in the countenance of the holy dead. I was answered before I asked, yet I ventured the question, seeing her Testament lying open upon the bed, 'You find happiness in your hope of heaven, do you not?'

"'No,' she spoke with difficulty, 'I cannot say I often think of heaven—at least, the Bible doesn't say much about it,' and there was a smile upon her face as of superiority to heaven as well as to earth. It was a novel experience to me. She remained looking at me as if what she said required no explanation; I would understand, of course.

'You are happy, then,' I asked, 'in—'

"'Christ,' she said for me.

"I wish I could give the absolute sufficiency which she managed to put into the Name. 'The Bible says more about Him than it does about heaven,' she added. 'No; I do not often think of heaven. He is here with me, and He is enough.'

"Her eyes and her smiling silence, after she had said much more to that effect, expressed what the words failed to convey. It was to me, I suppose, as when an angel flashed from God upon some Elijah or Daniel, and I strove to grasp and hold forever the sudden vastness of the revelation. As the woman spoke, I caught a sudden, swift glimpse of the fact, the meaning, the actual immeasurableness, inexhaustibleness of God.

"I read and prayed with the woman and came away. It was little I could do, but I had received something which I have not forgotten to this hour, although I cannot communicate because I cannot comprehend it, since it is of the nature of the illimitable."

Brother and Sister Walter Swihart, of Churubusco, Ind., Make Some Pointed Remarks on the Possibilities of the Church if Her "Ears Were not Dull":—

Appeal after appeal is made in behalf of good works but how dull is the ear that hears not! Not alone from those appeals are we moved to unite with the moving spirit of progress but from a larger sense—a sense of duty. We feel the small possessions we have are not ours to a solely selfish end, but ours to use in whatever noble work the Lord leads good men to open.

As I said above our possessions are small yet we each month lay aside a certain per cent of our income which we in turn remit. Not the hundred-thousand dollar mark not even the million-dollar mark ought to be a burden for us; two or three millions ought to be an easy and delightful task. The spirit which moves us moved us to donate our part of it last year and we can gladly do our part again. Oh, if men of large possibilities might awake to this living question!

Leonora Yates, of Dorchester, Nebr., Gives a Warning to Those not Willing to Give a Tenth to the Lord:

"I must give you some credit," were the words of a sister with whom I had a short time before been talking in regard to giving the one-tenth, "in helping me to see my duty I owe to God about what I should give of the abundance He had blessed me with." She said, "It is real pleasure to give now that I understand."

I wonder if more would not see and understand if the subject of giving (one-tenth) was more advocated. If we would only give the subject more thought. Think how much God has given us, not given, but just lent us to use for a short time. We should be careful not to be selfish, for we are dealing with one who will require an account some day. I once heard a minister at Kathdrun, Idaho, say we steal from God when we keep back the one-tenth. There are so many opportunities to help, so many hearts that are hungering for the Bread of Life, that we might reach if we would but give the Lord what is due Him. Let us be careful not to rob God.

D. P. Hylton, President of Mission Band at Daleville Normal, Reports a Busy Company of Christian Workers:—

The Mission Band of the College, which meets each Sunday evening in one of the recitation rooms was organized about a year ago. The organization was effected after hearing some plans and suggestions from Bro. A. W. Ross, just before he sailed for India. Our membership numbers about a score of young Christian workers, and we are pursuing a course of reading as outlined by the Reading Circle. The books read to the present time are, "Do Not Say," "Modern Apostles of Missionary Byways," "Rex Christus," and "Adoniram Judson."

The Band aims also to look after the students who are not Christians and influence them to accept Christ and live godly lives.

Last winter during the Bible term and

series of meetings the members of our band met each evening to engage in fifteen minutes' prayer meetings before services began. The other students were invited to be present and special prayers were offered in their behalf.

Boys and girls in the community who are not in Sunday school are invited to attend, by a committee, and other mission work is done as opportunity presents. Meetings are held for the purpose of discussing what we have read and talking over mission questions in which the Band is interested.

Cora E. Hostetler, of Bible Institute, Canton, Ohio, Says Their Mission Class Meets Every Two Weeks:—

Our school has opened with good prospects for a successful year's work. The student body is made up of young men and women who feel the need of thorough preparation for life's work, and at the same time recognize the need of God's help while securing it.

The Missionary Society, to press the claims of the mission cause, was reorganized at the beginning of the term. Many new members have joined the society and all are taking hold of the work with interest and enthusiasm.

Our study class meets every two weeks on Tuesday evening. Here many of the important questions of the mission cause are discussed and different fields studied so that all may become more familiar with the work. We are studying "Kept for the Master's Use." Many practical things are presented in a way that impresses each one with the necessity of consecrating our moments, our hearts, our lives, our all to the service of the Master. The Mission Band, whose duty it is to give programs in the surrounding churches, and thereby create a greater zeal for the mission cause, is doing effectual work.

We have great reason to rejoice because of the enthusiastic manner in which our young people are taking hold of the work. It is an evidence that God's Spirit is moving their hearts to cause them to prepare to carry the Gospel to those who have it not.

It seems to us that the sooner we who are in college recognize that we are here through the divine guidance of God, led to this mountain top to prepare to help the multitude, and that there is a divinely imposed stewardship, the better it will be for us, for the church and the mission cause. May our colleges be made a center for missions from which will radiate the mission spirit until the whole church is filled with its power.

Let our motto be: "Work as though all depended upon you and pray as though all depended upon God."

Clara E. Fitz, of Mt. Morris College, Ill., Reports a Recent Meeting of the Mission Society and the Growth of the Work:

"Every member a soul-winner!" The words came forcibly to us when, as a Missionary Society, we listened to the address of Bro. Galen Royer on Sunday evening, Nov. 5. The chapel was well filled, and every one listened attentively to the earnest plea of the speaker, in which he said:

"It is not so much the heathen in which we are now concerned as our own church membership. The church lacks in this that the Spirit is missing. Hearts will not open to the Spirit. We use too many substitutes. Sacrifice is better, or any kind of substitute will answer.

"There is the Spirit of putting the work on the ministers, but there must be individual work for a revival of grace.

"The lack of Christian living, pride, foolishness and indifference, keep us from being soul-winners. Our unsaved neighbor, or roommate outside of Christ does not arouse our concern.

"It is the most inhuman thing not to be a soul-winner. We would not be considered a true citizen of our town if we would not help our neighbor in any of the troubles of life. Can we be considered a soul-winner if we do not help

them to save their souls for eternity?"

Bro. Royer's first and last plea was for the home membership. God awaken the laity! If the church were awake, souls would be won.

Would we save India? Would we save Africa? There is just one way. To give ourselves with the prayer that God will take us and make us meet for His use.

As a society this year we are growing in numbers, and we trust stronger in the purpose to win souls for Christ.

A missionary band has been organized for the coming year, one brother and two sisters. The band purposes calling for more consecrated lives in the work of the Master, young men and women who are willing to sacrifice all that souls may be won. "Truly the harvest is great but the laborers are few."

A. C. Wieand Submits a Catalogue of Interesting Facts Concerning What the Bethany Bible School at 188 Hastings Street, Chicago, is Doing. Surely Every Student is a Worker:—

The Chicago church has three points at which Sunday schools, preaching services and industrial work are carried on. At the each of these places there is also a good deal of house-to-house visitation. At the home church on Hastings St., Sister Lulu Sanger is in charge, and at the Washington Ave., church on the South Side the work is in the hands of Sister Hettie Wampler. Both of these sisters are taking some Bible and teacher-training work in school. To each of them is assigned one of our students as assistant. The work at Van Buren St., since Sister Tempie Sauble Funk has moved to California, has been put in charge of two other students.

These Sunday schools and sewing classes and children's meetings and song services each week open the doors to many homes where the children live and so the way is open for visits there and for an almost unlimited amount of personal work.

In four of these homes also Home Bible Classes have been started, where the student teaches the lessons learned in the regular school classes. There is a call for other classes also as soon as we can find teachers ready for the work.

The other evening Bro. Lauver, who comes in from Batavia on the electric line, had to wait for more than half an hour for his train at the elevated station. He improved the time by making the acquaintance of the station agent; found he would be interested and so repeated to him one of our Bible lessons.

Several of the students are ministers and have appointments out of the city on Sunday. Bro. Anglemyer has organized two Bible classes fully and one more partly in connection with his preaching work. Bro. James Moore in Wisconsin and at Naperville, on the occasion of his visits, finds the people eager for a Bible lesson, responsive and grateful. In Batavia, too, Bro. Lauver has a Bible class on Sunday afternoons, preaching morning and evening.

During the holiday vacation Bro. Hoff is to go to Missouri for a Bible Institute, the writer to Southern Ohio Sunday-school Institute, two of our Brethren and two sisters are also making arrangements for Bible and music classes among the churches at that time.

Another part of the extension work is the evening department. On Tuesday evening there is a class in teacher-training and one in Homiletics. On Wednesday evening there is a lecture on Missions the hour before prayer meeting by Galen B. Royer, and after prayer meeting a class in How to Bring Men to Christ. On Thursday evenings, once a fortnight, Bro. I. Bennett Trout gives us a lesson on Church Government and Polity. On Friday night there are three classes,—first, one on the Life of Christ and then the Teachers' Meeting, followed by a Sunday-school Normal class in connection with the Cook County Sunday-school Association. On Wednesday and Friday evenings the attendance has ranged from 25 to 45, on the

other evenings not so large. The total enrollment of regular day students up to date has been 19. Two have dropped out and about half are not taking full work.

On Monday evening the writer teaches a class in Bible study and Religious Pedagogy at Elgin. During the month of January Bro. Hoff has arranged to give two or three lessons a week on the Doctrine of the Holy Spirit in the church at Batavia. Our special Bible Term is to begin Jan. 2, at the opening of the Winter Term, and continue two, three, four or ten weeks, at the option of those who come.

J. H. Morris, of Manchester College, Ind., Sees Interesting Mission News in College Life Where Others Would Pass by:—

"The world for Christ," is a motto which you would see, if you should go into the Evangelical church at Urbana. How fitting! With this motto constantly before their eyes, the thought before their minds and the world around them, they cannot possibly forget their duty toward their God and their fellowman. Is that your motto? If not, why not? What else is there in this world to live for anyway? The man or woman who lives truly, lives for some one else. Let us each get this into our minds early in life and begin living truly before our race is too nearly run.

The thought of beginning early in life was beautifully put in an essay read in the Bible Society by Sister Nettie Culler: "To be able to do the most work for God, we must begin early in life, that the best part of our life may be used in His service; that the ambitions of youth, the wisdom of maturity and the experience of old age may all be united in furthering His kingdom on earth and saving souls for Christ."

The desire to see the heathen saved shows itself in the following words: "Do we know and realize the spiritual needs of all of the heathen? Do we hear the cry of the heathen who daily bow in helpless ignorance to the block of stone or wood that can neither hear, pity nor save? They are crying for freedom from the bondage of sin. We also were once slaves of Satan, but have been redeemed by the cleansing blood of Christ. We can give them this freedom which they beg so hard for. Will we? . . . The heathen need more than the few tears, prayers and paltry dollars (cents, perhaps) which we give; they need living souls to tell them of Christ and the wonderful salvation He brought and offers to all."

Our work here is moving along nicely this term. Quite a number of new students came in Nov. 6 and 7. We have not been able to learn yet how many of them will be missionaries, but hope that there are several. The members of Our Missionary Reading Circle gave a public program on Sunday, Nov. 19.

The members of the Young Men's Christian Band had the pleasure of listening to Bro. J. J. Anglemyer at their meeting Nov. 7. Bro. Anglemyer was here as a student when this band was first organized. He saw it begin and he saw it since it has grown. Young men have come here, attended it and gone out, carrying with them some of its inspiration and have looked at life from another side. "Eternity alone can reveal the results."

"The Young Women's Christian Band is to be commended for the interest they have created. It is not only an opportunity for each young lady to deepen her own spiritual life, but to wield an influence that leads others to Christ."

On Sunday evening, Nov. 2, the Christian Workers' meeting was in charge of the Volunteer Band. All the speakers (except one) were volunteers.

We are always glad, yea, anxious to hear from those who are out in the field.

Palestine, Ark., Oct. 13, 1905.

Dear Christian Workers:

Our work here is moving along nicely. This has been a very sickly season. The other churches closed their doors but by constant earnest effort we have kept up a

very good attendance. The people here have such low morals that it will be a long time before they will be educated up to the Bible standard. The ministers here do not preach gospel sermons but they preach shouting sermons so as to get the money. Some of the more sober-minded people are beginning to see the light.

Some of our Sunday-school children applied for baptism a few weeks ago but their parents objected. We are praying that they and their parents may all come. We ask an interest in your prayers. The people are busy picking cotton now. They have no time to think of God. We have to go to their homes and talk and pray with them there. I have been to some one's house every day this month except yesterday and to-day, when I was not able to get out of the house. It is the habit of the people here to close the church doors now and to open them again next spring when the weather gets nice and warm.

May God's richest blessings be with you all is the prayer of your co-worker and sister in Christ. Mattie Cunningham.

Dr. O. H. Yereman, of Dahanu, India, Relates an Incident Showing the Ridiculousness of Caste:—

We had a peculiar occurrence in our town the other day, which you may want to use. A Parsee from Bombay was visiting his brother. For some reason or other he threw himself into a large, deep well. A couple of hours afterwards he was missed and search was made for him. His shoes and part of his clothing lying near the well aroused suspicion and his brother ran to the bazaar of our little town and told it to the storekeepers and others who happened to be in the vicinity. A crowd soon gathered at the well and after a number had dived a mitna (fisher-farmer) found the body and pulled it out.

Now the ridiculous part of it is that this mitna's caste fellows put him out of caste on the supposition that he might have drank some of the water while diving which, containing the dead man, was of course defiled (i. e. the water). To get back into caste the fellow had to eat the purification pill, consisting of the seven products of the cow, and give a big feast, consisting mainly of native whiskey, to a large number of his caste fellows.

I am greatly inconvenienced to-day by three wasp stings on my left forearm.

S. N. McCann, of Anklesvar, India, Gives a List of Perplexing Questions Put to a Missionary. Let Those Thinking of Going to the Field Try Answering Them Here at Home:—

In the little village of Gord-Kole about two miles from here we always get a group of interested listeners when we go to preach. A number of our boys and I frequently go out and spend an hour or so in the evening trying to point the people to Christ. We go and sit down on some veranda and commence to sing when the people begin to gather, and until we have sung a hymn or two our interesting group of men, women and children gather around us. Generally, one or two boys lead in a talk about Jesus and true worship. This generally starts questions, some of which can be easily answered, while others become very difficult. Here are a few of the questions that must often be met:

"Who is God? Where is His abode? Has He form? What is sin? Is it not a sin to take life? What is life? A man will slap his hands together and say what do you hear? You answer, sound. What is sound? You answer, a concussion that causes a vibration of the atmosphere. What is the atmosphere? Is it not Spirit and is not Spirit, God? If God is everywhere then he is in that stone, he is in that tree and if we wish to consecrate a stone, a tree or any other object have we not a right to use it realizing that it contains God? Is not all life from God? All life is the same and do you not sin in taking life?

The questions in reference to life are the ones around which most interest generally develops and which call forth most discussion.

If you sin by killing a fly or flea what right have you to try to teach me? Quit

your sins, then talk to me, then I will hear, is their attitude.

These people are religious and their questions are often the vital ones of their religion. To not be able to satisfy them with an answer is to not help them in the least.

A. W. Ross, of Vyara, India, Brings out Forcibly the Position of Woman in India:—

Yesterday was a big day all over India. Concerning this we had a very interesting conversation with our teacher. He is one of those fellows that has not rubbed up against Christianity very much and so is not onto his business so well when it comes to the defense of his own religion. He even is more free than most of the better informed are on exposing the inner working of it. I have talked with several and they will invariably say that the gods are only the place where the One God meets them and they commune with Him, that they have only one God. But when you get out to talk with the more unlearned they will talk about their Ram day, Siva day, Krishna day, Gahnesh day and besides that the many gods, even say that they have 33,000,000 of them. They will own this. Master says that his part of the Brahmans worship Siva and the Bunya people Krishna. And so it goes, every caste and subdivision and even individual has his god and I believe from the way they worship and the way they talk that the large mass of the people never get above the thing created to the Creator. It makes our hearts bleed to know that men, educated men, men that know better, bow down to a god made of metal, wood or stone.

After telling us what would take place, and where, we asked him whether his wife would go and take part in the worship. "Oh, no, women do not go to war and why should she go to worship?" But the facts are that the high caste people do not allow their women to appear in public much. After this he went on to say that "to-morrow every Hindu will worship the things or instruments by which he gets his livelihood. The carpenter his tools, the teacher his books, the tailor his machine, and so on. Also in the morning is the great day to start on any undertaking and in doing that if you meet a widow or a cat that is an ill omen and the enterprise will be a failure." Think of it, a cat and a widow on the same basis! Then we went on to draw him out on the widow question and finally to show him that they had a very bad custom in doing as they do. We had just received a letter from a dear sister who is a widow and seems very happy and getting on well. We showed him the letter. He was astonished at the neatness of it and the fact that it had come so far from a widow, the despised, abused, and the object of disdain by Hindu society. Then we went on something like this. Are your widows happy? "Oh, no!" Why not? "Fate is against them and their lot is hard." Why is their lot so hard? "It was not so till the British government intervened. Then they would burn themselves with their husband." Why did they do this? "Since their husbands had died there was no happiness left for them so they would rather die than live." True, but why would there not be any happiness to them? You see our widows are happy and respected. "Well, they are abused, and made to work so hard, that is the reason." And why have you such a custom? He would not say, but knew that it was so enjoined in their teachings. Then I turned and asked him whether he loved his wife. Yes, he loves her, but does not give her any rights outside of the household. Is your wife happy? "Yes, she is happy." Is your wife happy like my wife? "Oh, no," as if he was proud of the fact or possibly surprised that I would so ask. "Certainly Mada Sahib is much more happy." Master, is it not a fact that you show more respect to my wife than you do to your own? Rather ashamed, he said, "Of course I do." If you were to talk to your wife about America, or about many things

that we can talk about and my wife has as good understanding as we have, would your wife know anything about it? "No, she would not. She does not know anything outside of her household." Don't you think you would enjoy your home more if she were educated like yourself? "Yes, indeed." Here it is. I am made to believe the wife has very little in common with the husband. For social enjoyment he resorts to the association of the men.

Emma Horner Eby, of Jalalpor, India, Tells of "Familiar Voices" Regularly Heard at Their Home:

Occasionally we hear a voice in front of our bungalo which slowly and tremblingly says: "Salaam Bhai, Salaam." And we at once recognize that it is a certain old man who comes periodically to get something to eat.

Every few days "Madam Saheb" is heard in a clear, loud tone at our back door, for a woman has come to sell eggs. Sometimes she has two or three and sometimes a dozen or more.

Then again we hear the voice of a child saying, "Salaam, Mamma," and we at once know that it is Nannie standing at the door. She is ten or twelve years old and has been married three years. Several weeks ago her boy husband became ill and went to the hospital where he receives the attention of the government doctor, but he cannot provide for his little wife, and she is left to beg for food for herself.

And so by hearing the voices of those who come to our door they become familiar to us. When we Christians are in need where do we go for help? Does God hear a voice that has become familiar, or are we so negligent in our coming that our voice seems strange to our Father? Brother, sister, our dear Father does not tire at our oft coming. Let us spend the first and best hour of the day with Him, and may our voice become so familiar to Him that He will hear us even before we speak.

Jesse B. Emmert, of Bulsar, India, Has Had an American Experience in India, Namely, that Boys are not all Adapted to the Same Kind of Industry:—

I want to tell you about a boy who came to us from up country about eight months ago. He said he wanted to go to school and work in the shop half time. We tried him. I put him to helping saw lumber. It was a trying job. He was not used to such work and didn't get much done. I was discouraged with him and told him he had to work more or I could not keep him.

Then he explained more fully about himself. His father left a debt. It fell on the son. The son had nothing with which to pay, so came here with the hope of getting some work. He has some education. We sent him to Bro. Stover, thinking perhaps he could use him in a village school somewhere. He had not been baptized but knew of Christianity, and was favorably inclined. Wilbur decided to give him a chance.

His school is about two miles from Bulsar. He went and came daily from his school. He quickly fell in with the ways of our community and was always found at the services. He seemed to be easily led and influenced by the more self-assertive of the other boys. This was so manifest at times that I was afraid he would hardly amount to much. Only once, that I remember, did he get into any trouble. That time he got into a little quarrel with another boy. It was easily settled. Three months ago he was given a part in the quarterly review of the Sunday-school lessons. He took it gladly and did it well.

During the first week of August Bro. Stover held a series of meetings. This boy was among the first to rise and signify his desire to be a Christian. August the sixth he was baptized with seventeen others.

For some time we have been cherishing the hope of opening up some Sunday schools in the nearby villages. We talked it over and Bro. Stover decided to

go out to see what could be done. The boy told his pupils to come. They came and a kind of Sunday school was opened. Bro. Stover being away, the past three Sundays, I went out. This is what I found: Twenty boys were in their places anxiously awaiting my arrival. As soon as I came in sight they all at once shouted out a hearty salaam with as much of welcome in it as I ever received anywhere. I sat down and had the boys who went with me sing a song. They sang a line then the school pupils sang it after them. Thus they do their singing until they learn the hymns. Ears cultivated in music would suffer considerable while in hearing distance of this singing. The chords are not good. The tones are piercing. The time is not regular. But there is something else in it that sent thrill after thrill of joy through me as I heard it. Twenty heathen boys with some sisters and a lot of mothers singing with zest our Christian songs.

The singing over I talked to them of the love of God, and of how He sent His Son to save us from sin. They listened well, and seemed anxious to learn. And then something else which is pleasing. We knelt in prayer. These twenty boys all bowed with faces to the ground, caps off, and sentence after sentence repeated the prayer their teacher led in. Think of what this means. A heathen village in which the brightest boys are learning to sing and pray. About twenty women stood about listening and approving. Prejudice is breaking down.

A lot of Sunday-school cards were sent to us from America. We give one of these to each person present. Men, women and children alike beg for them. Last Sunday when I went I pulled off a bunch of flowers and took them along. The little girls came running for them. They were as pleased as if they had received a valuable present.

Some time ago we went to another village to hold a meeting. The people were afraid and suspicious. The children would not come near. When we tried to give cards they cried and ran in fear. Why this difference? Much of the credit is due to our young brother who is teaching school there. When he first began to pray in the school there was a storm. He reasoned with the parents and showed them that it was the way God would have us worship Him. In his leisure hours he visited in the people's homes and talked religion. When we proposed having a Sunday school the village was ready. Prospects are quite good for a rich harvest there some day. So Gula, who failed in sawing lumber, is doing a good work in teaching school.

October 6, 1905.

A Word of Encouragement from E. H. Eby, of India, to the Students of McPherson College, Kansas:—

Beloved fellow-students:

As you enter upon the work of a new year of study I cannot refrain from sending you a message of good will and our best wishes for your highest happiness and success. I trust you have come to learn how to live. You are in search of life, the best life, the fullest life of which you are capable.

Our Brahman teacher asked me the other morning how it is that Jesus came to give life and also more abundant life. He said, "If a man has life how can he have more abundant life?" I explained by pointing to the difference between a sick man who has but little life, and a strong man whose life is overflowing with energy. And as in the realm of the physical so is it in the spiritual world of experience. Then he said, "So it means that Jesus leads a man into closer fellowship with God." I said, "That is it." This man's eagerness for truth and his delight in finding it surpass, I dare say, even that of some of you who sit listening to this letter. He has forsaken the idols of his ancestors and is moving out into the new light as it comes to him. God help us all to do the same.

But I wonder what is his conception of fellowship with God? Does he think

of it as we do? And just what do we think it means? He asked me one day why Jesus does not come to India as He did to Palestine and so make Himself known more speedily and effectively. I could only tell him that He had made a perfect revelation of God to the world and that now He is depending upon His followers to carry into all the world this revelation of the good God.

God proposes that this world shall be freed from sin and brought back into a proper relation with Himself. Fellowship with God is to share thoughts and to be identified with His purpose for the world. It is to possess His life and to give it out to one's fellow-men.

"To know Him consists rather in opening out a way
Whence the imprisoned splendors may pass out,
Than in effecting entrance to a Light
Supposed to be without."

It is to be possessed with the divine love for men. David Brainerd said, "When a soul loves God with a supreme love, God's interests and his are become one. It is no matter when, nor where, nor how, Christ should send me, or what trials He shall exercise me with, if I may be prepared for His work and will."

God wants to give us power. Human life was devised by God as a situation in which to train His sons in the friendly use of power. Prayer is the highest form of power. Again Gordon says, "God needs man for His plan. That is the fact that stands out strong in thinking about prayer. God's greatest agency, man's greatest agency, for defeating the enemy and winning men back is intercession. God is counting mightily upon that. And He can count most mightily upon the man who faithfully practices that." Prayer is the greatest outlet of power. There are others: One's personal life, his word of testimony—what he says; then his work—service for the world of men. And there is the power of money, a mighty power it is. In these days money is almost omnipotent. But prayer is the greatest of all. It is widest in its scope of influence, for it reaches to the ends of the earth and exerts its power in the lives of the most remote. It is deepest in its stream of activity, for beneath all external influences operating on the soul it works its silent, but powerful influence. It is highest in its associations, for it reaches to heaven and takes hold of God and His power in redeeming men from the power of sin. It operates on the spirit realm, and uses spirit forces against spirit enemies. God is eager that all his children use this power, and He is trying to train us in the use of it. But can He trust us with this the highest of all forms of power until we have proven trustworthy in the use of lower forms.

Life consists in friendships. The abundant life is that which uses all the God-given powers of intellect, personal influence and possessions, and prayer, in the securing of eternal friendships: which means the extension of the social system called the kingdom of heaven, the chief characteristic of which is brotherhood, and in which every member as a disciple of Christ is a true son of the heavenly Father and a true brother to his fellow-man.

"Our life is not complete if it is shut up within a man's own bosom, or within a man's own neighborhood, or is limited by anything short of the human race." This last sentence is found among many other gems of truth in a little prayer cycle which we use in our Morning Watch. Let me give you a few more. "The man who has known Jesus Christ, and has felt the power of the cross in his heart, is bound by that wonderful blessing never to rest as long as there remains anyone else who has to be brought to Christ." "By the divine method of the world, God trusts YOU, and there is none else to trust, and the silence must be unbroken unless the word of the Gospel comes through you."

May God lead us into the abundant life and into ever deepening fellowship with Himself. Yours in His service,

E. H. Eby.

ACKNOWLEDGMENTS

All things come to Thee, O Lord,
And of Thine own have we given Thee.

Offerings are asked to sustain missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the field labor for a support, the members of the General Missionary and Tract Committee give their services free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment made herewith. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of General Missionary and Tract Committee, Elgin, Illinois.

The General Missionary and Tract Committee acknowledges receipt of the following donations during the month of October, 1905.

WORLD-WIDE FUND.

Kansas—$622.95.

Northwestern Dist., Individuals.
N. I. Sowers, Dunlap, $12.00; D. H. Riddelsbarger and Wife, E. E. Riddlesbarger, $500.00, ... 512 00
Northeastern Dist., Congregations.
Ramona, $17.80; Abilene, $25.46, 43 26
Individuals.
A. Puderbaugh, Ozawkie, $1.00; A. Puderbaugh, Ozawkie, Marriage Notice, 50 cents, ... 1 50
Southwestern Dist., Congregations.
Larned, $40.44; Monitor, $24.75, 65 19
Individuals.
M. M. Ennis, Darlow, Marriage Notice, 50 cents; H. M. Barwick, Marriage Notice, 50 cents, ... 1 00

Pennsylvania—$144.00.

Eastern Dist., Individuals.
Abraham H. Cassel, Harleysville, $100.00; A Sister, Annville, $2.00, ... 102 00
Y. P. S. C. E. of First Brethren Church, ... 1 00
Middle District, Individuals.
A Sister, Huntingdon, $1.00; John S. Hershberger, Everett, $1.00; Geo. S. Myers, New Enterprise, $1.00; A Friend to Missions, Altoona, $1.00, ... 2 00
Southern Dist., Individuals.
L. E. Bushman, Gettysburg, $1.00; J. H. Yost, Waynesboro, $1.00; W. A. Anthony, Shady Grove, Marriage Notice, 50 cents; Wm. C. Koontz, Shippensburg, Marriage Notice, 50 cents, ... 3 00
Western Dist., Congregation.
Johnstown, ... 34 00

Illinois—$94.79.

Northern Dist., Congregations.
Sterling, $2.37; Pearl City, $6.50, ... 8 87
Individuals.
E. B. Hoff, Chicago, Marriage Notice, 50 cents; Minnie Barkdoll, Naperville, $1.55; Sally Kimmel, Lanark, $1.00; Cyrus Miller, Lanark, $5.00; Nelson Shirk, Mt. Morris, $1.00; Lee Boyer, Lena, $25.00; Lizzie A. Rohrer, Mt. Carroll, $2.50, ... 36 55
Sunday School.
Elgin, ... 44 37
Southern District, Individual.
John Arnold, Lintner. 5 00

Ohio—$64.76.

Northeastern Dist., Congregations.
Canton, $22.01; Mohican, $8.80, 30 81
Individuals.
Cyrus Young, Aultman, $2.00; Quincy Leckrone, Thornville, 50 cents, ... 2 50
Southern Dist., Congregation.
Upper Stillwater, ... 7 57
Individuals.
H. M. Blocher, Union, $5.40; Ezra Flory, Union, Marriage Notice, 50 cents; D. P. Sollenberger, Tippecanoe City, $1.00, ... 6 90
Northwestern Dist., Cong.
Lick Creek, $6.05; Portage Church, $8.43, ... 14 48
Individuals.
Sarah A. Smith, Wauseon, $2.00; David Byerly, Lima, Marriage Notice, 50 cents, ... 2 50

North Dakota—$51.50.

Individuals.
Abram Miller, Bowbells, $1.00; John H. Brubaker, Surrey, Marriage Notice, 50 cents; A Brother, Zion, $50.00, ... 51 50

Missouri—$40.24.

Congregation.
Walnut Creek, ... 1 85
Middle District of Missouri, ... 37 39
Southern Dist., Individual.
J. J. Wassam, Peace Valley, Marriage Notice, ... 1 00

Indiana—$26.31.

Middle Dist., Individuals.
A. H. Snoberger, Huntington,

$1.00; Addie Ollinger, Collamer, $2.50; Lucinda Figert, Roann, $3.00; Iva Metzger, Rossville, $1.00, ... 7 50
Southern Dist., Individual.
Levi Winklebleck, Hartford City, ... 5 00
Congregation.
Fairview, ... 12 81
Northern Dist., Individual.
Mrs. D. S. Leedy, Pierceton, ... 1 00

Maryland—$15.80.
Western Dist., Individuals.
Michael Legeer, Eakels Mills, $1.00; Barbara Merrill, Merrill, $3.80, ... 4 80
Eastern Dist., Congregation.
Washington City Church, ... 10 00
Middle Dist., Individual.
C. H. Roop, New Windsor, ... 1 00

Iowa—$11.30.
Northern Dist., Congregation.
Kingsley, ... 5 50
Individual.
S. J. Kepler, New Hampton, ... 75
Southern Dist., Sunday School.
North, ... 3 55
Middle Dist., Sunday School.
Garrison, ... 1 50

Texas—$5.50.
Individuals.
Geo. Marchand, Manvel, $5.00; J. A. Miller, Manvel, Marriage Notice, 50 cents, ... 5 50

Wisconsin—$5.10.
Congregation.
Barron Ridge, ... 2 10
Sunday School.
Ash Ridge, $1.10; Primary Class of Ash Ridge, $1.90, ... 3 00

Tennessee—$5.00.
Individuals.
Mary E. Spangle, Morristown, $1.00; Maggie Satterfield, Dandridge, $2.00; Mollie Satterfield, Dandridge, $2.00, ... 5 00

Nevada—$5.00.
Individual.
Frances May Fisher, Stewart,.. 5 00

Virginia—$4.60.
Second Dist., Sunday School.
Topeco, ... 2 00
Individuals.
A. J. Kagey, Mt. Jackson, $1.00; J. H. Ralston and Wife, Stover, 60 cents; J. H. Dillon, Floyd, $1.00, 2 60

California—$3.50.
Individuals.
J. M. Cox, Lordsburg, $2.00; S. E. Yoder, Hemet, Marriage Notice, 50 cents; Bessie L. Patterson, Sterling, $1.00, ... 3 50

Oregon—$3.00.
Individuals.
Mary E. Brooks, Independence, $1.00; J. H. Kreps and Wife, Independence, $2.00, ... 3 00

Nebraska—$2.00.
Individuals.
A. L. Maxcy, Peru, $1.00; Mrs. Susanna Essam, Beatrice, $1.00,.. 2 00

West Virginia—$1.81.
Individuals.
A. L. Cook, Barnum, $1.00; John W. Hevner, Hosterman, 81 cents, 1 81

Washington—$1.00.
Individual.
J. Harmon Stover, Tekoa, ... 1 00

Arizona—$1.00.
Individual.
Peter Forney, Glendale, ... 1 00

Michigan—$1.00.
Individual.
Mary E. Hoover, Sunfield, ... 1 00

Oklahoma—60 cents.
Individuals.
J. A. Brubaker, Marriage Notice, 50 cents; N. B. Nelson, Hastings, 10 cents, ... 60

Canada—40 cents.
Individual.
Fannie Keffer, Concord, Ont., .. 40

Total for October, ...$ 1111 16
Previously reported, ... 3014 03
Annual Meeting Collection at Bristol, ... 6704 22

Total for the year so far, ...$10829 41

INDIA ORPHANAGE.

Kansas—$58.20.
Southwestern Dist., S. S.
Slate Creek, ... 1 70
Individual.
J. C. Peterson, Galva, ... 48 00
Northeastern District.
Sisters' Aid Society, ... 8 50

Illinois—$5.00.
Northern Dist., Individual.
Addie L. Rohrer, Mt. Carroll, .. 5 00
Christian Workers' Society, Naperville, ... 16 00
Southern Dist., Sunday School.
Primary Class of Woodland, ... 19 32
Reading Circle of Cerrogordo, .. 16 00

Pennsylvania—$44.00.
Middle Dist., Sunday School.
Fairview, ... 16 00
Individual.
C. X., Avis, ... 1 00
Eastern District.
Christian Helpers' Society of Green Tree, ... 11 00
Southern District.
Sisters' Missionary Circle, ... 16 00

California—$32.00.
Christian Workers' Society of Covina, ... 16 00
Individual.
Jacob Witmore, Long Beach, .. 16 00

Maryland—$16.00.
Christian Workers of Washington City, ... 16 00

Missouri—$16.00.
Northern Dist., Congregation.
Wakenda, ... 16 00

Nebraska—$13.32.
Sunday School.
Bethel, ... 13 32

Virginia—$8.50.
Second Dist., Congregation.
Topeco, ... 1 64
First Dist., Sunday School.
Top of Alleghany, ... 6 86

Michigan—$4.00.
Woodland Sisters' Aid Society, 4 00

West Virginia—$3.06.
Second Dist., Individual.
Allen Calhoun, ... 3 06

Colorado—$1.80.
Sunday School.
Rockyford, ... 1 80

Minnesota—40 cents.

Individuals.
Madge Davis, 10 cents; Ollie Davis, 10 cents; Fanny Davis, 20 cents, ... 40

Total for October, ...$ 253 60
Previously reported, ... 1936 96
Annual Meeting Collection at Bristol, ... 79 00
Annual Meeting Collection for Girls' Orphanage, ... 754 61

Total for the year so far, ...$ 3024 17

INDIA MISSION.

Indiana—$43.50.

Northern Dist., Congregation.
Oak Grove, ... 43 00
Southern Dist., Individual.
Selma Weichelt, Indianapolis, .. 50

Ohio—$27.25.

Southern District.
Bethel Missionary Circle, ... 20 25
Northwestern District.
Sisters' Aid Society, ... 5 00
Individual.
John R. Snyder, Bellefontaine, 1 00
Northeastern Dist., Individual.
Mrs. Ellen Fender, Baltic, ... 1 00

California—$15.50.

Congregation.
Oak Grove, ... 12 35
Individual.
Ruth Snyder, Glendora, ... 3 15

Pennsylvania—$14.61.

Middle Dist., Congregation.
Lewistown, ... 4 61
Individual.
A Brother, Huntingdon, ... 5 00
Western Dist., Congregation.
Rockton, ... 4 00
Eastern Dist., Individual.
J. S. Shenk, New Danville, ... 1 00

Colorado—$7.90.

Sunday School.
Rockyford, ... 7 90

Nebraska—$4.00.

Individual.
A Sister in Nebraska, ... 4 00

Virginia—$1.64.

Second Dist., Congregation.
Needmore, ... 1 64

Maryland—$1.00.

Middle Dist., Individual.
W. H. Swan, Beckleysville, ... 1 00

Total for October, ... 115 40
Previously reported, ... 571 98
Annual Meeting Collection at Bristol, ... 8 35

Total for the year so far, ...$ 695 73

BROOKLYN MEETINGHOUSE.

Pennsylvania—$147.79.

Eastern Dist., Congregations.
Springville, $36.16; East Conestoga, $28.60; Coventry, $16.00; Indian Creek, $10.00; Green Tree church, $28.03, ... 118 79
Individual.
A Sister, Annville, ... 1 00
Southern Dist., Congregation.
Waynesboro, ... 28 00

California—$12.50.

Individuals.
Jacob Witmore, Long Beach, $10.00; J. Shank, Conejo, $2.50, .. 12 50

Indiana—$10.54.

Southern Dist., Sunday School.
White Branch, ... 10 54

Illinois—$5.00.

Northern Dist., Individual.
Addie L. Rohrer, Mt. Carroll, .. 5 00

Oregon—$4.00.

Individual.
Jacob and Nancy Bahr, Talent, 4 00

West Virginia—50 cents.

Second Dist., Individual.
Thomas Harrison, Grand View, 50

Total for October, ...$ 180 33
Previously reported, 2388 58
Error in bringing forward July total, ... 1127 17 1261 41

Annual Meeting Collection at Bristol, ... 155 96

Total for the year so far, ...$ 1597 70

CHINA'S MILLIONS.

Indiana—$1.00.

Northern Dist., Individual.
A Sister, Goshen, ... 1 00

Total for October, ...$ 1 00
Previously reported, ... 97 46
Annual Meeting Collection at Bristol, ... 48 50

Total for the year so far, ...$ 146 96

PALESTINE MEETINGHOUSE.

North Dakota—$15.00.

Congregation.
Surrey, ... 15 00

Total for October, ...$ 15 00
Previously reported, ... 44 60
Error in August total, .. 5 00 39 60

Error in bringing forward, October total, 49 88 89 48

Total for the year so far, ...$ 104 48

COLORED MISSION.

Ohio—$19.00.

Northeastern Dist., Cong.
Canton, ... 19 00

Total for October, ...$ 19 00
Previously reported, ... 76 17

Total for the year so far, ...$ 95 17

PHILIPPINE MISSION.

Oregon—$2.00.

Individuals.
Jacob and Nancy Bahr, Talent, 2 00

Total for October, ...$ 2 00
Previously reported, ... 4 00

Total for the year so far, ...$ 6 00

BROOKLYN MEETINGHOUSE FUND FOR OCTOBER.

Iowa.—Geo. H. Allen, $2.55.
Idaho.—Nettie E. Graybill, $1.00.
Indiana.—Laura Driver, $5.00.
Illinois.—Mrs. Anna Myers, $1.00.

Maryland.—Sharpsburg S. S., $4.62; Clara Snyder, $5.00; Anna Downey, $1.00; Elizabeth Roop, $7.00; Katie Downey, $1.00; Helping Hand Society, $7.00; Manor congregation, $30.63.

Missouri.—Mrs. I. N. Taylor, $2.50; Mollie L. Taylor, $2.50; J. H. Fahnestock, $2.00.

North Dakota.—Prudence E. Miller, $5.00.

Pennsylvania.—Summit S. S., $4.80; Indian Creek church, $7.25; G. W. Beelman and class, $1.50; A Sister, $4.00; Israel Sollenberger, $1.00; Ida Hummelsbaugh, $1.00; Mrs. J. B. Brumbaugh, $1.12; Charles King, $4.00; Minnie Howe, $5.00; Samuel Sieber and wife, $5.00.

Washington, D. C.—W. H. Pritchett, $1.00.

Ohio.—Junior Class Nos. 1 and 2, Zion Hill, $6.60; Abraham Minnich and wife, $5.00; Martha Minnich, $5.00; Pleasant View Sisters' Aid Society, $5.00; Margaret Secrist, $5.00; Jesse J. Buckwalter, $2.00.

New York.—Mr. and Mrs. Arthur J. Huges, $10.00; Hans and Hattie Kleiberg, $6.37.

Total for October, ...$ 157 44
Previously reported, ... 1,866 22

Total for the year so far, ..$2,023 66

J. Kurtz Miller, Sec. Bldg. Com.,
5901 3rd Ave., Brooklyn, N. Y.

CORRECTIONS.

In October Visitor S. Bock and Wife should have been placed under Southern Ohio instead of Southern Indiana. In November Visitor under World-Wide Fund $1 should have been credited to C. X. and $1 to Ida Cox instead of $2 to C. X., and the $11 to L. H. Leiter, under Brooklyn Fund should have been credited to Shank Sunday school.

DONATIONS TO THE MINNEAPOLIS, MINNESOTA, MISSION.

Peter and Ida Brubaker, 2524 Fremont Ave., North, Missionaries in charge, received by District Mission Board of Northern Iowa, Southern Minnesota and South Dakota.

Illinois.—H. P. Albaugh, $10; A. F. Wine, $5; S. S. Neher, $2.50; W. A. and F. F. Dull, $1.50; J. N. Goughnour, $1; Ralph W. Miller, $2; Millard Myers, $5; Josephine Royer, 50c; C. O. Dierdorff, 50c; E. L. Metzger, 25c; J. D. Lahman, $20; David George, $20; D. W. Barkman, $10; Joshua Wingert, $10; Sarah A. Myers, $1; Mary Gnagy, $1; Ellen Thomas, $1; Elmer and Ida Price, $1; Charles Hawbecker, $1; Levi Raffensperger, $1; Lydia Raffensperger, 50c; Emma Baker, 50c; Marcus Wingert, $1; Cyrus Suter, $1; D. B. Senger, $1; A. C. Miller, $1; Michael Sollenberger, $1; J. N. Davison, 75c; Ira Lehman, $1; J. E. Wolf, $1; I. J. Trostle, $1; George W. Buck, $5; Oliver Lehman, 50c; Daisy Yeager, 50c; J. J. Zarger, $1; J. S. Riddlesbarger, $1.25; Susan L. Riddlesbarger, $1.; S. H. Wolf, $1; Chilian Buck, $1; A. R. Reiff, $2; S. F. Brubaker, 50c; Martin Brubaker, $1; Henry Roesch, 25c; Mary A. Brubaker, 50c; Eli Bowman, 50c; Lavina Bowman, $1; Everett Brubaker, $1; Lizzie Huber, 25c; Abe Huber, 50c; Cullen Gibson, $1; J. Z. Bechtel, 25c; Enoch Brubaker, 25c; Vinna Brubaker, 5c; David Ames, $1; Lizzie Stowe, $1; Sister Chris Rush, 25c; A. S. Harshbarger, $2.50; Charles Snell, 50c; Michael Flory, 50c; David Neff, 50c; Lyman Blair, 50c; Thomas Vancel, $1; Irvin J. Brubaker, 50c; Isaac Harshbarger, $1; Stella Brubaker, 50c; Joseph Harshbarger, $1; A. A. Neher, 50c; John Brubaker, $1; Asa J. Brubaker, $5; Louise Vaniman, $1; Isabelle Jelf, 50c; Elmer Vaniman, 50c; G. W. and Melva Wrightsman, $1.50; A. Q. and Laura Gibson, $1; Mary Brubaker, 50c; W. M. and Ida Gibson, $1; Javan Gibson, $1.00; Dayton Ohmart, 75c; Ethel Brubaker, 10c; Alva and Maude Beckner, $1; C. R. Collins, 25c; D. L. Heckman, $5; Belle Roberts, 25c; Edith Brubaker, $1; Cleda Brubaker, 10c; Wilber Brubaker, 10c; Milton Brubaker, 10c; Aaron Stutsman, $5; Charles Vaniman, $1.50; S. S. Brubaker, $2; E. H. Brubaker, $2; Enoch Eby, $5; Annie Eby, $1; Annetta Yarger, $1; Mamie Yarger, $1; Mary B. Sandrock, $1; Emma Lutz, 50c; Rosy Shick, 50c; "A Brother," $2; F. W. Farringer, 50c; Susan Bashor, 50c; S. P. Richard, $1; Catharine Studebaker, $4; Henry Farringer, $1; Jacob Lutz, 50c; Sarah Boyer, $2; Joseph Eby, $1; Susie Weaver, $1; Albert Myers, $3; Laura Starr, $1; C. W. Stouffer, $1; Jennie Myers, 50c; Ross Tuell, 50c; J. T. Myers, $2; S. Eisenbise, $2; Thomas McCauley, 50c; Anna Stone $1; Geo. Smith, 50c; W. J. Shick, $1; George Liephar, 50c; H. T. Stees, 25c; Will Eisenbise, 50c; Israel Stees, $1; Ezra Lutz, 50c; Samuel Studebaker and Wife, $20; Kate Boyer, $5; Mary Hintz, $1; Catharine Keltner, 45c; Sarah Blocher, $1; Ester Viola Blocher, 5c; Phœbe Ruth Blocher, 10c; Orpha May Blocher, 1c; Mary Butts, 25c; Philip S. King, 5c; Jacob Delp, 25c; John Shidler, $1; Bessie and Iva Shidler, 10c; H. H. Keltner, $5; Yellow Creek church, $1.71; Daniel Baker, $1; Milton Kuhleman, 25c; Minnie Kuhleman, 25c; Lyman Kuhleman, 25c; August Kuhleman, 25c; Orpah Keltner, 10c; Guy Keltner, 5c; Ellen Finkenbinder, $1; Frank Myers, $3; David Puterbaugh, 50c; Cyrus Miller, 50c; Jacob Arnold, $1; Kate Strickler, 25c; Etta Eisenbise, 25c; Sister I. B. Trout, 50c; Joseph and Jane Arnold, $2; Scott Snively and Wife, $2; Ellen Eckman, $1; Mollie Eckman, 50c; Lanark Aid Society, $5; Joseph Stitzel, $2; Sister Grimes, 25c; Sarah Sword, $1; Sister Smucker, 25c; Cora Boyd, 50c; F. G. McNutt, $1; Frida Plock, 25c; H. W. Filer, $1; Cora Fackler, 25c; Flora Weigle, $1; "A Brother," $2; Sister W. M. Lutz, $1; Eliza Hess, 10c; Bro. Weigle, 50c; Henry Hoy, 60c; William McNutt, 25c; Mary Fiscus, 25c; J. W. Fox, $1; Henry Baum, $1; Andora Knoor, $1; A. F. Knoor, 50c; Sister Harry Flory, 50c; Addie Hawbecker, 50c; Emma Wingard, 50c; M. McNutt, $1; David Rowland, $3; Augusta Royer, 25c; Lydia Flory, 25c; Mrs. Clevidence, 50c; M. W. Emmert, $2.50; David Price, $1; Daniel Kreps, 50c; Art Brayton, 50c; Susan Eikenberry, $1; Addie Henrickson, 25c; Mary Windle, 50c; Lizzie Barnheizer, 25c; Mary Wallace, 50c; Sister Flory, 50c; Kate Bakner, 25c; Lizzie Warble, 17c; Sister J. G. Royer, $1; Sister Louis Miller, 50c; W. M. Felker, 50c; D. S. Cripe, 50c; Sarah Lutz, 50c; Daniel Emmert, 25c; J. P. Holsinger, $1; Mary Royer, $1; Ida Emmert, 20c; J. W. Carr, $1; Clara Carr, $2; Susie Rowland, 75c; Lizzie Shirk, 75c; Barbara Shirk, 25c; Andrew Gigous, $1; Sister Daniel Blecker, 50c; Mary E. Sprecher, $1; Grace Price, 10c; Stella Middlekauff, 50c; Mary Young, $3; Nettie Stein, 50c; Daniel Zellers, $2; Olive Long, 10c; Jennie Harley, $3; Frances Gaf- Sisters' Sewing Society, Silver Creek, $3; fin, 50c; A. L. Clair, $1; W. M. Thomas, $5; Belle Thompson, $1; Agnes Peacock, 50c;

Minnie Replogle, 25c; Nettie Miller, 50c; Hazel Bowman, 25c; Angeline Bollinger, $1; Ephraim Trostle, $1; Sister Stutesman, 50c; M. S. Newcomer, $5; Mahlon Wesner, $1; M. A. V. Butterbaugh, 50c; J. B. Yohn and Wife, $1; Samuel Brantner, $1; John D. Plum, $1; Samuel Plum, $1; Emma Gilbert, $1; Philip Grabill, 50c; F. L. Shepley, 50c; Emma Spickler, 25c; Sister Clemmer, 50c; Emile Canfield, $1; David Gilbert, $1; Ellen Spickler, 50c; Collection, Pine Creek church, $4.23; O. G. Brubaker, $1; B. A. Wolfe, $2; George Masters and Wife, $5; J. G. Schudt, $3; The Louisa church, Lena, $2.30; Collection, Cherry Grove church, $18; Total, $380.37.

Indiana.—Solomon Stricker, $1; Ellen Armey, 25c; Olive Ringler, 50c; John Ulry and Wife, $2; J. B. Miller and Wife, $2; Ephraim Emmert, $1; Clayton Stahley, $1; Banks Light, $1; Henry Peters, $2; Angeline Peters, 50c; Leonard and Ann Peifer, $2: Louisa Whistler, 50c; Bertha Whistler, 35c; J. W. and Lizzie Brown, $2; William and Sarah Kensinger, $1; Nettie Johnson, 50c; Elias and Amanda Blosser, $1; A. K. Kefman, $5; Ira B. Miller, 25c; Rebecca Ingle, 10c; Edward Ingle, 15c; John Ingle, 15c; Charley Ingle, 10c; John Young, 10c; David Ecker, $3; Lucinda Ecker, $1.50; Bessie Ecker, $1; Clara Ecker, 50c; Noble Ecker, 25c; Gilbert Ecker, $1; Fred Ecker, $1; David and Alice Stahly, $1; Geo. and Mary Neff, $1; Isaac and Lucy Shanaman, $2; Sister Weaver, 25c; Lizzie Weaver, 10c; Eva Weaver, 50c; Lavina Marton, 25c; Henry Roose, $1; Katie Roose, $1; Lavina Roose, 25c; Reuben Roose, 25c; Frank Gaul, 25c; Ola Gaul, 25c; Nannie Pippen, 25c; Charles Reed, 50c; Ella Reed, 25c; Jessie and Mary Lehman, $1; C. E. and Martha Nixon, $1; Alfred and Sarah Troyer, $1.50; Dr. J. S. Inks, $2; Jane Babcock, 30c; Rosie Miller, 50c; Mary Strauss, 50c; Frank and Tillie Holderman, $1; Alice Rosenberger, 35c; Mary Young, $1; Ira Kring, $1; Katharine Messimore, 15c; Charles Holderman, 10c; Sister E. J. Swartz, 25c; Portage Church Harvest-meeting Collection, $7.85; Cornelius Davidheizer, $1; Catharine Davidheizer, $1; Alzina Davidheizer, 25c; Elizabeth Tandis, 25c; Aaron and Sarah Overholser, $1.03; Joseph Stump, $1; Lydia Neff, $1; Frank Whitehead, $1.25; Lewis Stouder, 25c; W. M. and Mattie Umbaugh, $1; Valentine Mishler and Wife, $2; Clyde and Emma Kauffman, 70c; Enos and Desaline Mishler, $1; Cora Sheets, 10c; Eliza Mishler, 25c; W. M. and Elizabeth Mishler, 50c; J. H. Bainter, 50c; Sister Stouder, 25c; Sister David Conrad, $2; Solomon Mishler, $1; Ellen Wogoman, 16c; J. B. Miller, 25c; Sam and Jennie Stricker, 25c; Josiah Wartsler, 25c; Elizabeth Wartsler, 25c; Hannah Bros., $1; Alvin Bowser and Wife, 50c; John H. Arnold, $1; John F. Kehr and Wife, 50c; John M. Whitehead, $2; Calvin Cripe, 8c; George Mishler, $1; Lydia Christner, 40c; Sister Noah Kauffman, 50c; Warren and Carrie Mishler, $1; Sister Arilla Bolinger, $1; Urias Sidner, 50c; A. H. Anglemyer, $1; Edward Pippenger, 75c; Joseph Pippenger, $1; D. J. Pippenger, 75c; M. E. Hoke, $1; Amos Sheets, $1; Anna Sheets, $1; Frank Anglemyer, $1; Isophene, Anglemyer, $1; J. J. Anglemyer, $1; Mervin Anglemyer, 50c; Wilber Anglemyer, 25c; Christian Neff, $1; Ephraim Seidner, $2; Kathren Seidner, $1; Christian Stouder, $2; Wm. Stouder, $1; Lizzie Blosser, 50c; David Stouder, $1; David Johnson, $5; Levi and Sarah Newcomer, 50c; Maria Rummel, 50c; J. Frederick, $1; Lydia Frederick, $1; Jesse Frederick, $1; Ethel Frederick, 75c; Fannie Frederick, 75c· Harvey Frederick, 50c; John and Mary Hartsough, 50c; Anna Burkholder, $2; Jeremiah and Emeline Wise, 50c; Samuel Pippenger, 50c; Mary Pippenger, 50c; Mary Pippenger, 25c; Ida Pippenger, 25c; Abraham Michael, $2; Sarah Michael, $1; George and Susan Walters, $1; J. R. Miller, $1; Austin and Rosetta Sponceller, $1; John and Elizabeth Eckert, 50c; John Bolman, 12c; Elsa Bolman, 10c; Monroe Overholser, 20c; Elwood Overholser, 5c; Adelia Overholser, 5c; George Overholser, 50c; Elizabeth Overholser, 10c; Ethel Overholser, 5c; William Overholser, 50c; Viola Overholser, 50c; Daniel and Lula Martin, 50c; George and Lucy Martin, $1; Levi Buss, $1; Vernon Miller, 25c; Nettie Miller, 25c; Hiram Rensberger, 75c; Emanuel Cripe, $1; David Clemerton, 50c; John Overholser, $2.50; Levi R. Miller, $1; Amanda Miller, $1; J. H. Ganger, $2; David Sommers, $1; Annetta Sommers, $1; Allin and Eva Wallace, 50 cents; John Nusbaum, $1.00; A. S. Cripe, $1; Aaron Wallace, $1; Mary Wallace, 50c; Solomon Stutsman, $1; Andrew and Mary A. Ganger, 50c; Levi Nusbaum, $1; Jacob and Lavina Ulery, $2; Frank Priser, $1; David Stutsman, 50c; Hannah Stutsman, 50c; Cyrus Frame, $1; Lee Cosler, 25c; Sister Shulmer, 25c; Isaac Stutsman, $1; Lydia Stutsman, $1; David Bigler, $2; David Myers, $3; Elmina Myers, $2; Etta Frame, $1; Aaron Bigler, $2.50; Martha Bigler, 50c; Judson Swihart, 25c; George Zents, 25c; John Cripe, 50c; John Blough, $1; Albert Rothrock, 50c; William Hess, $1; Emma Hess, $1; Leonard Hess, $1; Moses Martin, 25c; Allen Inbody, $1; John Wagaman, 25c; John J. Cripe, $1; Elizabeth Cripe, $1; Minnie Cripe, 10c; Adam Chubb, 25c; John Hay, $1; Jacob Gorsuch, $3; Sister Weldie, 25c; Mathias Bowman, 25c; Hannah Bowman, 25c; Alexander Miller, $1; Osa Brumbaugh, 50c; Sanford Wallace, 50c; Elizabeth Miller, 50c; Samuel and Lula Miller, 50c; Sarah Gorsuch, 25c; Joseph Yoder, $2.50; Catharine Yoder, $2.50; Fannie Cripe, 10c; J. H. Miller, $1; Hettie Berkey, $5; E. P. Peffly, $1; Anna Peffly, $1; Emma McManes, $1; F. S. and Della Miller, $1; Lula Berkey, 50c; Katie Miller, 25c; Sister Chancie Ganger, 15c; Sister Mick, $1; Sister Keck, 50c; Christian Cripe, 10c; David Cramer, 25c; Abram Strohm, 25c; Sister Selfs, 20c; Sister Sheline, 25c; Sister Bowman, 35c; John Bardon, 25c; Joseph Atland, 50c; Susan Atland, $1; C. C. and Sarah Miller, $1; Jane Pollock, 50c; L. and Ella Bardon, 10c; H. W. Krieghbaum and Wife $10; Katharine Shively, $1; C. W. and Sylvia Bowman, 50c; Lew Overholser, 25c; Priscilla Studebaker, $1; Fannie Cline, 10c; E. C. and Lucy Miller, $1; E. F. Good, 50c; Francis Bowman, 50c; Clara Krieghbaum, 50c; Brother and Sister Whitmer, $2; Maggie Kring, 25c; Clara and Carrie, $1; Wm. Borough, $1; Eliza A. Borough, $1; Samuel Borough, $1; Delia Bolin, 7c; Catharine C. Wenger, $1; C. W. Wenger, $2; Christ. Reasor, 16c; John Smith and Wife, 50c; John Barthel and Wife, $1.25; Joseph Roose, $1; John Felthouse, $1; Albert Kindy, 50c; Wilber Kindy, 50c; Brother and Sister, $4; Joseph Grosh, $1; Lucy Anderson, 50c; Sister Palmer, 10c; C. E. and Mary Knisley, 50c; Katie Knisley, 10c; C. C. Kindy and Wife, 50c; Sister Fred Lammedee, $1; G. S. Shirk, $2; S. S. Cripe, $1; Sarah Cripe, 75c; Edith Cripe, 30c; Hester A. Myers, $1; Thomas Cripe, $1.50; Adam Cripe, $1.50; Frank Phillips and Wife, $1; Benjamin C. Cripe, 50c; Jennie Cripe, 50c; J. R. Cripe, $1; C. R. Myers and Wife, $1; John Weaver, $1; I. L. Berkey, $1; Cornelia Berkey, $1; John Ulery, $1; Chauncey Myers, $2; Jane Boone, $1; Sarah Swartz, 50c; Edith Swartz, 25c; Sister J. R. Brown, 23c; Daniel Lutz, $1; N. B. Heater, $1; Sister J. Wideman;

15c; Solomon Cripe, $1; Katie Cripe, $1; Abram Pletcher and Wife, $1; John A. Miller and Wife, 90c; Levi Hoke, $1; Mary Hoke, 50c; Mary Miller, 25c; Albert Miller and Wife, $1; Lydia Ritche, 20c; Jacob Reiff, $1; Ellen Stutsman, 25c; Sister Arthur Gardner, 25c; Geo. Swihart, 50c; Sister Barringer, 50c; Anna Culp, 10c; Sister Aaron Cripe, 10c; Alvin Cripe, 25c; Minerva Hoover, 10c; Sister M. Moyer, 31c; Esther Hess, 50c; Amanda Knisley, 50c; Mr. and Mrs. Werntz, 50c; Geo. and David Smith, 60c; Reuben Trimmer, $1; Sister Young, 25c; Sister Daniel Ganger, 25c; Sister L. Kertz, 50c; Sister Amsy Cripe, $1; Charles Wertzler, 50c; Benjamin Hershey, 25c; Alexander Miller, $1; Frank Cripe, $1; Sister Albert Eaton, $1; Miranda Teagarden, 25c; Sister Willard Shoup, $1; Sabina Maddlin, $1; Adam Bartmess, 25c; Levi Tully, $1; Allen Cripe, 50c; Francis Warner, $1; Mary A. Wiltfong, 25c; A. J. Miller, $2; Rebecca Geyer, 50c; Tobias Cripe, $1; Daniel Wysong, $2; Ida Keck, 50c; Jeff. Keck and Wife, 50c; Sarah Keck, 50c; John Geyer, $2; Levi Ulery, 50c; Edward Ulery, 25c; Emanuel Landis, $1; Geo. and Anna Peters, $1; Sister Aaron Miller, $1; Catharine Fisher, $1; Sarah Mishler, 25c; Lewis Clipp, $1; Eliza Clipp, 50c; Conrad Leatherman, $1; Susan Leatherman, 27c; Susan Brumbaugh, 50c; Sarah Bridenstine, $1; Nancy Brumbaugh, $1; Isaac Clark, 25c; Margaret Clark, 25c; Addie Brown, 50c; Mary Artz, $1; Margaret Anglemyer, 50c; Mrs. Neff, 15c; Joseph, Hartsough, 50c; Harvey Hartsough, 50c; Alpheus Neff, $1; Carl Whitehead, 50c; Sister Whitehead, 25c; Benjamin Drake, 25c; Jacob Brown, $1; Mary Peters, 25c; James Peters, $2; Sister J. Kirkendorfer, 25c; Charles Snyder and Wife, 50c; Sister D. Neff, $1; Jacob Culler, $1; D. J. Whitehead, $1; Charles Neff, $5; Sister J. Dunmire, 50c; Sister J. Symesma, $1; Henry Neff, $4; Sister J. A. Neff, 40c; Daniel Iffert, 50c; Milton Mishler, 60c; Sister J. Newcomer, 25c; John Frederick and Wife, 50c; Levi Anglemyer, 25c; Emma Huber, 25c; Urbanus Huber, 25c; Moses Wise, $1; Josiah Miller, 50c; Jacob Domer, $1; Sister J. Roose, 25c; Martha Greenawalt, 15c; "A Sister," 25c; Total, $338.38.

Philadelphia.—Sister Geiger, $100.

Minnesota.—J. C. and Sadie Auker, $5.

Michigan.—Lillie Reed, 50c; S. S. Collection, Lake Odessa, $3.15; Total $3.65.

North Dakota.—"A Brother," $2.

Kansas.—Benjamin Ulrich, 50c; Sister G. F. Blonderfield, $1; Total, $1.50.

Maryland.—James W. Beeghly, $1.

Iowa.—Susan K. Powers, $1.

California.—Mary Rowland, 25c.

Grand Total, $833.15.

THE SUPPORT OF NATIVE WORKERS IN INDIA.

(Continued from Page 732.)

the day he goes out to some village to teach or preach. His assistant takes care of the school in his absence. Motie is able to read all the Government readers and will come near to getting a pass to teach under Government, I think. As a teacher of the Scriptures he is very good. His reputation gives him standing before his villagers, as before all others. Motie is a strong, robust looking fellow of about twenty-five or thirty years; has been sick some of late. He is the most optimistic helper under my charge. He feels that one whole district is his (being the only Christian there, though there are 60,000 people), and that it will soon come to the Lord. He has a good wife and one child. Your best gift to him is unceasing prayer for him and us who work with him. As you read this remember that he and his companion are the only two people of 60,000 who may be said to know the Lord at all.

Umtha Uka.

Bro. Umtha Uka, whom you support, is at a village named Machard, near Jalalpor. He is a native teacher of the Scriptures. You would, perhaps, call him a preacher. Our men are hardly well enough prepared to be called by so dignified a title, Moreover, you may recall the name of his village, for mention of it has appeared in the Visitor.

Umtha is a good man, gray haired, though little over forty years of age, is smooth faced, after the native fashion. He has a good wife, named Herkie Bai, and three children. His education and ability goes about to the fifth reader grade in reading. His eyes are not the best, that is, he is a little nearsighted. Dr. Yereman has tried to help him. I think he did the last time. Any news you have for him I will be glad to tell him. He knows no English, however. Pray for him and us all. God will reward you for sacrificing for his support.

Valji Krishna.

It may be interesting to you to know something about Bro. Valji Krishna, who is working for us and for you. He came to the Bulsar Orphanage several years ago. There he was educated in Gujerati and also taught to work. He cooked for us several days once when our cook was gone. He has always been

(Concluded on Page 737.)

ONE OF THE "OCCUPIED" FIELDS OF INDIA.

This map shows the villages in less than one-hundredth of the area of India. Every small spot represents a village with an average population of 363. There are about 1,000 villages in this area of 110 miles square. The large spots represent mission stations. The population of this district is estimated at 4,000,000 souls, for whom there are only 13 mission centers.

(By courtesy of "The Missionary Review of the World.")

THE

TWENTIETH ANNUAL REPORT

OF THE

General Missionary AND Tract Committee

OF THE GERMAN BAPTIST

BRETHREN CHURCH

FOR THE YEAR ENDING

March 31, 1905.

PUBLISHED BY
THE GENERAL MISSIONARY AND TRACT COMMITTEE,
ELGIN, ILL.

General Missionary and Tract Committee.

D. L. Miller, Mt. Morris, Illinois, 1905.
John Zuck, Clarence, Iowa, 1905.
S. F. Sanger, South Bend, Indiana, 1906.
A. B. Barnhart, Hagerstown, Md., 1904.
H. C. Early, Keezletown, Virginia, 1904.

Organization.

Chairman, D. L. Miller, Mt. Morris, Ill.
Vice-Chairman, H. C. Early, Keezletown, Va.
Secretary and Treasurer, Galen B. Royer, Elgin, Illinois.

All correspondence for the Committee should be addressed to its office as follows: The General Missionary and Tract Committee, Elgin, Illinois.

The regular meetings of the Committee are the Monday before the convening of Standing Committee at Annual Meeting, and the 1st Tuesday in November.

OUR MISSIONARIES.

Name and address of missionaries under the direction and support of the General Missionary and Tract Committee, with the year entering the service.

Postage on all letters to those outside of the United States, 5 cents for every half ounce or fraction thereof.

India.

All letters to the following in India should be marked "B. B. Ry."

Berkebile, S. P., Dahanu,.....1904
Berkebile, Nora E., Dahanu,.....1904
Blough, J. M., Bulsar,.....1903
Blough, Anna Z., Bulsar,.....1903
Ebey, Adam B., Dahanu,.....1900
Ebey, Alice K., Dahanu,.....1900
Eby, E. H., Jalalpor,.....1904
Eby, Emma H., Jalalpor,.....1904
Emmert, Jesse B., Bulsar,.....1902
Emmert, Gertrude R., Bulsar, ...1904
Lichty, Daniel J., Anklesvar,.....1902
Lichty, Nora A., Anklesvar,.....1903
Long, Isaac S., Jalalpor,.....1903
Long, Effie S., Jalalpor,.....1903
McCann, S. N., Anklesvar,.....1897
McCann, Eliz. G., Anklesvar,.....1897
Miller, Eliza B., Bulsar,.....1900
Miller, Sadie J., Bulsar,.....1903
Quinter, Mary N., Bulsar,.....1903
Pittenger, John M., Jalalpor,.....1904
Pittenger, Florence B., Jalalpor,....1904
Ross, A. W., Anklesvar,.....1904
Ross, Flora M., Anklesvar,.....1904
Stover, W. B., Bulsar,.....1894
Stover, Mary E., Bulsar,.....1894
Yereman, O. H., Dahanu, ...1903

Sweden.

Vaniman, A. W., Malmö,.....1901
Vaniman, Alice, Malmö,..... 1901

France.

Fercken, G. J., Montreal (Ain),....1899
Fercken, Mrs. G. J., Montreal (Ain), 1899

Switzerland.

Pellet, A., 2 Pont Neuf., Carounge, Geneva.
Pellet, Lizzie, 2 Pont Neuf, Carounge, Geneva.

Annual Report

With a most commendable zeal has the work of missions all over the Brotherhood progressed during the fiscal year which closed March 31, 1905. To God the Father for His blessings, to God the Son for His great love wherewith He loved the world so much as to draw men and women unto Him and to God the Holy Spirit, who has been indeed an Inspirer, Director, Strength and Comforter to those on the field as well as those at home, should be ascribed all praise for what has been accomplished in the Name of Jesus.

THE CARTHAGE, MO., MEETING.

The Carthage missionary meeting was not quite so large in attendance as the preceding year, but the response to the call for an annual offering unto the Lord was more general and liberal, so that there was an increase in the giving of the church. As the years glide by, and the novelty of sentiment and first thought passes away, it is a matter of joy to every loyal member of the church to note the deeper conviction in behalf of missions manifesting itself so strongly. For this we praise the Lord.

The Conference one year ago set apart for the India field the following:

John Milton Pittenger, of Pleasant Hill, Ohio.
Florence Baker Pittenger, of Baker's Mills, Maryland.
Enoch Howe Eby, of McPherson, Kansas.
Emma Horner Eby, of McPherson, Kansas.
Steven P. Berkebile, of Fostoria, Ohio.
Nora E. Berkebile, of Fostoria, Ohio.
Amos W. Ross, of Sterling, Colorado.
Flora M. Ross, of Sterling, Colorado.
Gertrude E. Rowland, of Reids, Maryland.
James William Swigart, of Lewistown, Pennsylvania.

A happier and more promising band never prepared for any mission field. The time for departure was set, the tickets were purchased, when word came that Bro. Swigart had sickened with fever. This news was hardly realized until word again came that very suddenly on October 17, 1904, our brother at the bidding of God departed to the fields of deliverance instead of going to the fields of service in India. No event in the history of missions of the Brethren stirred as much noble sentiment in behalf of missions into expression as this. And while it was disappointing to see our young brother taken when he was so much needed, there is the deeper feeling of joy that God doeth all things well, and that Bro. Swigart could do more good for the cause just now in dying than in living, and hence departed.

Within the year Brother Jesse Emmert, who went to India in 1902, and Sister Gertrude E. Rowland were united in marriage at Bulsar, India, on Feb. 23, 1905.

ELDERS VISITING EUROPE.

The time had again come that a visit should be paid to the churches in Europe and brethren D. L. Miller and I. B. Trout were set apart for this purpose. Bro. Miller was accompanied by his wife; Brother and Sister Berkebile started early for their India field, so as to visit the churches in Europe; Bro. W. R. Miller, of Chicago, and M. R. Murray, of St. Joseph, Mo., were also part of the time in the party. Brethren Miller and Trout visited the churches in Denmark and Sweden, France and Switzerland; found the workers in good health and spirits, and fields about the same as heretofore, and not without problems to solve. The expense of this visit on the part of these elders was small, inasmuch as the brethren were going to Palestine, and they very considerately, in favor of the mission work, asked that only that part of their expense incurred by going out of their route after reaching Europe should be borne by the Committee.

D. L. Miller in India.

Bro. D. L. Miller and wife, and W. R. Miller, continued their journey to India at their own expense, so great has been their interest in the Brethren's missions there. Brother D. L. Miller was much gratified to find the progress manifested in this field and has made mention of the same at different times in his published articles.

W. R. Miller Disabled.

This last winter the Committee in India urged that Bro. W. R. Miller remain and help with the building of bungalows and other buildings during the summer. He consented to a part of the time and began work. But through an accident in building curbing in a well at Bro. D. J. Lichty's home he had a fall which resulted in a broken rib and bruises and strains, which have laid him up for a number of weeks.

Health of Missionaries.

The health of the missionaries has been unusually good during the past year. Sister McCann, who was in the United States on a furlough, one year ago, returned to the side of her faithful and active husband in India. Sister Nora J. Lichty, for whom some have entertained fears, has been through faith and prayer fighting nobly for health again and is making progress. The prayer of a righteous man availeth much before the Lord. If only each member of the church realized how great his help was in this particular, there would be more daily offerings in behalf of those who in this and other lands are going forth in behalf of the work of the church to sustain them in health and strength for the service before them.

A Map of India.

There is constantly a demand for a map of India which shows the stations where our missionaries are at work. We are glad for this interest manifested in the field. The office hopes some time to be able to publish a map showing at least a number of the more prominent stations; but the accompanying map of a small portion of eastern India illustrates the utter impossibility of securing a map that will give the villages so that, as our missionaries reach out, the members at home can follow them. It may be remembered that our missionaries are all located at this time in the western part of India, the farthest being about 200, and the closest about 65 miles north from Bombay.

This map also shows how the "occupied fields" of India are occupied. This is a fair sample of the conditions where our missionaries are at work. It is hard for people living in a land like America with broad prairies, with farms measured by the quarter section, section and upwards, with villages miles apart, to realize the density of population in the thickly-populated parts of India. Study the map prayerfully and carefully and it will be a revelation of India's great needs.

Live-Wire Organizations.

The "Live-Wire Organizations" have done their part well the past year. The support pledged has been forthcoming promptly and from all accounts each one is happy in this close-touch work with the field.

That others may know the meaning of the name let it be known that a "live-wire organization" is one, composed either of Sunday schools of a district, a congregation or congregations of a district, or even an individual who assumes the support of a missionary on the field. The support is sent through the Committee and the missionary sustains the same relation to the work and the Committee as though supported by the Brotherhood,—the only difference being that these organizations can feel that the mission is supported by themselves, and because of this they can lay a stronger claim to direct reports from the field.

Since last year the list has grown considerably. They are as follows:

Sunday schools of California, supporting Sister Gertrude Emmert.

Sunday schools of Middle Pennsylvania, supporting Bro. Jesse Emmert.

Sunday schools of Northwestern Ohio, supporting Brother and Sister Berkebile.

Sunday schools of Southern Ohio, supporting Bro. J. M. Pittenger.

Mt. Morris Sunday school, supporting Sister Sadie J. Miller.

Mt. Morris College Missionary Society, supporting Bro. Daniel J. Lichty.

McPherson church, Kansas, supporting Brother and Sister E. H. Eby.

M. P. Brumbaugh, of Altoona, Pa., supporting Sister Florence Pittenger.

Shade Creek congregation, Pa., supporting Sister Anna Blough.

Botetourt Memorial and Missionary Circle, supporting Brother and Sister A. W. Ross.

Waynesboro congregation, Pa., supporting Sisters Mary N. Quinter and Nora J. Lichty.

Second District of Virginia, supporting Brother and Sister Isaac Long.

Although one year ago Nebraska deposited the money for the support of at least one worker, yet that worker has not been found. The Quemahoning congregation of Pennsylvania, having pledged the support of Bro. W. J. Swigart, who passed to his reward before the sailing of the mission party last summer, is still ready to support a missionary on the field and as such should be counted with the others in the list of live-wire organizations.

Report of the Church at Bulsar for the Year 1904.

During the year we have tried to impress the feeling that Sunday is a day of worship, and that all should be in the morning service. And so it happens that sometimes we have workers together that might the while be out somewhere else preaching to other people instead of sitting in the congregation and listening. But we have felt that the tendency toward looseness in the matter of keeping the Lord's Day, as manifest in a heathen land, could perhaps be met in no better way than to have the feeling strongly established that we must lay all other things aside and come together, every one of us, for the worship and the service every Sunday morning.

The Sunday evening service has taken a second place, and hardly any outside the orphan children attend, but the morning services, the Sunday school and the preaching hours are usually well attended. By the congregational singing of men and women, boys and girls, by the frequent amens to the prayers, by the sometimes lengthy sermons, and by the standing around and talking to each other after the meeting is out, we indulge the hope of strengthening in India the genius of the Brethren church.

Some time in March we decided that the short way out of the collection question would be to pass the basket every Sunday morning. Those who would give had been doing so on pay-day, coming to our dwelling house and putting the amount into a box kept there for the purpose. But the change has been clearly justified, and it is regular with us now. The offering to the Lord has become a part of our morning worship.

The amount of the morning collection for the entire year comes to

$72.55 and a calf. The church has supported one of her own number the entire year, paying him at the rate of $50 a year. Besides this they voted ten rupees ($3.33) for the Gujerat Tract and Book Society. This left a balance in the treasury, which was encouraging to our little congregation. The same brother is being continued during 1905, and, as far as I know, is giving satisfaction.

This brother's work is to visit the villages and talk with the people. Sometimes he gets a hearty welcome, and sometimes not. He is an old man, and does what he can in his way, but he is not equal to what we should like to see him able to do. There are several other men working in the same way. Sometimes they go two by two, and sometimes separately. Their work has not shown much fruit during the year, but we realize that we are in the sowing time, rather than the reaping time, with the populace round about Bulsar. And so we keep on sowing.

Early in the year Sisters Sadie Miller, Mary Quinter and Nora Arnold, while learning the language, began an English Sunday school for such children as would come. Later they made themselves generally useful among the orphan girls. Then Sister Nora took sick, and on her recovery she was married and went with Bro. Lichty to the work in the Rajpipla State. Sister Sadie and Sister Mamie, by the latter part of the year, engaged in visiting the women, from day to day, not too far away from home, so that they could go and come in half days. Taking a native sister with them, they continued thus to do a good work until they left Bulsar, one for Anklesvar and the other to help in the Rajpipla State.

The work of book-seller, supported by the Scottish Bible Society, was not so good as last year. This is mainly due to the continued illness of the brother who works in that capacity, for he had the plague, and when he was about recovered, another member of the family took it, but after long illness he also recovered. They preferred a native doctor to anyone else, so, feeling that a great deal depends on the faith of the patient, we gave them their choice, but never expected either of them to get well. After a long and wearying illness, both recovered, and are now at their work again. The book-seller seems not to have regained his usual strength, however, and his sales are small.

The Bible Society of Scotland supports Bible salesmen here and there, all over India, under the care and supervision of the missionary who may report to them the work done. Thus we have one of our men doing the work under our supervision and paid by the society. Last year's sales were 862 parts of Gospels and one Bible, while this year reached but 480 parts of Gospels, two Bibles and two Testaments.

There is no question about it, the best thing is to get each man into the largest place he can fill, and then let him do his utmost to fill the place. Realizing that we had carpentry at Bulsar and Jalalpor, early in May the

carpenter boys were sent from Bulsar to Bro. Jesse Emmert at Jalalpor. The tailor boys came from there to Bulsar, and the carpentry flourished.

With the same end in view, Bro. Emmert brought his carpenter boys to Bulsar on the first of November, and all the industrial work was given into his charge. At the same time Bro. J. M. Blough consented to take general supervision of the orphanage, with the educational part of it as his particular sphere. In this arrangement each of these two brethren has that work in hand for which he is best qualified, and that he likes the best.

Realizing that those longest on the field should make the first move toward the new and untried parts of the country, and appreciating also that others could care for the orphanage fully as well if not better than we had been doing, Mary and I, after no little prayer, decided to resign the orphanage work with a view of entering the Dang country. I have made one trip to Ava-in-the-Dangs, sixty miles east of the railroad. The place is mountainous, thinly populated, and is said to be unhealthy, but here, within the space of 900 miles, dwell some 25,000 poor, illiterate people who have practically no religion at all! To save these is the task set before us, and to it we joyfully go.

The orphanage work has grown in interest all the year, but we feel since the new management, it has taken on new life. On Nov. 1, a native first-class teacher was engaged as headmaster for the school, he to be teacher for the most advanced class of boys. His pay is $10 a month. He takes a general supervision of the class work, and conducts the regular examinations.

In the headmaster's class there are sixteen bright boys who are, we hope, the material for some of the future workers of the church not many years hence. These boys are in the fifth grade, learn English, and go at the Bible lesson every day with a relish that is pleasant to see. With all the rest of them, boys and girls, they spend half a day in school with their teacher, and the other half day in the industrial work assigned to them.

The carpenter shop has its thirty boys, the weaving department its twenty, the tailors are some ten, while a few are engaged in gardening. The smallest are too little to be thus classified. Six continue going to the Government school in town, and are doing well.

The weaving is all done on hand looms, the boys and girls both weaving such ordinary cloth as is used by the common people in their every-day life. Five of the looms are arranged so as to work with two or more treadles, and several of the boys can weave four-treadle cloth. The total output during the year has been $365, and the cost of yarns $330. With additional cost of securing new machines, paying instructors, etc., the income has not equalled the expense by $250.

The carpentry work is much the same. The expense for tools has not, unto the present, been very much, but working along as best we could, and

economizing all possible, we have not been able to increase speed in production to any degree worth mentioning. The native tools are a discouragement to any one born in a Christian country. The looks of them is enough to weary one out. But the carpenter boys have learned to handle these tools, and to do the work required. In this way they have learned a good lesson. The carpentry income, both here and at Jalalpor for the entire year has been $400. The expense has been $700. I have mentioned Bulsar and Jalalpor together, because part of the carpentry was at Jalalpor, part of the year at both places, and now, at the close of the year, it is all at Bulsar.

When our dear brother, D. L. Miller, and Maijie (Mrs. D. L. Miller), came to us in December, seeing the hampered situation of the industrial work, they advanced $500 for the purchase of machinery, and for general improvements. That this is appreciated goes without saying. We have asked the Mission Board also for a small appropriation to the same end, and expect to ask the Government to give their parental hand an open turn toward us. Since the famine the Government has become very keen on helping industrial institutions, and we feel that we have a right to their assistance. With this help forthcoming, as we feel it will be, and with what we have already in hand, the year 1905 indicates some very great changes, and some very needful ones, for the benefit of the orphans with us at the present time.

Here, too, must be mentioned the fact that the girls are to have a new building, through the generosity of the church at Waterloo, Iowa. It will be called the Waterloo Building, I suppose, and will fill a very seriously long-felt want. Sister Eliza B. Miller is in direct charge of the girls, and we feel that they have grown commendably in stature and knowledge and grace during the year.

As the boys have a half day work and half day school, so the girls. The head teacher among the girls is a young Brahmin who is acquitting himself creditably. The advanced class of twelve girls is a source of joy and hope to us all. A number of the girls took the All-India Sunday-school examination for the first six months of the year, and passed. Boys and girls together, twenty-six passed. The certificates they received from the Sunday-school Union gave them an inspiration for that work which was well worth the effort.

The secular teaching is given into the hands of qualified native teachers, not all of whom are Christians. The scriptural teaching is kept in our own hands. At the close of the year, Bro. Blough was teaching four classes daily, Sister Blough two, and Sister Miller four. The six boys going to the Government School are in for the Bible study the same as the others. These are our Bible study classes, and 100 per cent of our students attend. You will understand, there is no negative choice in the matter.

On the whole, we feel that sentiment is growing, both among our own people and the people who are non-Christian in the town, and we feel encouraged. The other day one of our native brethren was buying a piece of land, just a little piece to build a house upon, and he had, as the custom is, to meet the man before the registrar, and make the exchange there. He had arranged for the money to pay, but did not have it in his pocket, when the registrar asked both if the transfer had been actually agreed upon for so much. Both answered, "Yes, for so much." Then the registrar asked if it had been paid for, or was to be paid for now. The Christian having explained to the non-Christian, from whom he was making the purchase, that he had not the money with him, but at home, the non-Christian told the registrar that the money **had been paid,** and that there was nothing more coming to him. Whereupon, the papers were finally concluded, and the transfer and registry completed. I have not had a better testimony to the growing trust placed in native Christians by other native people.

An incident showing the need of preparation for the work before us, on the part of our native brethren who may come from the lower walks of life, came to my notice the other day. It would be funny, were it not so serious in its misconception of things. The brother in question came to me in all sincerity asking if Jesus had not been born once before. I suggested that he tell me where the reference was. He said it was in Proverbs, that Jesus was born of a cartridge the first time, and in the New Testament that he was born of a virgin the second time. Again I asked for the reference. And then he got Prov. 8: 22, "The Lord possessed me in the beginning of his way," and he said he thought the word translated "beginning of his way" was "carthoos," and "carthoos" was the word for cartridge, therefore Jesus must have been formerly born of a cartridge! He had thought that, arrived at that conclusion, by a process of reasoning! I told him that the Gujerati word was not "carthoos," and that the whole reference was not to Jesus but to Wisdom, and his deduction was incorrect from first to last. And he saw the point.

I think I need not now emphasize what we have often repeated in various reports from the field, that one of our greatest needs is native Christian men and women who can be relied upon, and who love the work. But we can't pick them up walking here and there. Walking here and there are men to be sure, but they are usually not worth the effort. We must, with patience multiplied, take the men who come to Christ through our efforts, and develop them into the workers we need. And this requires two great things in much abundance, **time** and **patience!**

I append a classified report of the work, showing our standing to-day, as compared with previous years. Dahanu is included in these figures, but after this year most probably will be counted separately, as Bro. Ebey has recently been ordained to the eldership.

	1902.	1903.	1904.
1. Deacons,	1	1	1
2. Village schools,	3	9	7
3. Village school scholars,	46	258	229
4. School-teachers—Village,	3	12	8
5. Colporteurs,	1	2	2
6. Paid mission workers,	4	6	7
7. Boys in Orphanage,	104	81	98
8. Girls in Orphanage,	109	140	127
9. Orphans baptized during year,	33	121	34
10. Others baptized during year,	3	12	6
11. Present membership, native,	160	198	248
12. Weddings of the year, native,	2	11	7
13. Deaths of Christians,	1	2	2
14. Disfellowshipped,	0	0	0
15. Went back,	1	1	0
16. Total baptisms to date,	209	245	295

Wilbur B. Stover

General Report for Dahanu, 1904.

We are more and more impressed with the necessity of getting into the villages and into the homes of the people, in order to reach their lives and their souls. It has been our desire, ever since here, to do evangelistic touring, but so far have not been able to be out very much. During the first six months of 1904, I spent 734 hours in dispensary work. Since then our brother, Dr. Yereman, is here quite regularly and I am free for other work.

The dispensary work is a useful means of becoming acquainted with the people and helps to remove their fear and prejudice and to overcome their superstitious belief in charms and sorcery. But so far it is not a success as an evangelizing agency, because we have no place of our own and no suitable place can be rented. We cannot take the low caste man in our dispensary. The medical work can be made a powerful means of reaching the people, but we must have a place of our own. Happily this problem seems to be about solved.

Just one case in the medical department out of thousands, when I was alone:

A little Musselman boy five or six years old, broke both bones of his forearm. I had never seen a fracture treated. Doctor was gone. The father of the boy was gone. The mother called me. What was I to do? I sawed a piece off a bamboo pole, split it into a dozen pieces, tied them together and tied up the arm as well as I could. In a few days the boy tore it all off on account of the itching. I tied it up again, fearing the arm would never be straight, but I am happy to say you cannot tell from simply looking at the two arms which was the broken arm. Not man's skill but God's help! Praise His name!

Our book and Bible seller has done well, selling nine Bibles, nine New Testaments and 625 portions.

While out with the tent we visited over 250 villages. In nearly every place we find interested listeners who, we hope, may become Christians. In Dahanu Taluka are 50,000 people in 133 large villages and over 1,000 small ones. The people are ready for the Word, but you can readily see what a large field it is for one man and three or four natives. The medical work has opened the way into many villages. The way has opened much faster than we have been able to follow up.

Pray for the Seed sown. Yours in Christ, Adam Ebey.

Dahanu, Jan. 13, 1905.

Report of Dispensary.

Under the protecting care of our heavenly Father, the first year of the existence of our dispensary has been completed. The year has not been without its discouragements, neither has it lacked in encouragement and success. For a few months previous to my arrival, Bro. Adam Ebey had commenced giving a few simple remedies to those of the people who came to him for help, so that some beginning had been made. During the first month after my arrival our attendance reached 765 persons, or a daily average of 24¾. However, this year the same month gave us an attendance of 1858, or an average of almost 60 persons a day. For this increase we praise the Lord.

The difficulties in our way were many. Three languages had to be gotten. Being located on the borders of the Gujerati and Marathi fields, and to understand them we had to know their languages. Besides these the Musselmen and the government and railway people use a still different language, the Hindustan. This also we had to pick up. But our greatest trouble has been to get the people that we are trying to reach to come to us for medicine. This special class are the Varleys. The Varley is from the jungle. He has no education. We usually see him coming to town with a load of wood on his head. He gets about two cents for his wood, and as likely as not the money is in the possession of the liquor dealer before he gets out of town. When he gets sick he believes an evil spirit is in him, and for this the white doctor is no good. For other things he may be all right but not for casting out the "bhoot," as he calls it. He takes some chicken or some rice with some money to his "bugget" (semi-religious teacher), who offers it to the god and then produces a string to tie around his arm or leg. Thus the devil is driven out of him. Poor Varley!

We have much to be thankful for in the way of improvements. For the first six months of the year we had Brother Ebey's attic to live in, and his sitting room in which to compound and dispense our medicine. The people stood outside on the road and we handed out the medicines to them.

Now we occupy a small native shop as living place and office. A box of medicines was brought for us from America by Bro. Pittenger and a long-expected box of instruments arrived on Christmas eve.

During the year 15,152 prescriptions were dispensed to 7,999 different individuals. Forty-one surgical operations were performed, requiring the use of an anæsthetic. In this way we have become known far and wide, so that it is no more an uncommon thing to have patients coming twenty-five miles to see us. Compared with the work of other mission dispensaries in India we have again reason to be thankful. In a statistical report of mission dispensaries ours is 34th in a total of 125 different ones reporting. And this is our first year while most of the others have been established many years ago.

Financially we did not accomplish as much as we might have done, because the Brethren thought it not best to charge for medicines. However, from freewill offerings and other means we succeeded in raising 313 rupees. This year the Brethren have consented to let me charge, and now all are asked to contribute money or some other commodity, such as grain, wood, etc., to help support the work. Much needed helpers have also been granted in the persons of Brother and Sister Pittenger, who are now studying the language as well as giving me some help.

Since January we have been carrying on some hospital work. Our building is of grass, but we accommodated fourteen different patients during the first month, and we hope that as the months go by, it may help to increase our influence for spreading the Gospel.

O. H. Yereman, M. D.

Dahanu, India.

Anklesvar Report for 1904.

Early in this year Bro. D. J. Lichty took charge of the orphanage, leaving me free to go into the field. At Ahmode, near Rajpardi, on the third of January twenty-seven Bhils were baptized. On the eleventh we began meetings at Ahmode, preaching from three to five times per day, closed on the sixteenth, fifty-seven being baptized and eighty-four enjoying their first love feast.

On the seventeenth we began meetings at Vulia, closing on the 24th, with forty-six baptisms and a love feast in which one hundred communed. Brother and Sister Stover joined us at the close of this meeting, and on the 26th we were all at Monguch, where we preached daily until the 30th, when thirteen were baptized and a love feast held.

On the first of February commenced meetings at Komersgam, closing on the sixth with council and love feast. Seven were baptized, seventy-five communed and two were disfellowshiped.

On the ninth of February commenced meetings at Komerpoora, and

closed on the thirteenth with forty-six baptized and a love feast. We held one week's meeting at Obolia, closing with a love feast, eleven communing.

On the 21st four men were baptized at Undi. We closed our tour by holding a week's meeting again at Ahurodi; seven were baptized.

Bro. Stover held a week's meeting at Umela, baptizing five women. We returned to Anklesvar and during March had a very serious time with plague, thirteen of our boys dying and some thirty-five leaving.

April was spent in getting things in shape again. The remainder of the year has been devoted to visits to the six out-stations, most of which have been visited once or twice per month. In the latter part of October, while at Undi, I took malaria, which hung on until the last of November. It took twenty days in the hospital to get it broken.

Dec. 16, twenty-eight orphan boys were baptized at Anklesvar and on Dec. 31 one young man was baptized.

Baptisms during the year, 241; deaths, sixteen; disowned, two; letters granted, four; sermons or talks reported by native workers, 4,380 or more; Bibles and scripture portions sold, over 1,000.

In the state part of the time four schools were in operation, part of the time none. At Anklesvar two night schools have been in progress with good success.

The Lord has been good in sparing our lives and in allowing us to be again a united family, though separated most of the year by thousands of miles for the work's sake.

May His guidance be with us all now and evermore.

S. N. McCann.

Feb. 3, 1905.

Report for Jalalpor-Navsori for the Year 1904.

This has been a year of changes and readjustments at Jalalpor Brother Forney and family went home on a furlough, and I was appointed to his place. Later all boys except carpenters and a few general laborers were removed to Anklesvar and Bulsar. Still later the carpenter boys were all removed to Bulsar and the orphanage at Jalalpor closed. In this last change Brother Blough and I were removed to Bulsar and Brother Long given charge of the work at Jalalpor. Because of these changes the field work has suffered some disadvantage for the time being, but only temporarily, since from now on the field will have the advantage of the missionaries' whole time.

Through the entire year we have had five native brethren in the field, doing daily preaching in the villages and towns. They are located in four different stations and aim to reach all the villages round about them.

The most promising branch of our work in the field is that of our

village schools. We now have ten of these. Four were opened this year. There is an average enrollment of about four hundred and forty pupils. These schools are doing much in breaking down heathen superstition and in preparing the minds of the children for Christian teaching. In Bamanval and Machard there is a marked interest as a result of our schools. In each of these villages a Sunday school has been conducted during the past few months. In Bamanval a group of ten or twelve women come every evening to hear our native brother read Christian literature, and talk of our Savior. In Machard the Sunday-school attendance reaches seventy-five. They make the air ring with their Christian songs, and pray reverently enough for heathen children. There are some earnest seekers after the truth in these villages, and some are asking baptism. Brother Long started a Sunday school in another nearby village, but after six weeks it was closed through some caste trouble.

We sell quite a number of song books to the school children, also question and answer books. These are little books setting forth the fundamentals of our religion in simple terms. Because of the schools we always have an open door to these villages and are received as welcome visitors and friends.

We have had two colporteurs at work the greater part of the year. Together they sold 1,994 copies of Gospels, 106 song books, 500 question and answer books, and 1,110 Gujerati tracts. We are glad for this spread of gospel truth.

The other boys all having been removed, the only industry in the orphanage was that of carpentry. We had twenty-two boys at work. Several other boys did their cooking and a few others did general labor about the place. All attended school two hours in the evening. The carpenter work had a measure of success. Usually there was more work on hand than we could get out. We put out during the year about a hundred pieces of furniture, consisting of bookcases, wardrobes, cupboards, extension tables, writing tables, revolving bookcases, office chairs, office desks, various styles of chairs, picture frames, boxes, etc., etc. The total expense for material and wages amounted to rupees 1,126-0-0. The income from sales amounted to rupees 745-9-0. This shows some loss, but no great loss when we remember that in many industrial schools the total outlay is loss, there being no attempt at all to secure returns by sale of manufactured product. We believe in having our boys learn by doing practical work such as they will have to do when they leave our shop. The boys are doing well. Some very well. One seventeen-year-old lad made a revolving bookcase for a missionary in Surat. It was as neat as the one his teacher made for me. As yet our work is all done in the simplest methods and by the crudest tools. We hope to tell of some marked developments during the coming year.

Report for the Jalalpor Church, Year Ending Dec. 31, 1904.

Deacons,	0	Dismissed by letter,	2
Village schools,	10	Removed,	30
Village school scholars,	400	Present membership,	33
Colporteurs,	2	Orphans all transferred.	
Paid mission workers,	5	Deaths,	0
Teachers,	14	Weddings,	0
Number of baptisms,	1	Disfellowshiped,	0
Received by letter,	6	Total baptisms from first,	54

FRANCE AND SWITZERLAND.

An annual report, to figure with others coming from our different fields of activity in foreign lands, and to be read by all our members at home, is expected to give them the progress made during the short period of twelve months, the number of new accessions, of new stations opened, new schools or institutions founded, etc. But those who are really acquainted with Europe and the difficulties one meets here in the acceptance of the self-denying principles of the truth we believe and preach, must not expect "great things" **every year,** nor, we are confident, question the faithfulness of those who struggle and toil to accomplish something—however small it may be—for the Master's cause.

A better and more complete report than the one we can write this year comes from the pen of the brethren who were officially delegated to visit us last fall, and who have already, in the columns of the **Messenger** of Dec. 3, 1904, lengthily described the fields of France and Switzerland, the work already accomplished, and given their impressions of the outlook for the future. On this able and trustworthy article we cannot improve, neither add anything to it!

In the article referred to, Eld. D. L. Miller writes: "In his annual report published in the **Missionary Visitor** (1904) Brother Fercken gives a very full and complete report of the mission, and tells us that the last has been by far the most prosperous year in the history of the work. . . . Bro. F. is hopeful of the future, but we must not look for great results. Faithful, continued effort will bring some measure of success, but not many rich or great men, as the world count greatness, can be induced to accept the self-denying principles of the truth.

"Bro. Fercken is now located at Montreal, a typical French village, some sixty miles by rail from Geneva. Here he has an organized church and has gathered together poor children, eleven girls and one boy in the orphanage so liberally supported by our dear Sister Geiger, of Philadelphia. We were much pleased with what we saw of the children who are under the immediate care of Sister Siebeck. They manifested a kind, loving disposition and seem to enjoy very much the good home provided for them.

With a good home, surrounded by Christian influences, having the truth taught to them, the result cannot be otherwise than good. . . .

"At Geneva, where Brother and Sister Pellet are in charge, the work is also more promising than it has been for some time. These dear people are earnest and zealous workers for the Lord. They speak English, French and Italian, and are thus well prepared for the work. Bro. Pellet is thirty-three years old and his wife several years younger. They have two children and are an interesting family. They are working faithfully under Bro. Fercken's direction and are accomplishing good."

The orphanage here continues to give us much encouragement. We believe that it is in educating the young according to the principles of the truth as we believe and teach it, that we can form receptive hearts and minds which it is so difficult to mould when already formed by priestly education and influence.

Commending ourselves to the continued interest and prayers of the church, we remain, humbly your servant and brother. G. J. Fercken.

SWEDEN AND DENMARK.

Sweden.

By the mercy of God we have been permitted to see the close of another year's work in the Scandinavian field. During the year we had the great joy of a visit from Bro. D. L. Miller and wife, brethren I. B. Trout, W. R. Miller and M. R. Murray, and Bro. S. P. Berkebile and wife. Brethren D. L. Miller and I. B. Trout had been appointed by the Missionary Committee to visit the missions in Europe, which they did to the benefit and encouragement of all with whom they came in contact. Brother Miller gave quite an extended account in the Messenger of their visit to us. Together we visited the churches in Denmark, and attended their District Meeting. After this we continued the journey to Sweden, where we. in company, visited all the places that their time would permit.

Taking the year's work as a whole, we can hardly say that we have made much, if any, progress. In fact the losses in numbers have exceeded the gains. Seven were added by baptism, while there were six expelled and three emigrated to America. Among those who emigrated were Brother and Sister Westergren, who are again located in Washington City. The other is a sister who moved to Chicago, and whose name and address was reported to the workers there, and we trust they have been able to make her feel at home, although that is rather difficult, before they obtain a fair knowledge of the English language. While the gain in numbers has not been what we should like, there have quite a number of new places been opened for preaching, and it is to be hoped that in time there will be fruit as a result.

During the year two ministers in Stockholm were advanced to the sec-

ond degree of the ministry. Another minister at his own request, was relieved of his office. By the combined efforts of the workers in Sweden, 700 meetings were held beside prayer meetings. Collections to the World-wide missions amounted to Kronors 75.18 ($20.32). The "Evangelii Budbarare," our Swedish paper, has been continued during the year and is to be continued during the coming year. We are grateful for the subscriptions we have received from America for the paper. Although the damp, foggy winter climate is not so favorable to our health as we should like, we feel to continue the work until the Lord makes it clear to us that some other course is in line with His will.

We are hoping to get the work on such a basis in the future, that the workers here can prosecute it without the continuous residence of a brother from America.

It is very difficult for one who is acquainted only with the religious conditions as we have them in America to comprehend the conditions as they are in the European countries.

In the first place compulsory military service makes a hard proposition for a people who are opposed to war or learning the art of war.

Secondly, here is the state church, which is found everywhere in the city and country. The people are baptized into it as children, confirmed when fourteen years old, and are expected to go to Communion at least once a year. In America people are either in a church or they are on the outside and they are supposed to know it. Here they are baptized without knowing what is being done, and when they are confirmed, it is about the same as going to school and passing an examination and graduating, and getting some fine presents and fine clothes for the occasion. But as to any real religious significance, for the most of them it is the same or worse than "nol." But the most of them feel no need of anything more in the religious line, and many are really afraid to hear or read anything that would deviate from what they have been taught. It is also said that according to the law and rules it is impossible to remove a state church priest from office on account of improper or sinful conduct in his private life, so long as he carries out the duties of his public office properly. So a man could not be removed for drunkenness or adultery, but if he should neglect to attend to his prescribed duties in burials, marriages, meetings, etc., he might be removed.

While there are many who see that matters are in a bad condition in the state church, they still hold to their baptism, and it is only one here and there who is willing to be baptized again. In some cases persons see the necessity of baptism, and possibly accept of it, but then are soon satisfied to live as they lived before. In this way quite a large per cent of those who have been baptized have been lost to the work. The per cent of these, who see the necessity of baptism, is so small that the result in our work in

the past has been only a few at a place, leaving the membership much scattered. Thus it is not so very uncommon to hold a council meeting with from three to six or eight members present.

Some time ago some members were speaking about a young man who had been in the church years ago, and they referred to a remark he made at that time. He said, "The work is like a fire, it flames up where the fire is fresh, but dies out as the fire moves on." The writer has a number of times written to brethren in America referring to the same condition of things in his observation, but had never heard it expressed so forcibly as that. At many places where people come to meetings in considerable numbers so long as it is something new the attendance dies away so that it is not profitable to continue the meetings there. This condition of things one meets in any country at times, but I have never seen it so marked as in this country.

As our membership in Sweden is almost exclusively among the wage-earning class, the labor union problem is getting more and more difficult, as the unions are gaining in numbers and power. But that condition, no doubt, obtains in the city work in America now, and is becoming more aggravated as time advances.

In studying the past history of our work here, as well as the work of other denominations who are working here, taking into consideration the emigration of members, as it has been and will continue to be, the writer is well convinced that there is no ground for hoping to build up an extensive Brethren church in this country, but the faithful members who are here need to be looked after, and the work prosecuted as opportunity affords with the workers that are in the field. A few faithful workers need to be kept in the field who can give their time to the work, and our missions here can be kept up even if not increased, at a no very great expense.

The following tabulated statement gives an idea of the year's work, with the standing at the close:

	Elders.	Ministers.	Deacons.	Members.	Love feasts.	Baptized.	Expelled.	Moved.	S. Schools.	Prayer Meetings.
Malmö	1	....	2	31	3	1	1	....	1	100
Limhamn	1	....	1	19	1	....	1	2	1	50
Kjeflinge	....	1	1	15	1	....	....	....	....	.....
Landskrona	1	....	....	7	1	5	....	....	1	96
Wanneberga	1	1	1	36	3	....	....	....	....	87
Stockholm	....	2	2	14	4	1	4	....	....	62
Norrland	....	1	....	4	....	....	....	1	....	.....
Total	4	5	7	126	13	7	6	3	3	395

A. W. Vaniman.

Malmö, Sweden.

Denmark.

When Brother D. L. Miller visited Denmark a little over twenty years ago, he reported that the membership was about ninety, which was no doubt correct. Now the membership is seventy-three. A large per cent of the membership are well up in years, and it is only a matter of time when the inroads into the number will be still more felt, unless the ranks can be filled up.

The hope of the church everywhere is in the young. Could the church in Sweden and Denmark have, during all these years, had the usual growth as seen in the church in America, through the children of the membership, we would see quite a different result here to-day. The strict military laws drive away the young brethren, and the result is that the church not only loses them but the increase which could be expected through their offspring. This is one cause of this whole field being so difficult to work and hold up. But there is one thing that is encouraging, and that is, that some of these are in America, and are an assistance to the church there, and eternity alone can reveal the total results of the work here. If we are rightly informed, the Brooklyn mission, which is prospering so nicely, got its start through a brother from Denmark.

At the District Meeting where the American brethren were present, there were some steps taken which it is to be hoped will do something toward pushing forward the work some more. Since the first of the present year, one old brother has passed to the other side, but this does not really belong to this report, except to emphasize the statement above made. During the year there has been a small paper published in Denmark, with Brother C. S. Christoffesen, Sindal, Denmark, editor. This is continued during the coming year. The name of the paper is "Kristelig Tidende." Three have been baptized, and no losses has increased the membership that much during the year. The following tabulated statement shows the work of the year and the standing at the close. Collections for World-wide missions Kronors 33.47 ($9.04).

	Elders.	Ministers.	Deacons.	Members.	Meetings.	Love feasts.	Baptized.
Vensyssel	3	1	2	47	285	2	2
Thy	1	1	2	26	45	1	1
Total	4	2	4	73	330	3	3

A. W. Vaniman, Missionary.

IN THE UNITED STATES.

At the request of the General Board the Arkansas field has passed under the direct supervision of a mission board for that territory. Brooklyn and Chicago will also be turned over to the respective districts in the near future. It is to be regretted that Chicago does not have a report of her own in this annual report and to make up for this omission, it may be said that her progress in accessions, spiritual life, and reaching out into new parts of the city, has far surpassed any preceding year. Her Sunday School Extension work is soliciting the interest of nearly every congregation and the faithful workers in Chicago are much encouraged thereby.

While the mission in North Carolina has continued throughout the year, before this report is made, the station at Seven Springs, North Carolina will have been closed and Bro. Garst and his family removed to other fields of labor.

Brethren's Mission, Brooklyn, New York.

It was May 29, 1892, that Bro. Sveu Jesperson, of Malmö, Sweden, landed in America. Some months later, a few other brethren and sisters from Sweden chose Brooklyn as their home.

When the panic and hard times of 1893-94 struck Brooklyn, this little band of poor Swedish members made an appeal to Bro. D. L. Miller for financial help. Bro. D. L. requested Brother T. T. Myers, of Philadelphia, to see to the supplying of their needs, which he did. In a few months there were several applicants for baptism, and Bro. Christian Hope was asked to spend some time here and preach. So Bro. Hope became the first pastor about Oct. 26, 1894. As time went on, others were sent here to assist in the work. Sister Alice Boone, 1896-1899; J. E. Ullery and wife, 1899-1901; Elizabeth Grater, 1899-1902. The "First Brethren Church" of Brooklyn was organized Oct. 4, 1899, with ten members. On account of the failing health of Bro. Ullery, he resigned, and the General Mission Board appointed Eld. J. Kurtz Miller and wife to take charge of the mission. Bro. Miller and wife took charge of the work Nov. 24, 1901, and at the urgent request of Bro. Miller, Sister Elizabeth Howe was appointed at the Harrisburg, Pa., Annual Meeting in 1902, to assist in the mission work in Brooklyn. The Lord has greatly blessed the consecrated efforts in this promising field, and the outlook for a strong, active Brethren church is quite hopeful.

During the past year there were about 375 different religious services held in the English and Italian languages. The largest attendance at the English mission on the corner of Third Avenue and 59th Street was 285, at the Italian mission, 65. Sunday-school enrollment, including both missions, is towards 300. There were about 975 calls and pastoral visits made. We held two councils, two love feasts, one series of meetings and re-

ceived into fellowship twenty-eight members, making the present membership about 65.

The Sunday-school collections were $182.00; church services, $185.00; Christian Workers' meeting, $193.00; total, $560.00. Of this amount, $17.00 went to the support of an India orphan (Nato Bacher), $26.00 to the Harrisburg, Pa., new church; $10.00 to Baltimore new church; $70.00 towards church and Sunday-school expenses and $25.00 to the missionary collection at the Bristol Annual Meeting. The pressing need is a churchhouse of our own in this city. Surely God has opened up for the Brethren church this promising mission. From this sea port, all our foreign missionaries have sailed and for the most part will sail, as we continue to obey the last words of our Lord—Matt. 28: 19, 20. As these dear missionaries go and come, they need a home among our people the few days they are obliged to stay in New York; hence of all cities where we need a churchhouse it is here.

There is no city which affords us a better opportunity of sending the Gospel to the ends of the earth than this sea port. Is not this opportunity, God's finger pointing out to us, our duty? We ask you to pray much for our work, and as the Holy Spirit moves you—give of the Lord's tenth to push this most noble work. Take up a special offering for us at your harvest or thanksgiving service.

The locating and building committee is: Eld. D. L. Miller, Mt. Morris, Ill.; Eld. A. Barnhart, Hagerstown, Md.; Eld. Jesse Ziegler, Royersford, Pa.; Eld. M. B. Miller, New York City; Eld. J. Kurtz Miller, 5901 3rd Ave., Brooklyn, N. Y.

Colored Mission at Palestine, Arkansas.

Nov. 12, 1903, Eld. James H. May, of Ohio, and the writer, of Indiana, arrived at this place, having been sent by the General Missionary and Tract Committee at the request of a few applicants here.

Eld. May remained here two weeks, during which time he preached five sermons. Nov. 25, Bro. Clark was taken to the liquid stream and there, in the presence of a crowd of witnesses, was "buried with Christ by baptism and rose to walk in newness of life." The next morning Eld. May boarded the train and returned to his Ohio home. He left the battle to us to fight as best we could. We put our trust in God and labored earnestly for the implanting of the whole Gospel into the hearts of the people.

A little Sunday school was kept going, Gospel Messengers and tracts were freely distributed, house-to-house visits were made and the faith and practice of the Brethren church were explained to a host of enquiring ones. Much of Bro. Clark's time was spent in Bible study that he might "show himself approved unto God, a workman that need not be ashamed, rightly dividing the word of truth." He took charge of the work and held

the fort while the writer attended the Brethren Annual Conference at Carthage and made a short visit home.

Eld. May returned July 8, 1904. He labored earnestly. During his stay here five were baptized and two joined by letter, making seven in all. July 17 we met in council meeting at Bro. Clark's home and were organized into a church body with Bro. Clark as minister and myself as treasurer and writing clerk. The meetings closed July 31, and the elder returned to his home the next day.

We continued to work as best we could under the circumstances. Our place of worship was very inconvenient, but we had Sunday school each Sunday, preaching two Sundays of each month, weekly prayer meetings, daily house-to-house visits and distribution of "Gospel Messengers" and tracts. In the month of September a church lot was arranged for, and calls for help were made through the "Gospel Messenger," the "Missionary Visitor," and through personal appeals to congregations. Our call was very favorably responded to. We now have a church building, but it is not completed. To complete the building and furnish it as it should be, will take, at least $235 more. Please be patient with us and help us to raise this amount.

The work is a hard one, yet it is in a prospering condition. It will necessitate faithful, earnest efforts on the part of workers engaged, for a number of years yet, because the doctrines, ordinances and practices, as taught by the Brethren, are new to the people here. They will have to be drawn gradually from their careless, lax manner of living to that of devoted, zealous, spiritual Christians, whose aim it is to please God rather than man.

Mattie Cunningham.

WORLD-

RECEIPTS—

Cash balance from last year,		$ 5,103 37
Keuka congregation, Florida, returned,	$ 60 00	
Pleasant View congregation, Kansas, returned amount once given for Hutchinson mission,	150 00	
Mary S. Geiger, for Orphanage in France,	1,200 00	
Donations from congregations and individuals, including interest on endowment pledges, as reported in the Missionary Visitor,	15,643 38	
Income from endowment and real estate,	16,760 59	
Income from Brethren Publishing House,	9,000 00	
Donated for colored mission in South,	401 62	
Total receipts,		43,215 59
Total,		$48,318 96

INDIA

Receipts—

Cash balance from previous year,		$ 4,788 67
General donations reported in Missionary Visitor,	$ 2,166 63	
Donations for Orphanage reported in Missionary Visitor,	4,140 40	
Donations for native workers,	406 44	
Special support of missionaries, see folio,	2,650 00	
For transmission, to workers from friends,	446 64	
Income from endowment,	89 30	
Received from D. L. Forney, balance reported one year ago,	75 00	
Received from World-wide fund to make up deficit,	7,789 03	
Total receipts,		$17,763 44
		$22,552.11

WIDE FUND

EXPENDITURES—

Donation to Harrisburg meetinghouse (allowed nearly two years ago),	$ 500 00	
Smyrna mission, D. Chirighotis,	37 50	
Annuities,	10,560 26	
Annual Meeting committees, see folio 31,	264 61	
Assistance to State Districts, see folio 31,	5,409 00	
Special mission points in the United States, see folio 31,	3,587 00	
Denmark and Sweden,	4,200 90	
France and Switzerland, see folio 31,	2,897 01	
Deficit in India Funds, see folio 25,	7,789 03	
Church Extension Fund, see folio 26,	794 21	
Brethren Publishing House, see folio 32,	4,422 58	
Book and Tract Fund, see folio 31,	4,849 89	
General Expense, see folio 32,	2,650 29	
Total Expenditure,		$47,962 28
Balance,		$ 356 68

MISSIONS

Expenditures—

D. L. Forney, part of expense home,	$ 80 09		
Support in United States till Jan. 1, 1905,	350 00		
Traveling expenses among churches,	63 85	$ 493 94	
Elizabeth McCann, expense home,	317 50		
Support in the United States,	190 00		
Return expenses,	276 54	784 04	
Mission party, tickets to Bombay and traveling expenses,—			
Mission party, tickets to Bombay,	1,806 71		
Preparation, see folio 32,	501 89	2,308 60	
Support of workers on field to July 1, 1905,		3,544 06	
For missions in general,		4,000 00	
Dispensary,		61 09	
For transmission,		471 64	
Industrial work,		303 23	
Bungalow at Dahanu,		1,200 00	
Forwarded for Orphanage work,		7,500 00	
Forwarded for native workers,		719 00	
Total amount sent to India,			$21,385 60
Balance of cash on hands,			$ 1,166 51

CHURCH EXTENSION FUND.

Receipts—

Balance on hand at beginning of year,			$ 183 21
Donations during the year reported in the Missionary Visitor,		$ 8 97	
Received from world-wide fund,		794 21	
Received on loans from churches,—			
Rockton congregation, Pa.,	$ 50 00		
St. Francis congregation, Ark.,	100 00		
Ft. Scott congregation, Kans.,	140 00		
Parsons congregation, Kans.,	62 36		
Wood River congregation, Nebr.,	92 25		
Grand Valley congregation, Colo.,	50 00		
Kidder congregation, Mo.,	50 00		
Sterling congregation, Colo.,	100 00		
Washington congregation, Kans.,	35 00		
Mt. Hope congregation, Okla.,	50 00		
Turtle Mountain congregation, N. Dak.,	100 00		
Denver congregation, Colo.,	50 00		
Oak Grove congregation, Mo.,	24 00		
Elgin congregation, Ill.,	100 00		
Windfall congregation, Ind.,	10 00		
Golden Springs congregation, Nebr.,	200 00	$ 1,213 61	
Total receipts,			$ 2,016 79
			$ 2,200 00

Expenditures—

Loans made during the year,—		
Spokane congregation, Wash.,	$ 700 00	
Frisco congregation, Mo.,	200 00	
Fruitdale congregation, Ala.,	200 00	
Bowbells congregation, N. Dak.,	500 00	
Fairfax congregation, Va.,	600 00	
Total expenditures,		$ 2,200 00

MINISTERIAL AND MISSIONARY RELIEF FUND.

Receipts—

Balance on hands at beginning of year,		$ 2,662 80
Income from Gish estate,		512 80
Total for the year,		$ 3,175 60

Expenditures—

Elder Samuel Murray, Indianapolis, Ind.,	$ 104 00	
Elder H. P. Hylton, Jerico, Va.,	40 00	$ 144 00
Balance on hands,		$ 3,031 60

GISH TESTAMENT FUND.

Receipts—

Balance on hands at beginning of year,	$ 750 17
Income from sale of books above expense,	87 78
Total,	$ 837 95

Expenditures—

Paper, plates corrected, freights, etc., on getting out new edition by the Publishing House presses (never done before),	$ 167 12
Balance on hand,	$ 670 83

GISH PUBLISHING FUND.

Receipts—		
Balance on hands at beginning of year,		$ 1,173 79
Income from estate,	$ 1,593 28	1,593 28
Total receipts,		$ 2,767 07
Expenditures—		
Books published during the year,	$ 1,660 82	
Travel expense of committee, express, etc.,	3 42	
Postage, etc., on books,	93 81	
Total expenditures,		$ 1,758 05
Balance on hands,		$ 1,009 02

BROOKLYN MEETINGHOUSE FUND.

Receipts—		
Balance on hands at beginning of year,		$ 979 06
Donations during the year,		2,919 32
Expenditures—		
Payment on lot,	$ 2,700 00	
Expense of committee to New York,	4 60	
Refunded to Chas. Hood, entered through mistake,	11 03	$ 2,715 63
Balance on hands,		$ 1,182 75

INTEREST-BEARING FUND.

Receipts—		
Denmark Poor Fund, interest on same,	$ 126 60	
Bills receivable,—loans made,	59,118 72	
Gospel Messenger endowment,	50 00	
India endowment,	500 00	
Payment of real estate placed in loans,	752 36	
Endowment, paid in (both World-wide and Tract),	116,785 24	
Gish estate converted into cash and loaned,	445 09	
Deposited for Brethren Publishing House,	5,000 00	
Total,		$182,778 01
Expenditures—		
Loans made,	$ 71,275 00	
Investment in Publishing House, see folio,	93,000 00	
Denmark poor fund used,	32 87	
Publishing House income used in World-wide fund, see folio,	9,000 00	
House building fund expended,	4,212 65	
Overdrawn cash at beginning of year,	3,674 07	
Total expenditures,		$181,194 59
Balance on hands,		$ 1,583 42

MISCELLANEOUS FUNDS.

Africa—Balance on hands,	$ 192 25	
Donations during the year,	34 25	$ 226 50
China's Millions—Balance on hands,	$ 857 54	
Donations during the year,	107 82	$ 965 36
Japan—Donations during the year,		$ 35 80
Philippines—Balance on hands,	$ 45 65	
Donations during the year,	16 75	$ 62 40
Porto Rico—Balance on hands,	$ 178 15	
Donations during the year,	$ 3 08	$ 181 23
Southern Native White—Donations during the year,		$ 19 23
Australia—Donations during the year,		$ 15 00

South America—Balance on hands,	$ 8 00	
Donations during the year,	36 44	$ 44 44
Next Mission Field—Donations during the year,		$ 3 00

SPECIAL SUPPORT FUND.

California.

Receipts—		
Balance on hands at beginning of year,		$ 260 00
Donated through Secretary, Wm. M. Platt,	$ 285 00	
Through Susie Forney,	13 00	298 00
Total,		$ 558 00
Expenditures—		
Support of Mrs. Gertrude R. Emmert to July 1, 1905,		$ 125 00
Balance on hand,		$ 433 00

Middle Pennsylvania Sunday Schools.

Receipts—		
Donated through Irvin C. VanDyke,	$ 150 00	
Donated through M. C. Swigart,	250 00	$ 400 00
Expenditures—		
Support of Jesse Emmert to July 1, 1905,		$ 275 00
Balance on hand,		$ 125 00

Mount Morris College Missionary Society.

Receipts—		
Balance on hands,	$ 26 40	
Donations through Treasurer,	250 00	$ 276 40
Expenditures—		
Support of D. J. Lichty to July 1, 1905,		$ 125 00
Balance on hand,		$ 151 40

Second District of Virginia.

Receipts—		
Balance on hands at beginning of year,		$ 106 60
Barren Ridge congregation, J. M. Kagey,	$ 17 25	
Beaver Creek congregation, H. G. Miller	75 00	
Cooks Creek congregation, J. M. Kagey,	100 00	
Elkrun congregation, J. H. Ralston,	25 00	
Flat Rock congregation, J. M. Kagey,	48 95	
Greenmount congregation, S. L. Bowman,	100 00	
Linville Creek congregation, J. M. Kagey,	65 55	
Middle River congregation, W. D. E. Crickenberger,	40 00	
Mill Creek congregation, C. E. Long,	72 55	
Mount Vernon congregation, J. F. Loving,	30 00	
Nokesville congregation, I. A. Miller,	15 00	
Pleasant Valley congregation, D. A. Cline,	55 10	
Sangerville congregation, A. J. Miller,	50 00	
Woodstock congregation, J. M. Kagey,	24 00	
Chas. B. Gibbs, Bolar,	5 00	
Lizzie N. Grim, Timberville,	5 00	
Total receipts,		$ 728 40
Expenditures—		
Support to I. S. and Effie Long to July 1, 1905,		$ 250 00
Balance on hands,		$ 585 00

Shade Creek Congregation, Pennsylvania.

Receipts—		
Donation during the year,		$ 250 00
Expenditure—		
Support to Sister J. M. Blough to July 1, 1905,		$ 125 00
Balance on hands,		$ 125 00

Northwestern Ohio Sunday Schools.

Receipts—		
Donation during the year,		$ 500 00
Expenditure—		
Support of Steven and Nora Berkebile to July 1, 1905,		$ 250 00
Balance on hands,		$ 250 00

Southern Ohio Sunday Schools.

Receipts—		
Donation during the year,		$ 125 00
Expenditure—		
Support of J. M. Pittenger to July 1, 1905,		$ 125 00

M. P. Brumbaugh, 200 Chestnut Ave., Altoona, Pa.,

Receipts—		
Donation during the year,		$ 125 00
Expenditure—		
Support of Florence Pittenger to July 1, 1905,		$ 125 00

Waynesboro Congregation, Pa.

Receipts—		
Balance on hand,		$ 393 37
Donations during the year,		462 88
Total,		$ 856 25
Expenditure—		
Support of Mary Quinter and Nora Lichty to July 1, 1905,		$ 250 00
Balance on hand,		$ *606 25

*In addition to above balance there is $32.71 credited to India General Fund which should be placed in this fund.

Mount Morris College Sunday School.

Receipts—		
Donations for 1904	$ 250 00	
Donations for 1905,	250 00	$ 500 00
Expenditures—		
Support for Sadie Miller for one and one-half years, up to July 1, 1905,		$ 375 00
Balance on hands,		$ 125 00

Nebraska Mission Fund.

Receipts—		
Balance on hands,		$ 329 31
Bethel Sunday school, several donations,	$ 43 40	
Bethel congregation,	55 50	
C. H. Price and wife, Pickrell,	10 00	
Grace Miller, Pickrell,	5 00	
A. D. Sollenberger, Pickrell,	5 00	

G. M. Lauver, Pickrell,	20 00	
Edith and Amanda Buck, Mary Kessler, and J. E. Young and wife, each $1.00,	4 00	
Total,		$ 142 90
Balance on hands,		$ 472 21

Young People's Missionary and Temperance Society of Huntingdon, Pa.

Receipts—	
Balance on hands,	$ 137 66
Donated through Hannah M. Jennings,	192 75
Total,	$ 330 41
Expenditure—	
Support of J. M. Blough to July 1, 1905,	$ 125 00
Balance on hand,	$ 205 41

McPherson Congregation, Kansas.

Receipts—	
Donations during the year, through F. A. Vaniman,	$ 250 00
Expenditures—	
Support of E. H. Eby and wife to July 1, 1905,	$ 250 00

Botetourt Memorial Missionary Society, Va.

Receipts—	
Donations through J. W. Shaver,	$ 250 00
Expenditures—	
Support of A. W. Ross and wife to July 1, 1905,	$ 250 00

STATEMENT OF THE CASH.

World-wide fund,	$ 356 68
India fund,	1,166 51
Special Mission funds,	1,552 96
Miscellaneous funds,	5,995 26
Special support funds,	3,078 27
Interest-bearing funds,	1,583 42
Total cash,	$13,733 10

CHICAGO DISPENSARY AND PROPERTY.

Receipts—		
Income from Dispensary,	$ 2,634 89	
Rents from building,	233 85	
Total income,		$ 2,868 74
Expenditures—		
Taxes, repairs, etc.,	$ 68 79	
Dr. VanDyke, salary, $ 780 00		
Dr. VanDyke, part time 55 per cent, part time 60 per cent of earnings of Dispensary, 1,086 00	1,866 00	
Six per cent on capital invested passed to income account, World-wide Missions,	211 59	
Passed to real estate account to decrease investment,	722 36	
Total expenditures,		$ 2,868 74

ASSISTANCE TO STATE DISTRICTS.

Arkansas,	$ 867 00
California,	200 00
Iowa, Middle District,	300 00

Kansas, Northeastern,	450 00	
Kansas, Northwestern,	300 00	
Kansas, Southwestern,	300 00	
Maryland, Eastern,	892 00	
Nebraska,	150 00	
North Dakota,	300 00	
North Carolina,	300 00	
Oklahoma,	450 00	
Oregon,	700 00	
Texas,	200 00	
Total to folio 25,		$ 5,409 00

SPECIAL MISSION POINTS.

Brooklyn—		
Rent for English Mission quarters,	658 00	
Rent for Italian Mission quarters,	210 00	
Support for worker, Elizabeth Howe,	240 00	
Doctor bill and funeral expenses of Dwight L. Miller,	90 00	
Fuel and gas,	124 00	
Living fund, J. Kurtz Miller and family,	441 76	
Total from Board,	$ 1,763 76	$ 1,763 76
Donated direct and used,	90 00	
	$ 1,853 76	
Chicago—		
Pastor's support, E. B. Hoff,	$ 660 00	
Stationary,	3 40	
Expense of Committee,	18 56	
Support of sisters in children's mission,	215 00	$ 896 96
Florida Mission,		$ 5 50
North Carolina Mission, N. N. Garst,		$ 480 78
Colored Mission at Palestine, Arkansas—		
Mattie Cunningham, 12 months,	$ 240 00	
David C. Clark, 8 months,	200 00	$ 440 00
Total to folio 25,		$ 3,587 00

FRANCE AND SWITZERLAND.

Support for G. J. Ferckén,	$ 950 00	
Assistant workers, rents, travel expenses, repairs,	922 01	
Orphanage,	1,025 00	
Total expenditures to folio 25,		$ 2,897 01

ANNUAL MEETING COMMITTEE.

Auditors for Publishing House and Committee's books,	$ 102 32
Tract Examining Committee,	25 00
Sunday-school Committee,	76 78
Committee* to Eastern Pennsylvania,	44 45
Committee* to Western Pennsylvania,	16 06
Total carried to folio 25,	$ 264 61

*Part of each Committee reported expense after books closed last year and before Annual Meeting. Hence account appears here as it does.

BOOK AND TRACT FUND.

Expense of Tracts published during the year,	$ 444 26
Rebate on endowment interest paid,	528 60
Books and periodicals for office use,	18 45
The Gospel Messenger for missionary purposes,	1,437 80
Expense of publishing Missionary Visitor,	2,400 70
Miscellaneous,	20 08
Total carried to folio 25,	$ 4,849 89

GENERAL EXPENSES.

Traveling Secretaries,—			
H. C. Early,	$ 52 20		
Jesse Ziegler,	206 19		
I. D. Parker,	30 35		$ 288 74
Committee's traveling expenses to meetings,			$ 185 15
Salaries,—			
Galen B. Royer, Secretary and Treasurer,	$1,200 00		
Clyde Bates, Stenographer,	415 00	$ 1,615 00	
Stationery,		146 34	
Postage,		232 85	
Office supplies,		74 43	
General unclassified,		32 78	
Premium on Guarantee bond,		75 00	
		75 00	$2,176 40
Total to folio 25,			$ 2,650 29

BRETHREN PUBLISHING HOUSE.

Insurance,	$ 422 18	
Taxes,	616 95	
General Repairs and changes,	3,383 45	
Total to folio 25,		$ 4,422 58

PREPARATION EXPENSE OF MISSION PARTY TO INDIA.

E. H. Eby and wife,	$ 69 00	
A. W. Ross and wife,	132 18	
J. M. Pittenger and wife,	110 75	
Gertrude Rowland,	85 00	
Steven Berkebile and wife,	97 22	
J. W. Swigart,	7 74	
Total to folio 25,		$ 501 89

DONATIONS TO ENDOWMENT.

The number preceding the post office in this corresponds to the number on the receipt sent to the donor and now held by him. In this method the donor is assured that his money is properly accounted for, and others do not know who he is.

Balance of last year from World-wide, see last year's report on page 274,	$219,509 83
Balance of last year from Book and Tract, see last year's report on page 274,	23,550 68
Invested in Publishing House, see last year's report on page 286,	84,010 24
Total Balances,	$327,070 75

Pennsylvania.

1236 McClellandtown,	$2,000 00
1237 McClellandtown,	1,000 00
1238 Unionville,	100 00
1244 Welsh Run,	2,500 00
1324 Waynesboro,	300 00
1325 Upton,	200 00
1356 Blain,	100 00
1425 Mattawana,	290 00
1428 Waynesboro,	300 00
1439 Mercersburg,	50 00
1503 New Enterprise,	100 00
1504 New Enterprise,	100 00
1505 Yellow Creek,	100 00

1506	Uniontown,	4,000 00	
1511	Martinsburg,	100 00	
1534	Somerset,	20 00	
1640	McClellandtown,	6,000 00	
1666	Richland,	200 00	$17,460 00

Indiana.

1242	Ligonier,	$4,000 00	
1272	Albion,	10 00	
1552	Middlebury,	10 00	
1557	Goshen,	5 00	
1595	Ladoga,	25 00	
1606	River,	20 00	
1645	Elkhart,	100 00	$ 4,000 00

Illinois.

1169	Naperville,	$ 25 00	
1359	Elgin,	30 00	
1507	Franklin Grove,	3,000 00	
1533	Hudson,	50 00	
1544	Franklin Grove,	20 00	
1556	Franklin Grove,	500 00	
1602	Elgin,	50 00	
1648	La Place,	100 00	
1719	Cerrogordo,	125 00	
1726	Naperville,	100 00	$ 4,000 00

Ohio.

1182	West Liberty,	$ 500 00	
1289	Canton,	300 00	
1308	Middle Branch,	800 00	
1371	Lattasburg,	50 00	
1378	West Cairo,	50 00	
1547	Williamstown,	100 00	
1569	Roseville,	300 00	
1643	Dayton,	20 00	
1644	Alvada,	100 00	
1723	Greenville,	20 00	
1724	Roseville,	10 00	$ 2,250 00

California.

1451	Tropico,	$2,000 00	
1720	Inglewood,	20 00	$ 2,020 00

Michigan.

1622	Berrien Springs,		$ 1,000 00

Kansas.

1203	Conway Springs,	$ 500 00	
1381	McPherson,	25 00	
1702	Caldwell,	400 00	$ 925 00

Virginia.

1273	Broadway,		$ 500 00

Iowa.

1190	North English,	$ 300 00	
1284	South English,	50 00	

1532 Fredericksburg,	50 00		
1539 South English,	50 00	$ 450 00	
Total receipts,			$ 32,775 00
Total World-wide endowment to date,			$359,845 75
Gish estate paid in,			46,101 03
India endowment,			1,550 00
Total of mission endowment,			$407,496 78

INDIA ENDOWMENT.

Balance of last year reported on folio 274,	$ 1,050 00
1181 West Liberty,	500 00
Total,	$ 1,550 00

ENDOWMENT BY STATES.

Illinois,	$146,854 26	
Pennsylvania,	47,784 40	
Ohio,	43,928 00	
California,	42,286 58	
Iowa,	39,391 00	
Indiana,	39,169 94	
Kansas,	15,919 16	
Maryland,	14,982 03	
Virginia,	7,536 50	
Missouri,	5,293 00	
Michigan,	1,120 00	
Nebraska,	440 00	
West Virginia,	188 00	
Oklahoma,	45 00	
Idaho,	30 00	
District of Columbia,	22 50	
North Dakota,	20 00	
Alabama,	6 00	
Unclassified,	1,430 41	$406,446 78
Balance India Endowment,		1,050 00
		$407,496 78

GOSPEL MESSENGER ENDOWMENT.

Balance of last year reported in folio 279,		$ 1,725 00
Iowa.		
1191 North English,	$ 25 00	
Illinois.		
1542 Polk,	$ 25 00	50 00
Total,		$ 1,775 00

ASSETS.

Cash on hands,	$ 13,733 10
Interest-bearing funds,	333,007 99
Brethren Publishing House,	93,000 00
Real estate,	49,004 25
Estimated value of Gish estate, not included in interest-bearing funds,	7,500 00
Value of real estate above investment,	2,500 00
Church extension,	8,085 81
Total assets, March 31, 1905,	$506,831 15
Total assets, March 31, 1904,	479,211 31
Increase,	$ 27,619 84

STATEMENT OF LEDGER APRIL 1, 1905.

Cash on hand,	$13,733 10	

WORLD-WIDE FUND.

228 Amount on hand,		$ 356 68
(Cash 356.68.)		

CHURCH EXTENSION.

230 The fund,		$ 8,085 81
231 Church Extension bills receivable,	$ 8,085 81	

INDIA FIELD.

235 Orphanage fund,		$ 1,166 51
(Cash $1,166.51.)		

SPECIAL MISSION FUNDS.

236 Africa,		$ 226 50
238 China,		965 36
238 Japan,		35 80
240 Philippines,		62 40
241 Porto Rico,		181 23
241 Southern Native White,		19 23
241 Australia,		15 00
242 South America,		44 44
242 Next Field,		3 00
(Cash $1,552.96.)		

MISCELLANEOUS FUNDS.

218 Gish Testament fund,		$ 670 83
259 Gish Publishing fund,		1,009 02
239 Brooklyn meetinghouse,		1,182 75
239 Meetinghouse for colored people of Palestine, Ark.,		101 06
226 Ministerial and Missionary Relief fund,		3,031 60
(Cash $5,995.26.)		

SPECIAL SUPPORT FUND.

260 California Sunday schools,		$ 433 00
261 Middle Pennsylvania Sunday schools,		125 00
262 Mt. Morris College Missionary Society,		151 40
263 Mt. Morris College Sunday schools,		125 00
264 Nebraska,		472 21
266 Second District of Virginia,		585 00
267 Shade Creek congregation, Pa.,		125 00
267 Northwest District of Ohio,		250 00
269 Antietam congregation, Pa.,		606 25
270 Young People's Missionary and Temperance Society, Huntingdon, Pa.,		205 41
(Cash $3,078.27.)		
243 Brethren Publishing House,		$ 15,000 00
243 Brethren Publishing House, Investment,	$ 93,000 00	
244 Denmark poor fund,		2,323 88
245 Endowment bills receivable,	333,007 99	
246 Gospel Messenger endowment,		1,775 00
247 India endowment,		1,550 00
248 Brethren Publishing House reserve,		30,000 00
249 Real estate,	49,004 25	
250 World-wide endowment,		359,845 75
255 P. A. Moore property,		20,000 00
258 Gish estate,		46,101 03
(Cash $1,583.42.)		
	$496,831 15	$496,831 15

THE BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS. April, 1905.—(Looking towards Southwest).

ENTRANCE ON STATE STREET.

THE BRETHREN PUBLISHING HOUSE.

There are various factors in the growth of the Brethren church to-day that call forth deep interest, and the prosperity of which causes a well-deserved feeling of pleasure and satisfaction; but perhaps in none of these is the interest so great, the influence so far-reaching, and the support so general as in the publishing interests owned and controlled by the Brotherhood through the General Missionary and Tract Committee since April 1, 1897.

It is not necessary to relate its proportions when the church first received the property. It was a fine investment for the stockholders and in it the foundations were well laid for the present prosperity. It will be a long time before another set of a few brethren and sisters will have as good an opportunity to donate funds that will accomplish as much as those few who contributed the $50,000 which brought the publishing interests fully into the hands of the church.

To-day it is hardly possible to find a member of the church who does not see and know that the church owning its publishing interests and the mission work receiving the income, has been a great blessing. On every hand there is a common interest, now brotherhood wide, which deserves some consideration and it is the purpose of this report to give somewhat in detail some facts about the Publishing House. In doing so, the reader will be taken through the building as though he were paying the place a visit.

But before entering the building, note a view of the whole plant. This was taken from the roof of a two-story building northeast from the property. To the back of the building will be seen the Chicago and North-Western Railway right of way. All of the entire block lying east of this railroad, fully two-thirds of the block, belongs to the General Missionary

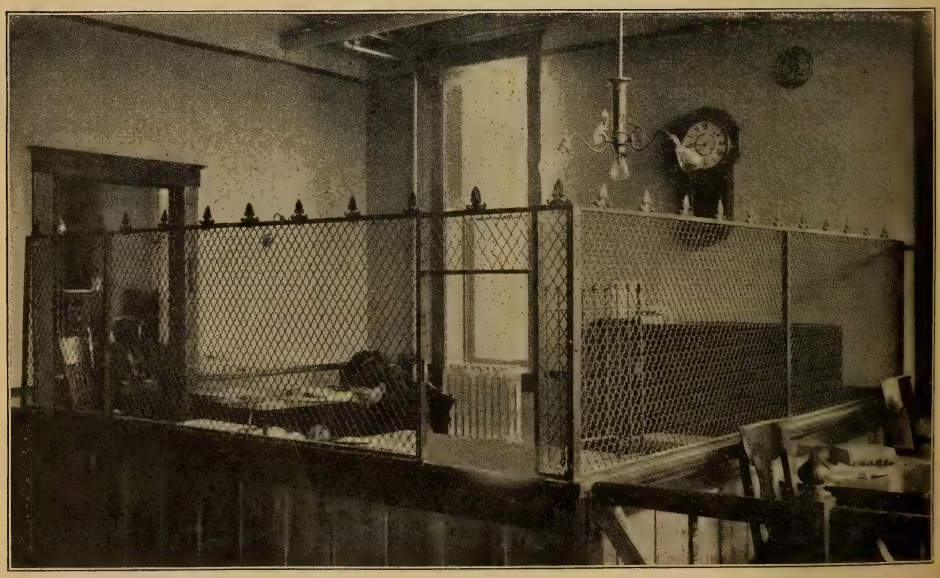
and Tract Committee. To the north of the building is 214 feet by 207 feet now unoccupied and held for the future growth of the plant.

The front is forty-eight feet wide and three stories high with a basement underneath. Forty feet back the north wall sets in, making the rest of the structure only thirty-six feet wide. The entire length is one hundred sixty feet. The floor space of the entire building is 23,280 square feet. The three-story part was built in 1899 and the four-story, with the power room adjoining, in 1904.

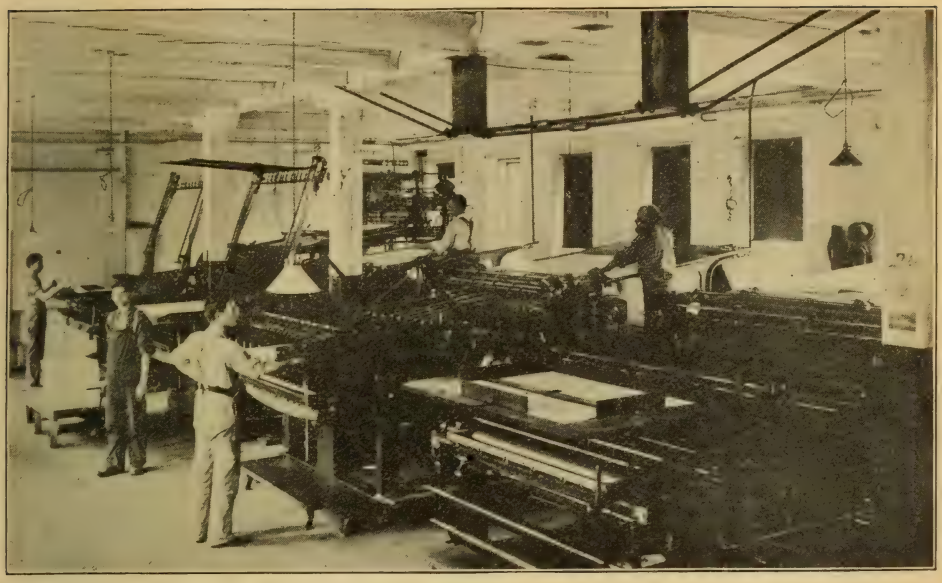
The grounds cost	$11,000
The stock company was bought out for	50,240
The building as it stands with power-equipment,	31,760
Total investment,	$93,000

Beginning at the front with each floor, the first has the manager's office, then the press room, and back of this the stock room. The second floor has in front on north half the book-keepers, the south half, the mailing room, back of these the bindery, and farther back the folding room. The third floor in front has editorial rooms, back of which are proof-reading room, library, composing room, including the division for the Linotypes. The fourth floor is for the present used as a stock room.

But let us enter. Opening and standing in the right door, as shown in the narrow panel picture at the beginning of this account, a cosy, inviting office presents itself. To the right and next to the large window seen



THE MANAGER'S OFFICE.

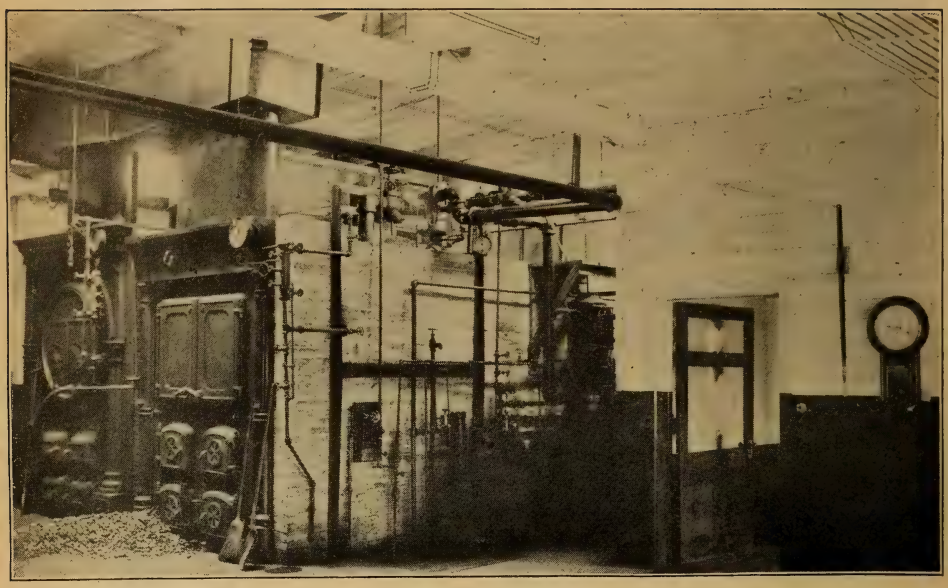


THE PRESS ROOM.

in the former picture is a neat reception department where, when necessary, men on business may see employés. Behind the desk is the assistant to the Manager, while he himself sits in his private office seen through the door farther on.

Passing back through a hallway to the left of the manager's office, but not shown in the picture, we go through a door and step into the press-room. From the southeast corner is a view of the presses, as shown here. One, the "Young Disciple" press, beyond the right side, is not shown. The first press is the one that was printing the "Gospel Messenger" when the church received the property. It is a very good press even to-day, but so pressing is the demand to have the news of the "Messenger" as soon as can be, that it is printed on the farthest press, and the old one is waiting some buyer who will be glad to purchase it at the bargain for which it will be sold. The other three are the famous Miehle presses of the latest pattern, and can do work as fast and as good as any of their class.

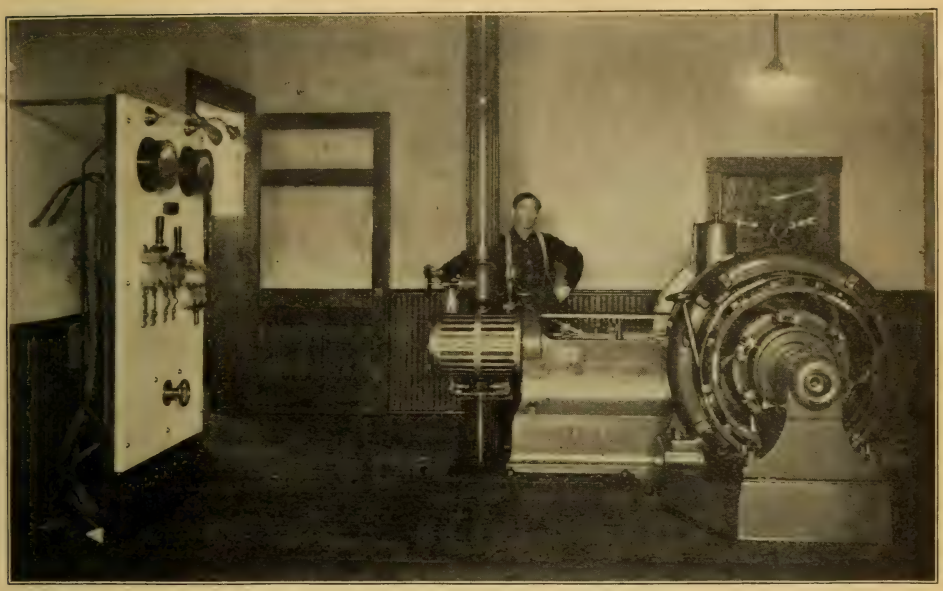
The one at the farthest end of the room has an automatic feed attachment. "What is that," did you say? If you will notice, at the tables of the second and third machines stand men delivering paper to the presses for printing. They carry as big a load of paper as they can and throw it on this table and feed it into the press sheet by sheet. The press will print 1,800 sheets in an hour, but the feeders will do well if they get 1,500 through, the other three hundred being lost in getting up paper and misfeeding. In the automatic feeder two truck loads of paper or more, making a pile nearly five feet high, are placed on the machine, the press and the



THE BOILERS.

feeder, which are as one machine, are started, and the feeder puts the paper sheet by sheet into the machine without a miss. The press does not stop in a whole forenoon unless an imperfect sheet is met. Then, of its own mechanism, as soon as the imperfect sheet is picked up, the press is thrown out of gear and stops. The attendant who has been standing by, or looking after some other work not far away, goes to the machine and removes the sheet and starts the press again. The foreman here has the care of property that cost the House over $17,000. The room, as you notice, is light and cheerful.

Leaving the press-room, and walking back through the stock room, a picture of which was not taken because it was thought piles of paper ten feet high would not be of any special interest, let us step through a side door into the power plant. Standing in this door, which is just near the double doors seen from the outside in the full-page picture, a good view of the two boilers, of sixty horse power each, may be had. But one boiler is used at a time, the other is held for any emergency and also as a reserve in power, in case it will ever be needed. To the left of the two boilers, but not shown, is the coal bin, large enough to hold several cars of coal. To the side of the boiler is seen the pumping machinery and heater, about which something will be said later. The door leads into the engine room, a good view of which is had in the next picture. Here is a direct-connected engine and dynamo, i. e., instead of a belt wheel being on the shaft the dynamo itself is there. Running at 300 revolutions per minute, this engine



THE POWER ROOM.

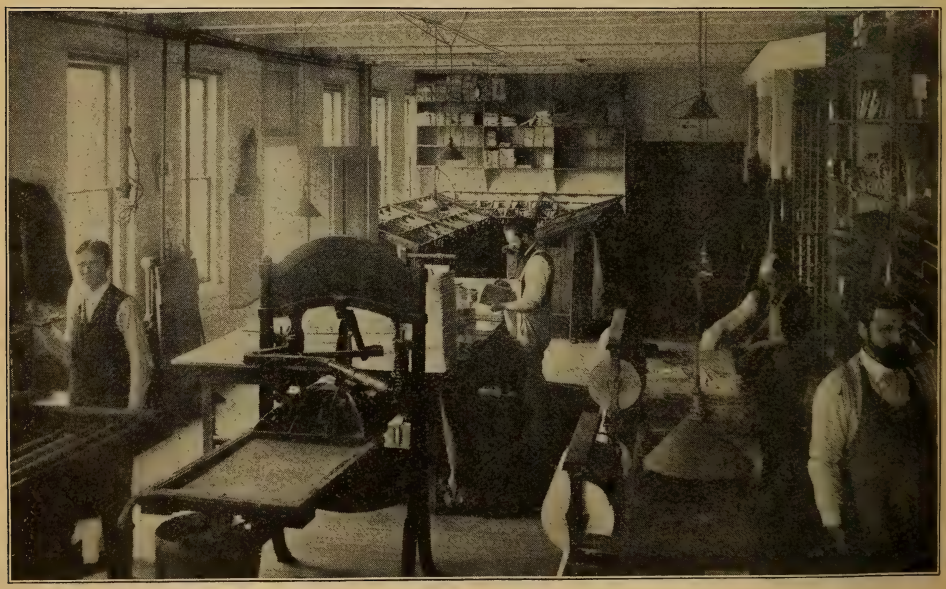
is so well regulated that the engineer can throw from no load to full load (forty-five horse power) or vice versa and the speed of the engine will not vary one per cent. The voltage of the dynamo, only 125, is so low that one can place his hand on the machine at any point and receive no great shock from the electricity. Here is where all the power and light for the entire building is made, and from the switch board seen at the left of the room, the current is conducted either to press or light bulb by wire. All shafting and belting is done away with.

The reader will notice in front of the engineer in the engine room a large pipe leading down from the ceiling. In this the steam is conducted from the boilers. Passing through the cylinder of the engine, it escapes through the exhaust shown below and under the floor comes up to the heater shown in the picture of the boiler room, just left of the door entering the engine room. This exhaust steam circulates through this heater for the purpose of heating the water being pumped through it into the boilers to a temperature of from 208 to 210 degrees. In this way the fire has but to raise the temperature from two to four degrees until it is steam again and ready for use. Any one can see what a saving in fuel is gained at this point. But this is not all. The exhaust steam, after passing through the heater, is conducted by a special system to the fourth floor of the building and there circulated downward through all the heating pipes and radiators which warm the building. The steam condenses somewhat in this circulation through the building and by gravity returns to a small iron well by the

boiler. From here it is pumped through the heater and on into the boiler again. Thus the building is heated by the exhaust steam of the engine. In this way not only is the building warmed almost for nothing, but the water is heated to a high temperature without cost as well. So economical has this arrangement proven that heat, power and light for the entire building requires but between a half and three-quarters ton of soft coal per day.

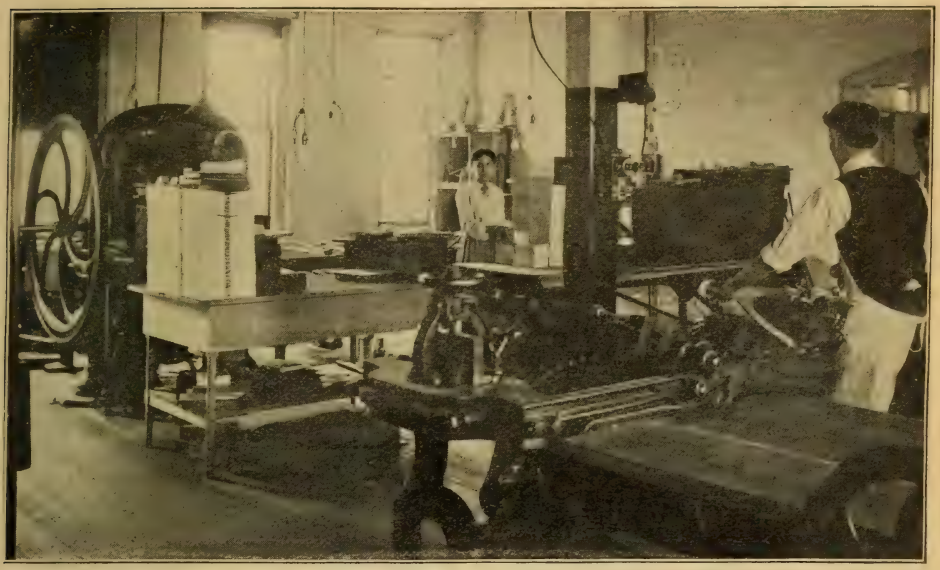
Before leaving the engine room it should be said that the engine oils itself in all its bearings. About two gallons of oil is put into the oil tank, and when the engine is started the tank is opened, a small stream of oil passes over every bearing, and runs into a well in the lower part of the engine. It is pumped up into the tank, where it is filtered and purified, and is again sent out automatically through the engine.

But let us go to the second floor. We have gone up by the front stairway, and while this lands us in the front office of the bookkeepers department, on having no picture of this room we turn to the south side and step into the mailing room. As we stand in the door the room appears just like



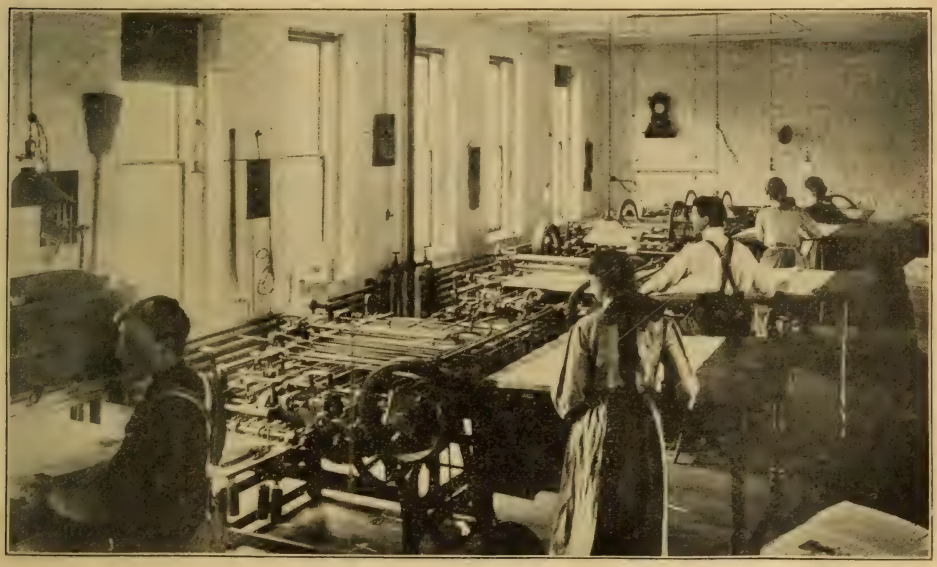
THE MAILING ROOM.

it is shown in the picture. To the right in front is an employé who began work for the House when it was yet making history under the name "Brethren at Work." He is just in the act of reaching for some tracts, filling an order. Behind him is another employé getting the waste paper and sacking it for market. In the center stands another, counting quarterlies in filling an order. And at the left is still another at the mailing-gal-

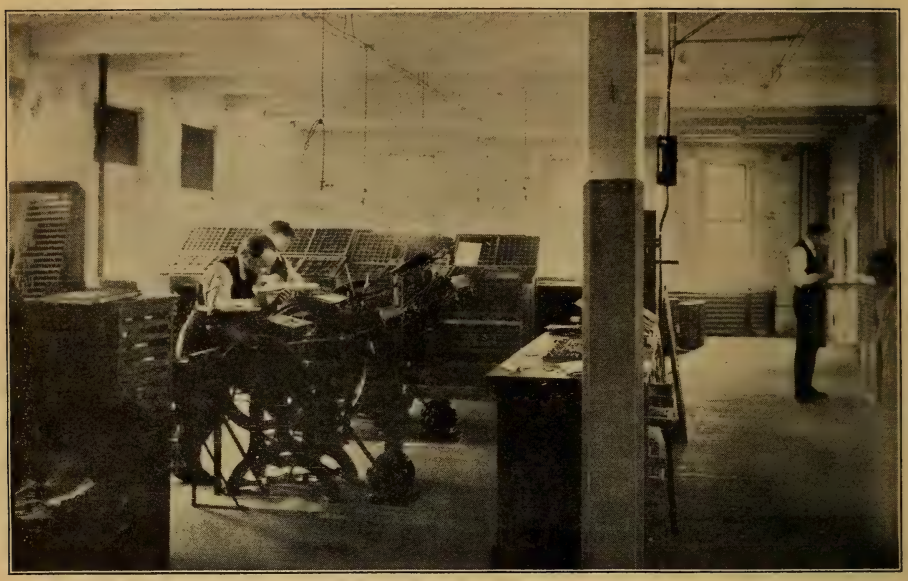


ONE VIEW OF THE BINDERY.

leys, correcting the list and adding new names. In the center is a Washington proof press used in connection with the mailing lists. In the farther corner may be seen the mailing rack containing over one hundred sacks ready to receive the different periodicals.



THE FOLDING ROOM.



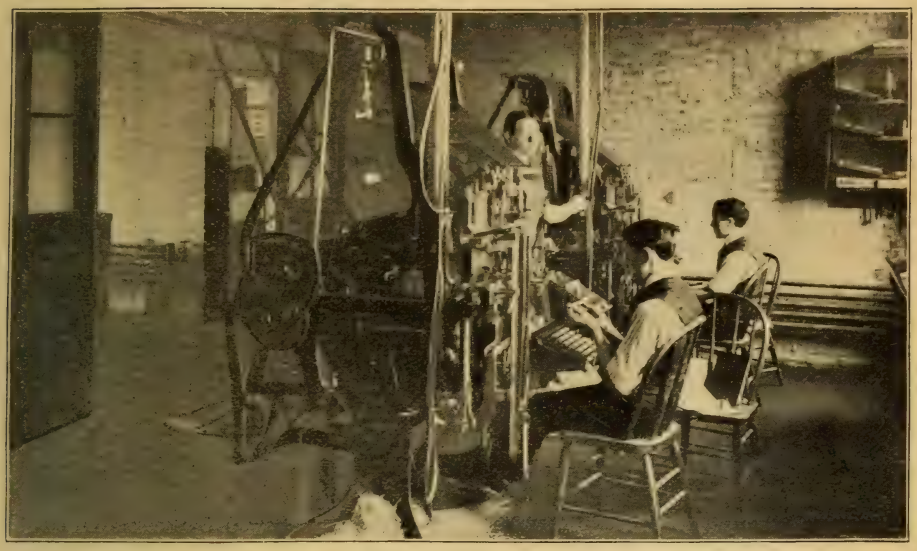
ONE VIEW OF THE JOB DEPARTMENT.

Passing through the door at the farther end of the mailing room, the bookbindery is next. Not near all the machinery is shown in this picture. Here is a sewing-machine for books which cost about $1,200. Embosser, book-trimmer, and other machinery may be found in this room, costing about $4,000. It is a fact that though the bindery did not get under full headway until about October 1 of last year, yet up to April 1, about 25,000 volumes of books were made, and this does not include pamphlets in large quantities.

Going through the bindery we enter the folding room. A view of the south side is given with the large paper cutter at the extreme left. Then the four folding machines come in the order, "Inglenook" folder, "Messenger" folder, book folders. The north side of this room has the stitching machines.

Going to the third floor and passing all the editorial rooms, one view of the back composing room is given. This shows the two job presses which are able to do the best kind of job work. In fact the House now and then loses a job of printing minutes or other work from among the Brethren simply because the ideals of clean, clear cut and tasty printing along with good material so thoroughly enters into the product of the House as to make the price too high. Printing, too, has its high mark of excellence and here is where the ideal is sought, if anywhere.

Just one more view,—last but far from being the least important,—the linotype room. Three machines are in operation, though only two are



THE LINOTYPES.

shown. These machines cost nearly $12,000. Men have stood by and watched the operators play the keys, just like on a typewriter, have followed the process of the machine itself making a line of reading matter as seen in any of our periodicals or as seen on this very page, have watched the long arm pick up the matrices from which the line is made, and noted how each one was put back again in its place and seen how thoroughly each machine does its own work all by itself,—the operator touching the keys and pulling a lever when the line is complete,—and gone away saying, "Well, if these machines do not speak, they come very near thinking for themselves."

From April 1, 1904, to March 31, 1905, from this plant were made and sent out the following number of copies of different publications:

"Gospel Messenger,"	1,157,000
"Inglenook,"	364,000
"Young Disciple,"	884,000
"Children at Work,"	676,000
All Quarterlies,	216,000
"Missionary Visitor,"	102,200

Besides the above, a large number of books and Sunday-school cards are purchased for the trade.

There was a time when the "Gospel Messenger" was the one factor of the institution in making the earnings. That day has gone by. Commissions, missionary issues, etc., have materially cut down the income from this source. But there come to the rescue the earnings of the job and bind-

ing departments, the sale of books and other publications, which make the income very satisfactory indeed.

The larger the circulation of the publications of the House, the greater the income for missions. The employés throughout are clean, earnest, high-minded people, who appreciate their comfortable quarters in which to labor, and take pleasure in seeing the House the success it is. To no one man belongs the present success. With the goodly heritage of those who were before the present force, the responsibility and interest is so well divided that the least or youngest bears his share as well as the manager himself. Its present system of operation, far from perfect, is a decided improvement over the past. On to still better facilities, more perfect equipment, more neatness and dispatch in execution, is the sentiment that pervades every department of the institution.

To the friends of the House, who have so royally supported it, to the agents who have so patiently and earnestly labored for its publications, and to every subscriber who has taken an interest in any one of the many publications now going forth from this "heart of the Brotherhood," a just share in the prosperity of the Brethren Publishing House is due.

There are greater successes for the future, and a united Brotherhood in united support for its publications will be able to accomplish much for the Master. There are avenues for the dissemination of Truth through the medium of the press of the church of to-day that were never dreamed of ten years ago. And each member who will use these mediums for the propagation of truth is doing in a quiet but effectual way a great good for his Master.

The Balance sheet of the House shows the following resources and liabilities at the close of the year March 31, 1905:

Resources,

Cash on hands,	$10,061 98	
Office Fixtures,	1,264 00	
Machinery,	22,483 70	
General Outfit,	7,043 78	
Old Ledger Accounts, 1901 to 1903,	295 82	
Accounts Receivable,	7,243 76	
Expense,	354 40	
Merchandise,	5,970 33	
Gospel Messenger, Stock on hands,	1,691 56	
Sunday-school Papers, Stock on hands,	497 25	
Quarterlies, Stock on hands,	891 07	
Inglenook, Stock on hands,	1,414 50	
Job Department,	891 06	
Special Accounts Receivable,	375 90	
India a Problem,	612 83	
Total,		$61,091 99

Liabilities,

Unexpired Gospel Messenger Subscriptions,	$17,299 00	
Unexpired Sunday-school Paper Subscriptions,	1,467 80	
Unexpired Inglenook subscriptions,	3,040 45	
Gospel Messenger Poor Fund,	43 83	
Inglenook Poor Fund,	2 43	
Net Capital Invested,	39,238 48	
Total,		$61,091 99

GISH PUBLISHING FUND.

Under the provisions of this fund the following books were sent out during the year:

1469 Sunday-school Commentaries for 1905.
165 Alone With God.
801 Bible Manners and Customs.
193 Book of Books.
34 Bulwarks of Faith.
88 Doctrine of the Brethren Defended.
48 Life of John Kline.
1078 Lord's Supper.
157 Modern Secret Societies.
98 Square Talk.
82 Seven Churches of Asia.
128 Bound Tracts.
97 Trine Immersion.
21 Topical Bible.
700 Cruden's Concordance.

For a complete list of books and conditions on which they are sent to ministers of the Brethren church address the Brethren Publishing House, Elgin, Illinois.

REPORT OF AUDITING COMMITTEE.

To the Annual Meeting of 1905:

We your committee appointed to audit the books and accounts of the General Missionary and Tract Committee, including those of the Brethren Publishing House, beg to submit the following:

We verified all the additions in the various account books; proved the postings into the ledger, and checked the results to the financial statement herewith submitted to you, and found the same correct.

We compared the donations to the various mission funds, as acknowledged in the "Missionary Visitor," with the books of the Committee and found them all properly accounted for.

We carefully examined the securities held by the Committee and found them in good condition. Receipts were presented for every expenditure of money. All records have been made in a careful and systematic manner, thoroughly in keeping with the growth of the business.

Aaron L. Clair
Reuben C. Hollinger
Lewis R. Peifer

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